



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Secondary Education

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

Specification B

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

Mark Scheme

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 3: *Faith Studies and Ethics in Two Religions*

A1 Worship

Look at the photographs of people worshipping below.

- (a) *Name a holy book for each of the two religions you have studied.*

Target: Knowledge of name of holy book

Award one mark per appropriate answer.

Answers may include

Buddhism	Sutra; Tipitaka; Pali Canon; Dhammapada; no holy book.
Christianity	Bible; Apocrypha; New Testament; Old Testament; Psalms, etc.
Hinduism	Vedas; Upanishads; Ramayana; Gita; smriti; shruti; Laws of Manu; Mahabharata.
Islam	Qur'an; Hadith; Sunnah.
Judaism	Tenakh; Torah; Neviim; Ketuvim.
Sikhism	Guru Granth Sahib; Gutka; Adi Granth.

(2 marks) AO1

- (b) *Explain, using examples, why religious believers find it helpful to use aids to worship.*

Target: Understanding of why believers use aids to worship

Mark according to Levels of Response for AO2.

Levels of Response

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

Expect generic answers, including the following:

Helps focus (beads, images); inspire thought of God (images, holy book, hymn / prayer book, statue); traditional (Eucharist); sign of respect (topi, offerings); upbringing has taught them to use them, so it is a natural element.

(4 marks) AO2

- (c) ***For each of the two religions you have studied, briefly describe an act of worship.***

Target: Knowledge of what happens in an act of worship

Mark according to Levels of Response for AO1, apply up to three marks per religion.

Levels of Response

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

Buddhism	Remove shoes; make offerings (incense, light, money, food, flowers); bow / prostrate to Buddha rupa(s); speak to monk for advice / scripture; fortune telling / astrology; sermon; meditate; go for refuge.
Christianity	Bless with holy water on entry; procession of Bible; hymns; prayers; follow Book of Prayer; readings from Bible; sermon; Eucharist; offerings.
Hinduism	Remove shoes; make offerings (light, flowers, food, money), arti ceremony, astrology, read scriptures, darshan (blessed food), havan (fire ceremony), pravachan (sermon with questions), meditation.
Islam	Adhan; Wudu; completion of rakah; pray namaz; Friday sermon (Jummuah); reading Qur'an; du'a.
Judaism	Process Torah; read Torah; use Siddur; five sets of prayer; hymns; sermon; small meal and wine.
Sikhism	Procession of Guru Granth Sahib, bow to Guru Granth Sahib, offerings, listen to Guru Granth Sahib being read, read Gutka, listen to ragis (music and hymns), prayers, kirtan, karah parshad, langar.

(6 marks) AO1

- (d) ***Explain why religious believers take part in acts of worship.***

Target: Understanding of why religious believers take part in acts of worship

Award one mark for a reason, up to two maximum. Award additional marks for explanation / elaboration.

Generic answers may include – to show devotion, religious duty, to praise God, to thank God, for reward after death, to ask for something from God, community element, blessing from God, specific link to rite of passage.

(3 marks) AO2

(e) ***‘Worship is the most important duty for religious believers.’***

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

Target: Evaluation of whether or not worship is the most important duty

Mark according to Levels of Response for AO3.

Levels of Response

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

N.B. Candidates who make no religious comment should not achieve more than Level 3.

Responses may include:

Agree

For many religions it is the first listed duty, or only duty; all charitable actions are acts of worship; central element of faith; without worship a person is not a believer.

Other points of view

More pressing roles – stewardship, for example; worship does not help others, and so is most selfish duty; protection of world or others should be more important; prosletisation.

(5 marks) AO3

B2 Racism

- (a)
- Explain, using an example, what is meant by racism.***

Target: Understanding of term racism

Award one mark for a simple definition, further mark for elaboration and example(s).

Racism is prejudice against someone on the grounds of their colour.
Credit any reasonable examples of racism / racist behaviour.**(2 marks) AO1**

- (b)
- Give two reasons why some people might be racist.***

Target: Knowledge of why people may be racist

Award one mark per appropriate reason offered.

Responses may include:

upbringing; personal negative experience; peer group influence; media; fear; ignorance;
belief in superiority of one race or inferiority of others.**(2 marks) AO1**

- (c)
- Explain believers' attitudes to racist behaviour. Refer to the beliefs and teachings of each of the two religions you have studied in your answer.***

Target: Knowledge of attitude to racism / racist behaviour in each of two religions

Mark according to Levels of Response for AO2.

Levels of Response

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

N.B. Expect candidates to discuss attitudes to racism at length. Of itself, this infers attitudes to racist behaviour, but candidates must mention racist behaviour to attain Level 4.

Buddhism Compassion central to religion, prejudice is not based on this; Dalai Lama's teachings against prejudice; to be prejudiced is to generate bad karma for oneself; Buddha's example, e.g. he went back to those ascetics who had rejected him to teach them; can lead to actions which go against the Noble Eightfold Path; can lead to breaking of Precepts, is certainly breaking the principle of the Precept of not harming others, if it leads to discrimination; 'I shall protect all beings as I do myself, since we are all equal in wanting pleasure and not wanting pain' Shantideva.

- Christianity** Against Golden Rule; Jesus taught non-prejudice; Parable of Good Samaritan; Paul's statement re neither Jew nor Gentile, etc.; can lead to breaking of Commandments; all created equal in God's sight; 'love your neighbour'; Jesus' example – no prejudice; discrimination incompatible with God's design – Vatican 2.
- Hinduism** Caste system now being broken down (work of Gandhi), though still exists encouraging racism and discrimination; all created by God, so equal in that sense; Gita 9 v29 'I look upon all creatures equally; none the less dear to me and none more dear'; good karma; duty to respect all.
- Islam** Idea of brotherhood (umma); equality within hajj / prayer; Qur'anic teachings against prejudice as unjust; Qur'an – O mankind, we created you from a single pair of a male and a female, and made you into tribes and nations...' (49:13); Prejudice is clearly against Muhammad's teachings and practice, e.g. black caller to worship, Bilal; all humans considered Muslims, if they turn to Islam they are called 'reverts' not 'converts', so when taken with idea of ummah, must be equal; Hadith 'Allah does not look upon your outward appearance; He looks upon your hearts and your deeds'.
- Judaism** Torah teaches that foreigners are to be treated with compassion; laws regarding feeding and support of foreigners (Leviticus); story of Jonah can be seen as God's disapproval of prejudice; Laws of Moses regarding a just society (also many prophets pushed social justice above religious ritual); idea that men and women are equal but with different roles; Holocaust gives them particular reason to not be prejudiced.
- Sikhism** Equality of all 'All men and women are equal – all are children of God' (Guru Granth Sahib 6: 11); amrit / karah parshad at services is for all; everyone welcome to be granthi; langar; tolerance of other faiths, because of idea of all worshipping one God; 'Know people by the light which illumines them, not by their caste. In the hereafter no one is regarded as different from another on grounds of caste.' Adi Granth 349; Guru Nanak's teachings were all against prejudice and inequality.

(8 marks) AO2

- (d) **Briefly describe the work of a religious believer who has tried to end racism.**

Target: Knowledge of how a religious believer has tried to end racism

Mark according to Levels of Response for AO1.

Levels of Response

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

Responses should focus on one believer (named or not, famous or not). Credit any appropriate responses. Where a response is generic, and not naming anyone whilst also not being obviously one person's work, a maximum of Level 2 is applicable.

For example, Martin Luther King – human rights activist in USA fighting peacefully for rights of black Americans; utilised non-violent forms of protest – Montgomery bus boycott, Million Man march, Woolworths sit-in, discussions with political leaders (including televised); achieved abandonment of segregation, change of bye-laws and laws, and eventually gained voting rights; assassinated by white supremacist in 1968.

Generic work may include protest work (marches, petitions, demos, letters, posters), political work (discussions with political leaders, political roles), education / awareness raising.

(3 marks) AO1

- (e) ***‘Racism is the worst thing a person can suffer.’***

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 or not racism is the worst form of suffering

Mark according to Levels of Response for AO3.

Levels of Response

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

N.B. Candidates who make no religious comment should not achieve more than Level 3.

Responses may include:

Agree

Racism goes against teachings of all religions in regard to equality; denigrates person as inferior; racism has led to murder and mass-murder / genocide; has an impact far beyond the actual experience, even for life.

Other points of view

Many kinds of suffering, some of which do not necessarily end; racism is illegal, so can be challenged and tackled, some forms of suffering cannot; separation from God is worst form of suffering; everything is suffering, so can we distinguish any one kind?; personal experience and viewpoint affect response, so make another kind of suffering greater for them.

(5 marks) AO3

OR

B3 Sexism

- (a) ***Explain, using an example, what is meant by sexism.***

Target: Understanding of term sexism

Award one mark for a simple explanation, and additional mark for an example.

Sexism is prejudice against someone because of their gender. It is usually seen in negative actions against females.

Credit any reasonable examples of sexism.

(2 marks) AO1

- (b) ***Give two reasons why some people might be sexist.***

Target: Knowledge of two reasons which cause some people to be sexist

Award one mark per relevant reason.

Responses may include: upbringing; personal negative experience; peer group influence; media; fear; ignorance; belief in superiority of one gender or inferiority of others; cultural influence.

(2 marks) AO1

- (c) ***Explain believers' attitudes to sexism. Refer to the beliefs and teachings of each of the two religions you have studied in your answer.***

Target: Knowledge of the attitudes of each of two religions to sexism

Mark according to Levels of Response for AO2.

Levels of Response

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

Buddhism Compassion central to religion, prejudice is not based on this; Dalai Lama's teachings against prejudice; to be prejudiced is to generate bad karma for oneself; Buddha's example, e.g. he went back to those ascetics who had rejected him to teach them; breaks several of Noble Eightfold Path; can lead to breaking of Precepts, is certainly breaking the principle of the Precept of not harming others, if it leads to discrimination. Discrimination breaks Precepts; generates bad karma; is not compassionate.

Idea in some forms of Buddhism that women are less spiritually advanced than men, though modern thinking says women and men are equally capable of enlightenment; Buddha allowed women into his community; some forms of the Buddha are female, e.g. Guanyin, Green Tara; to be prejudiced against women would break Precepts, and not be compatible with following the Noble Eightfold Path; respect for mothers, and idea that every sentient being has been a mother; conditions for behaviour in marriage are same for men and women.

Christianity Against Golden Rule; Jesus taught non-prejudice; Parable of Good Samaritan; Paul's statement re neither Jew nor Gentile, etc.; can lead to breaking of Commandments; all created equal in God's sight; 'love your neighbour'; Jesus' example – no prejudice; discrimination incompatible with God's design – Vatican 2; discrimination would have negative effect on life after death; against duty to help others.

Equal creation of God; split in church thinking re whether women may have leadership roles or not; modern Christians see equality in home roles, but traditionally women stayed at home (Pauline teachings); prejudice would be wrong – against *love thy neighbour*, Golden Rule; Jesus gave time to women, including outcasts, contrary to the norm of his time (Martha, Mary M).

Hinduism Caste system now being broken down (work of Gandhi), though still exists to encourage discrimination; all created by God, so equal in that sense; Gita 9 v29 'I look upon all creatures equally; none the less dear to me and none more dear'; good karma; duty to respect all; all have Divine Spark, so all equal; cultural attitudes which leave women susceptible to prejudice / disc; specific areas which are for men only – priesthood, sacred thread, funeral rites; ISKCON allow women priests; woman's role at home often traditional.

Islam Idea of brotherhood (umma); equality within hajj / prayer; Qur'anic teachings against prejudice as unjust; Qur'an – O mankind, we created you from a single pair of a male and a female, and made you into tribes and nations...' (49:13); Prejudice is clearly against Muhammad's teachings and practice, e.g. black caller to worship, Bilal; all humans considered Muslims, if they turn to Islam they are called 'reverts' not 'converts', so when taken with idea of ummah, must be equal; Hadith 'Allah does not look upon your outward appearance; He looks upon your hearts and your deeds'.

Prophet Muhammad addressed inequality of women with many rules; first convert was Khadijah (wife); women different but equal; respect for mothers; any prejudice is wrong; all created by Allah; all judged and sorted for heaven or hell – gender has no relevance to that.

Judaism Torah teaches that foreigners are to be treated with compassion; laws regarding feeding and support of foreigners (Leviticus); story of Jonah can be seen as God's disapproval of prejudice; Laws of Moses regarding a just society (also many prophets pushed social justice above religious ritual); idea that men and women are equal but with different roles; Holocaust gives them particular reason to not be prejudiced. Orthodox more traditional in views than Progressive; within religion women observe rather than participate in worship (Orthodox), but Progressive allow equal opportunities; woman begins Shabbat; prejudice seen as wrong however it occurs; all created by God.

Sikhism Equality of all 'All men and women are equal – all are children of God' (Guru Granth Sahib 6: 11); amrit / karah parshad at services is for all; everyone welcome to be granthi; langar; tolerance of other faiths, because of idea of all worshipping one God; 'Know people by the light which illumines them, not by their caste. In the hereafter no one is regarded as different from another on grounds of caste' Adi Granth 349; Guru Nanak's teachings were all against prejudice and inequality. Equality and justice key to religion; women have exactly same opportunities as men in all things in religion; traditional roles put woman at home with children, but this is cultural, and pragmatic (woman having children); equality in marriage; Guru Amar Das appointed women as missionaries and preachers.

(8 marks) AO2

(d) Describe the work of religious believers who have tried to end sexist behaviour.

Target: Knowledge of the work of religious believers in the fight against sexism / sexist behaviour

Mark according to Levels of Response for AO1, apply up to four marks per religion.

Levels of Response

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

Expect responses including the work of several or one believer, and may be named or not. Credit any appropriate responses.

Specific people groups may include – Suffragette Movement; Fawcett Society; Millicent Fawcett; Emily Pankhurst, etc.

Generic work may include protest work (marches, petitions, demos, letters, posters), political work (discussions with political leaders, political roles), education / awareness raising.

(3 marks) AO1

(e) ***‘Sexism is the worst form of prejudice.’***

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 sexism is the worst form of prejudice

Mark according to Levels of Response for AO3.

Levels of Response

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

N.B. Candidates who make no religious comment should not achieve more than Level 3.

Responses may include:

Agree

Affects more people than any other potentially; ingrained into cultures and traditions; links to oppression; women are generally weaker than men biologically so can be abused more easily; women have fewer leadership roles; religious teachings which suggest lower value in many traditions, e.g. no women priests rule, sin of Eve, uncleanliness / impurity of menstruation, etc.

Other points of view

More examples in news of other forms of prejudice; times have changed more for women than others, so there is more protection; existence of hate crimes laws suggest other forms of prejudice are worse.

(5 marks) AO3

EITHER**B4 Marriage and Divorce**

Look at the drawing of the wedding rings below.

- (a) *Explain why some religious believers accept remarriage.*

Target: Understanding of why remarriage is accepted by some religious believers

Award one mark per appropriate teaching / reason, up to two maximum. Additional mark(s) for elaboration.

Responses may include: divorce is allowed in that religion; second chance; not for humans to judge; some divorcees were not to blame for the behaviour which caused the break-up of the first marriage.

(3 marks) AO2

- (b) *For each of the two religions you have studied, describe two features of a religious wedding ceremony and explain their importance.*

Target: Knowledge and understanding of features in a wedding ceremony

Mark according to Levels of Response for AO1, apply up to four marks per religion.

Levels of Response

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

Buddhism	No ceremony, but couples often go to the temple for a blessing on the marriage; give offerings to Buddha – respect for founder, thankfulness; speak with monk – teachings on marriage; astrology – fortunes of marriage; blessing on marriage by monk – seals marriage and signifies hope for good fortune; couple may recite vows in accord with content of Sigalovada Sutra.
Christianity	Homily – wedding sermon; blessings by vicar / priest – seals marriage, and hope for God to watch over wedding; rings – eternity; vows – contract between two; Bible readings – regarding weddings or behaviour suitable for a couple; linked crowns in Orthodox tradition – eternal union.
Hinduism	Sacred fire (pure presence of God), kept burning throughout – ghee butter; rice and spices thrown onto fire (fertility); handing over of bride to groom (fried rice over hands - agreement); seven steps (food, strength, wealth, happiness, children, sustenance and unity); clothes tied together during last lap of fire (eternal union); marriage complete and binding with last step.

Islam	Can be ceremony in separate rooms (male / female); gifts to bride (dowry) must have been given; signing of contract (agreement of behaviour); prayers; readings from Qur'an (about marriage); responsibilities read out (public hearing and agreement of roles); rings exchanged.
Judaism	Ketubah (contract, stating man's responsibilities); huppah (symbolises home); readings from Torah – Psalms; blessing over wine; ketubah read out; blessing over wine; seven benedictions pronounced; crushing of glass (reminds of temple).
Sikhism	Anand Karaj (ceremony of bliss); singing of morning hymn; bow before holy book (respect); garlands; bride holds grooms scarf (union); Lavan (wedding hymn) walk 4 times round holy book clockwise; petals thrown over them (fragrance of new life); Ardas prayer; random reading from Guru Granth Sahib.

(8 marks) AO1

(c) Explain why some religious believers disagree with divorce.

Target: Understanding of why religious believers disagree with divorce

Mark according to Levels of Response for AO2.

Levels of Response

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

Responses may include – breaks vows / promises; marriage is for life; God hates divorce (Malachi); suffering caused to family; suggests not taking marriage seriously; religion prohibits divorce.

(4 marks) AO2

(d) ‘Married couples should not have to wait to get a divorce.’

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 divorce should be instantly available

Mark according to Levels of Response for AO3.

Levels of Response

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

N.B. Candidates who make no religious comment should not achieve more than Level 3.

Responses may include:

Agree

Should be able to have free will in this matter; divorce is not requested lightly; if you decide you want a divorce, it should be a formality, not a struggle; another chance of happiness; things could get worse, e.g. abuse.

Other points of view

Could encourage people to divorce without effort in the marriage; encourages the breaking of vows; so they will work at marriage; might reconcile; for sake of children; so marriage means something (is taken seriously).

(5 marks) AO3

OR

B5 Bringing up a Family

Look at the photograph of the family below.

- (a) ***Explain why some religious believers choose not to have children.***

Target: Understanding of why some religious believers choose not to have children

Award a mark per reason, up to two maximum. Additional mark(s) for elaboration / exemplification.

Responses may include: having taken monastic vows; choose to adopt and help vulnerable children instead of have their own; genetic illness; unmarried, so see no place to have children before marriage.

(3 marks) AO1

- (b) ***For each of the two religions you have studied, describe two features of a religious birth ceremony and explain their importance.***

Target: Knowledge and understanding of elements of the birth ceremonies in each of two religious traditions

Mark according to Levels of Response for AO1, apply up to four marks per religion.

Levels of Response

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

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

Christianity Christening ceremony – name given, sign of cross (Jesus), hymns and prayers; infant baptism – god-parents and promises, sign of cross (Jesus), water poured over forehead (washing clean of sins), Trinitarian pronouncement (expressing faith), hymns, prayers, candle (Jesus – light of world), full immersion in Orthodox tradition (washing clean of sins); confirmation – preparation classes, prayers, hymns, questions and promises (check of and commitment to faith), laying on of hands (God’s blessing via this act), first communion (repentance and cleansing).

Hinduism	Birth ceremony surrounding cutting of umbilical cord – prayers, child washed, AUM (holy word) written on tongue with gold pen dipped in honey (prosperity and sweet life / nature); naming ceremony – 10 th day after birth, child now ritually pure, name chosen with help of priest, mantras recited (good fortune); ceremony at 4 months for first sighting of sun; Sacred Thread ceremony.
Islam	Aqiqah; tahneek; adhan and / or shahadah whispered in each ear; date in mouth – sweet nature; cutting of hair – cash equivalent given to charity; sacrifice – meat given to relatives and poor; often named after relatives or prophets; circumcision may take place.
Judaism	Brit milah (circumcision) at 8 days; baby placed in Elijah’s chair (Elijah to return at end of days); sandek (chosen male) holds, mohel cuts; blessings; wine; link to covenant between Abraham and God; pidyan haben; girls’ naming ceremony, girl’s name read out in synagogue.
Sikhism	Baby taken to gurdwara; gift of romalla to gurdwara (respect and thanks); readings of thanksgiving; amrit (holy drink); prayers; Guru Granth Sahib opened at random – name chosen using first letter of a word; karah parshad (holy food, all consume); presents exchanged; ceremony marks communities acceptance of child.

(8 marks) AO1

(c) Explain how religious believers think parents should bring up their children.

Target: Understanding of religious attitudes to the bringing up of children

Mark according to Levels of Response for AO2.

Levels of Response

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

Where an answer is wholly secular, apply Level 2 maximum.

Expect generic responses, which may include the following – in their own faith to live by it; with understanding of the laws and morals of their faith; with understanding of the beliefs and practices and the scriptures of their faith; to have positive values; to be a morally upright person; with love and care; with all the comfort they can provide; to be educated; to be respectful of others.

(4 marks) AO2

(d) ***‘Homosexual (same sex) couples should not be allowed to have children.’***

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

Target: Evaluation of whether same sex couples should not be allowed to have children

Mark according to Levels of Response for AO3.

Levels of Response

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

NB Candidates who make no religious comment should not achieve more than Level 3.

Responses may include:

Agree

Gay marriage / couples not recognised as appropriate (family) unit by most religious believers; ‘a man shall cleave to his wife’ (Old Testament) suggests such relationships are wrong, so not a family unit; homosexuality seen as unnatural; children should have mother and father, not two of same; potential of prejudice against children; not fully accepted by society, not at all in some societies.

Other points of view

All humans are equal, and should have equal rights; gay people have same urges as heterosexuals, so can be expected to want to have children; no obvious or scientifically proven adverse reaction to having parents of same sex; good parentage is not about gender; given gay couples need fertility treatment, which has to be paid for, this should ensure the child is both loved and wanted; adoption rules now more supportive of gay adopters.

(5 marks) AO3

EITHER

B6 The Environment and Protest

- (a) ***Explain what is meant by pollution.***

Target: Understanding of term pollution

Award one mark for a simple definition. Award additional mark for elaboration or exemplification.

Pollution is when too much of something causes an adverse effect, usually on the environment, e.g. chemicals into a river, causing death of fish.

(2 marks) AO1

- (b) ***Give two problems caused by the destruction of natural habitats.***

Target: Understanding of two problems caused by the destruction of natural habitats

Award one mark per relevant problem mentioned.

Relevant problems may include – extinction of species; degradation of land; punishment by God for not behaving as a steward.

(2 marks) AO1

- (c) **Give two different religious beliefs or teachings which believers could use to argue against deforestation.**

Target: Knowledge of teachings relevant to the issue of deforestation

Award one mark per appropriate teaching. Teachings may be from one or both chosen religions.

- Buddhism** N8FP – Right Action / Awareness / Livelihood; First Precept – not harming (even if the trees are not sentient, their inhabitants are); if actions are bad, then will lead to bad karma, possibly rebirth; need to protect environment for own future; earth is ultimate source of all life on the planet, so this may be seen as disrespect for life generally; depends on intention and why deforestation is happening.
- Christianity** Stewardship duty; God’s world, so should look after not destroy it; respect for life extends to the whole of creation (Pope John Paul II).
- Hinduism** Respect for all life; ahimsa, including not harming nature; deforestation leads to other negative consequences, for which bad karma could be accrued; environmental values important (Artharva Veda).
- Islam** Stewardship (Khalifah) duty – the world is green and beautiful, and Allah has appointed you his stewards (Qur’an); all belongs to Allah, need to respect it as a sign of worship; will be judged for our actions on Judgement Day; ‘when Doomsday comes, if someone has a palm shoot in his hand, he should still plant it’ (Hadith); injunction on soldiers not to destroy trees (Holy War).
- Judaism** Stewardship duty (Genesis); various mitzvot, e.g. injunction not to raise land during war; Bal taschchit (do not waste) precept can be applied; ‘the earth and everything in it is the Lord’s’ (Ketuvim).
- Sikhism** Natural environment is a gift from God, who created everything; ‘in nature we see God, and in nature, we hear God speak’ (Adi Granth); Sikh ideal is a simple life free of conspicuous waste; stewardship is sewa; stewardship shows respect for life.

(2 marks) AO1

- (d) ***Explain the ways in which religious believers could protest against genetically modified crops.***

Target: Knowledge of how believers could protest

Mark according to Levels of Response for AO2, apply up to three marks per religion.

Levels of Response

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

Responses may include:

Boycotting related products / companies, marches, demos, rallies, petitions, banners, via media, via politics, in court of law (as with case against a lord recently). Expect peaceful methods, unless candidates suggest these have not worked.

Responses regarding getting rid of crops are creditable.

(3 marks) AO2

- (e) ***Explain the attitudes of each of the two religions you have studied to damaging the environment. Refer to beliefs and teachings in your answer.***

Target: Understanding of the attitude of each of two religions to damaging the world

Mark according to Levels Of Response for AO2.

Levels of Response

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

Could be a general response regarding looking after the world, or not damaging the world, or a personalised response, i.e. how religious believers should behave towards those who damage the world.

If the answer is wholly 'look after the world' then apply Level 2 maximum.

- Buddhism** Depends on why they are doing this, but if not for compassionate reason, then it is wrong; N8FP – Right Action / Awareness / Livelihood; First Precept – not harming (even if the trees are not sentient, their inhabitants are); if actions are bad, then will lead to bad karma, possibly rebirth; need to protect environment for own future; Earth is ultimate source of all life on the planet, so this may be seen as disrespect for life generally; depends on intention and why deforestation is happening.
- Christianity** Depends on reason why, but should generally be that it is wrong; stewardship duty; God’s world, so should look after not destroy it; respect for life extends to the whole of creation (Pope John Paul II).
- Hinduism** Depends on reasons why, but generally this is wrong, and accrues bad karma; respect for all life; ahimsa, including not harming nature; deforestation leads to other negative consequences, for which bad karma could be accrued; environmental values important (Artharva Veda).
- Islam** Depends on reason why, but generally should be that it is wrong; stewardship duty – the world is green and beautiful, and Allah has appointed you his stewards (Qur’an); all belongs to Allah, need to respect it as a sign of worship; will be judged for our actions on Judgement Day; ‘when Doomsday comes, if someone has a palm shoot in his hand, he should still plant it’ (Hadith); injunction on soldiers not to destroy trees (Holy War).
- Judaism** Depends on reason why, but generally should be that it is wrong; stewardship duty (Genesis); various mitzvot, e.g. injunction not to raise land during war; Bal taschchit (do not waste) precept can be applied; ‘the earth and everything in it is the Lord’s’ (Ketuvim).
- Sikhism** Depends on reason why, but generally should be that it is wrong; natural environment is a gift from God, who created everything; ‘in nature we see God, and in nature, we hear God speak’ (Adi Granth); Sikh ideal is a simple life free of conspicuous waste; stewardship is sewa; stewardship shows respect for life.

(6 marks) AO2

- (f) ***‘All religious believers should take part in protests to save the environment.’***

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

Target: Evaluation of whether religious believers should protest to try to combat environmental problems

Mark according to Levels of Response for AO3.

Levels of Response

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

N.B. Candidates who make no religious comment should not achieve more than Level 3.

Responses may include:

Agree

Would involve more people, so be able to have more impact; would mean religious believers were fulfilling religious duties, e.g. bel Taschet, stewardship, act of worship etc; problem solved quicker; everyone is to blame, so all religious believers have a moral imperative in this; they look after the world for their and others' future; shows real belief when actions are taken; often very respectable people, so greater impact.

Other points of view

Everybody includes more than just religious people; protests don't have enough impact; need to change lifestyles, not just shout about it; other things to do with time, e.g. worship; need the big players to do something, protests *may* lead to change, but the actions of the companies *will* lead to change; problem is too big to leave it to religious people; if only religious people protested, it would lessen the message in some places.

(5 marks) AO3

OR

B7 Animal Rights and Protest

- (a) ***Explain what is meant by animal rights.***

Target: Understanding of term animal rights

Award one mark for a simple definition with additional mark for elaboration / exemplification.

Animal rights refers to the sense that animals should be properly looked after, and be treated properly, not just exploited and abused without concern for their well-being.

(2 marks) AO1

- (b) ***Give two problems humans cause by making animals extinct.***

Target: Knowledge of problems caused by animal extinction

Award one mark for each valid reason.

Reasons may include:

Loss of part of food chain; collapse of food chain; loss of part of God's creation; future humans will not see this species; species may have medical value, which is then lost.

(2 marks) AO1

- (c) ***Give two religious beliefs or teachings which believers could use to argue against the genetic modification of animals.***

Target: Knowledge of teachings relevant to the issue of genetically modified animals

Award one mark per appropriate teaching offered. Teachings may be from one or both chosen religions.

Buddhism N8FP – Right Action / Awareness / Livelihood; First Precept – not harming; if actions are bad, then will lead to bad karma, possibly rebirth; Earth is ultimate source of all life on the planet, so this may be seen as disrespect for life generally; 'as long as sentient beings' suffering is there, I will be there to serve as much as I can' (bodhisattva vow); Buddha gave his life in several lifetimes to aid animals.

Christianity Stewardship duty; God's world, so should look after not destroy it; respect for life extends to the whole of creation (Pope John Paul II); God gave care of animals to humans (Genesis); punishment on Judgement Day for wrong behaviour; animals are a part of God's creation, and as such deserve respect and protection – St Francis of Assisi; taking on God's role.

Hinduism	Respect for all life; ahimsa, including not harming nature; bad karma could be accrued; environmental values important (Artharva Veda); many deities linked to specific animals, so respect not dominion to point of extinction should be attitude; by avoiding harm to animals or to nature, people will become ready for eternal life (Laws of Manu); one duty of grihasta stage of life is to feed animals.
Islam	Khalifah (stewardship) duty (Qur'an); all belongs to Allah, need to respect it as a sign of worship; will be judged for our actions on Judgement Day; injunction on soldiers not to destroy trees (Holy War); Muhammad insisted animals be well-treated; 'showing kindness to an animal is an act rewarded by Allah' (Sunnah); taking on Allah's role.
Judaism	Stewardship duty (Genesis); various mitzvot, e.g. not making animals work on Sabbath; Bal taschchit (do not waste) precept can be applied; 'the earth and everything in it is the Lord's' (Ketuvim); do not be cruel to animals (Noachide laws); taking on God's role; but if this is helpful to mankind, then acceptable.
Sikhism	Natural environment is a gift from God, who created everything; 'in nature we see God, and in nature, we hear God speak' (Adi Granth); Sikh ideal is a simple life free of conspicuous waste; stewardship is sewa; stewardship shows respect for life; God's light pervades every creature (Guru Granth Sahib); 'I enjoyed myself...I hunted many tigers, deer and bears' (Guru Gobind Singh).

(2 marks) AO1

- (d) ***Explain the ways in which religious believers could protest against farming animals for their fur.***

Target: Knowledge of forms of protest used by religious believers

Mark according to Levels of Response for AO1.

Levels of Response

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

Responses may include – marches, demos, rallies, petitions, banners, via media, via politics, in court of law (as with case against a lord recently). Expect peaceful methods, unless candidates suggest these have not worked.

(3 marks) AO2

- (e) **Explain the attitudes of each of the two religions you have studied to animal rights. Refer to beliefs and teachings in your answer.**

Target: Understanding of the attitudes of each of two religions to animal rights

Award marks according to Levels of Response for AO2, with up to three marks per religion.

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 sound development.	3 marks

Buddhism	Animals are part of cycle of rebirth; karmic need to help not hurt other living beings; stories from lifetimes of Buddha of him helping animals even to the sacrifice of his own life; compassion; sense of protecting future by looking after world and all in it.
Christianity	St Francis; duty to look after created world, and all in it (stewardship); respect for animals but not equality; respect for life extends to the whole of creation (Pope John Paul II).
Hinduism	Respect for animals as part of creation; role of animals in Hindu worship; all beings part of cycle of reincarnation; ahimsa; karma; vegetarianism; respect for all life; leads to other negative consequences, for which bad karma could be accrued; environmental values important (Artharva Veda).
Islam	Respect for God's creation; heavenly reward; compassion and kindness toward all living beings balanced against need to help others; punishment after death for maltreatment of animals; all belongs to Allah, need to respect it as a sign of worship; will be judged for our actions on Judgement Day; Muhammad insisted animals be well-treated; 'showing kindness to an animal is an act rewarded by Allah' (Sunnah).
Judaism	Animals are not equal to humans and were created for our use; balance with idea that no unnecessary pain to be caused; instruction to teach the young to respect all animals; respect for and stewardship of God's creation; Bal taschchit (do not waste) precept can be applied; 'the earth and everything in it is the Lord's' (Ketuvim); do not be cruel to animals (Noachide laws); many laws re rights of kept animals, e.g. must have a day of rest.
Sikhism	Spirit of God in all; respect for God's creation; stewardship role; will be judged according to all actions, including how we treated animals; 'in nature we see God, and in nature, we hear God speak' (Adi Granth); Sikh ideal is a simple life free of conspicuous waste; stewardship is sewa; stewardship shows respect for life; God's light pervades every creature (Guru Granth Sahib).

(6 marks) AO2

(f) ***‘People should show animals more respect.’***

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

Target: Evaluation of whether or not humans give enough respect to animals

Mark according to Levels of Response for AO3.

Levels of Response

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

N.B. Candidates who make no religious comment should not achieve more than Level 3.

Responses may include:

Agree

We eat them (farming with respect); some people exploit / abuse, e.g. dog-fighting; in many countries no sanctions against maltreatment of animals; maltreatment of animals not punished severely in UK; evolutionary theory makes us think we are top species, and animals therefore are inferior; religions allow followers to eat animals, so making them less than us and encouraging disrespect.

Other points of view

God made all, so we should respect all; all part of cycle of rebirth; stewardship; many humans do show proper respect for animals; respect is wrong word, given we have scriptural permission to use and eat animals.

(5 marks) AO3