



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Secondary Education

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

Specification B

**Unit 4 *Truth, Spirituality and
Contemporary Issues*
(30604)**

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 4: Truth, Spirituality and Contemporary Issues

Section A

A1 Truth and Spirituality

- (a) Look at Figure 1, which contains ways in which some people express their spirituality.



Choose two of the words from Figure 1. For each word chosen, say what it means and give an example to support your answer.

Target: To explain ways people may express their spirituality

Meditation expression by thinking deeply / contemplation / clearing the mind / discipline overcoming hardship or discomfort, etc. Allow any relevant example of meditation, e.g. mantras, metta, samatha and vipassana meditation in Buddhism / allow Buddhist / Hindu / Sikh ie carry out meditation. Good Friday meditation, prayer.

Mysticism stress on the supernatural / aims to contact God directly / special revelations of God, etc. Allow any relevant example of mysticism, e.g. Sufism, trance, visions, accept those more associated with the occult. Whirling dervishes.

Piety dutiful devotion to God / person who is extremely holy or religious / regular religious practices, often daily. Allow any relevant example of piety, e.g. holy orders, discipline, worship, follow religion strictly.

Symbolism Places / words / object / action / person symbolic of something – represents spiritual truth symbolic actions (movements), objects, artefacts. Allow any relevant examples of symbolism.

For each of two ways of expression, give one mark for a correct meaning and a further mark for a correct example to max two marks each.

(4 marks) AO1

- (b) **Give three different ways a person may support a voluntary organisation.**

Target: To show how people may support a voluntary organisation

For example:

help the poor / dig wells / give money / medical aid / feed the starving / give publicity / protest / pray / educate / time / raise money / expertise etc / campaigning membership.

Give one mark for each correct way chosen to max of 3 marks. For three marks, there must be three distinct ways. There are no marks in this question available for explanation and development.

(3 marks) AO2

- (c) ***Explain how religion can help people to find meaning and purpose in their lives.***

Target: To explain ways a person may search for meaning in life

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

Focus is likely to include belief in God / life after death / creation / service to others / answers to ultimate questions / suffering / guidance / consulting sacred writings and or religious leaders.

(3 marks) AO2

- (d) ***Give two types of evidence on which scientific proof is based.***

Target: Identification of types of evidence.

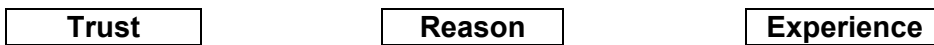
Allow any two from observation, experiment, repeated testing / archaeological evidence, DNA, sight touch, cctv, work of great scientists.

Give one mark for each of the two types correctly identified.

(2 marks) AO1

(e) Look at Figure 2, which shows aspects of religious faith.

Figure 2



Choose one of these aspects and explain its importance in religious faith.

Target: Exploration of the nature of faith

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

Trust

Linked to belief / trust changes belief into faith / conviction that belief is true and life is based on this conviction / acceptance that beliefs are the truth, etc.

Reason

Faith is not blind but based on reason / conscious choices over which faith to follow / faith is the product of reasonable thought / reasons to believe, based upon logical thinking.

Experience

What happens supports faith, e.g. vision, feeling the presence of God, / experiences both of the individual and others / can prove faith but only to those experiencing, longevity in the faith, tradition, worship, prayer, miracles, general and special revelation learning from experience.

(3 marks) AO1

(f) ***‘Living in a faith community is the best way to get close to God.’***

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

Target: Evaluation of ways of getting close to God

Levels of Response

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

Possible answers (accept any others that are valid).

Agree

A faith community offers support in a communal fashion / opportunity to devote whole life and way of living to God / spiritual opportunities offered / worship / learning about God brotherhood, e.g. Ummah.

Other views

There are other ways of getting close to God, e.g. service to others / people cannot get close to God perhaps because he doesn't exist or is cut off from people, actions, meditation service to others, reference to heaven / paradise when people die, effects of drugs.

Accept faith community as a specific religion, denomination and Holy orders.

(5 marks) AO3

Section B Religious Responses to Contemporary Issues

B2 Religious Attitudes to Matters of Life

(a)(i) ***What is transplant surgery?***

Target: Definition of the technical term

When someone else's organs are put into a patient.

Credit ideas linked to xenotransplantation and embryonic stem cells. Do **not** credit transplanting blood (i.e. transfusion).

(1 mark) AO1

(ii) ***Explain two reasons why some religious people are in favour of transplant surgery.***

Target: Understanding of why some religious people support transplant surgery

It can save life / act of giving / God has inspired the development of it so we should use it / sanctity of life / stewardship of our body after death, etc.

Allow 1 mark maximum for each of 2 reasons given with a further 1 mark for development of each reason.

(4 marks) AO1

(b) ***What is the difference between fertility treatment and surrogacy?***

Target: Identification of difference between fertility treatment and surrogacy

Fertility treatment

A scientific method of making a woman pregnant which does not involve sex.

Surrogacy

Woman's egg fertilised by another woman's partner. Resultant baby handed over at birth to father and wife / partner.

Main difference therefore is over who keeps the resultant baby – surrogacy usually uses fertility treatment.

Allow maximum 2 marks for 2 accurate definitions that imply the difference or for difference accurately explained.

(2 marks) AO1

- (c) **Explain religious attitudes to cloning. You should refer to beliefs and teachings from either two religions or two Christian denominations in your answer.**

Target: Explanation of how beliefs and teachings affect attitudes to cloning

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

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

Maximum Level 2 for no specific religious beliefs and teachings.

Possible benefits of therapeutic cloning in providing organs for transplant / could lead to the improvement of the human race which God would approve of / using cloning techniques commercially for food purposes / nightmare scenario of cloned tyrants, dictators, etc. / we have no right to do this – only God has this right / clones will not possess a soul and therefore perhaps no hope of God / “designer” babies could be born, etc. / ‘Playing God’ / unnatural / link to idea of being sacred / unknown consequences of actions / commercial exploitation / those cloned embryos or zygotes that die will have been murdered / merely an extension of IVF / the cells that are disposed of have potential for life but cannot be said to be viable. Ideas of stewardship (khalifals) and dominion related to animals.

Buddhism All life is tied to the cycle of birth, death and rebirth (samsara) therefore life has begun before conception in an earlier existence / on the other hand, for many Buddhists, the embryo does not embody the five skandhas (form, feelings, perceptions, thoughts and consciousness) and, therefore, should not be considered a living being although the embryo does have **potential** for development of skandhas / others believe life begins at the moment the sperm and egg unite to become a zygote, not before / motives and consequences of actions are also important in this issue / motive could be to remove suffering (good) but it might lead to the destruction of life (bad) / to clone involves removing cell nuclei or genetic material from one being to produce another (therefore stealing – bad) / Precepts 1 and 2 are relevant (refrain from harming / refrain from stealing) / the desire for cloning is evidence of the Second Noble Truth (cause of suffering).

Christianity God is creator and sustainer of life / each person conceived and born is unique and part of God’s plan / intention to do good or harm is important / destruction of unwanted genetic material is murder and therefore a sin / Bible teaches that each person is known by God in the womb / teachings about love suggest that we should do all possible to help those who are suffering / the Bible teaches that human beings were given the ability to share in the creative work of God / to be able to recreate replicas of different organs will be sign of God’s love for those whose own organs are damaged.

- Hinduism** All life is sacred and must not be destroyed or harmed (ahimsa) / only soul (atman) is permanent / eternal / body is temporary / cloned body might become temporary home for soul that is close to achieving moksha / Karma is important for good or bad / if cloning is performed out of selfish motives, one's destiny might be affected / if performed out of a desire to enable a husband and wife to have children, then motive is pure and so cloning may be acceptable.
- Islam** Allah is the creator God / human cloning might affect family relationships and social order / "There is no altering the laws of Allah's creation" / cloned babies are contrary to the natural order / cloning of being absolutely unacceptable.
- Judaism** God is the creator and sustainer of life / each person is unique and part of God's plan / cloning could assist human beings in their desire to obey God's command to fill earth and control all creation / can assist in the fulfilment of Mankind's role in the world / link to idea of a Golem – humanoid – this uncertainty. If such a being were killed is it really murder, i.e. should such beings have full human rights.
- Sikhism** God is creator / cycle of birth, death and rebirth denies possibility of human interference / cloning can be seen as an extension of IVF treatment and so make it possible for couples to have possibility of children / also, cloning can be seen as another way of helping people who are sick / motives are also important – greed and selfishness are not part of Sikh way of life.

(8 marks) AO2

(d) ***‘Everyone has the right to be a parent.’***

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 the right to be a parent

Levels of Response

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

Basic human right / religions give a responsibility to have children / having children is one of the purposes of marriage / God inspires scientists to develop new ‘artificial techniques’ of conception to reinforce this right / children have a responsibility to support their parents when elderly / we were created with the ability to have children / children are a sign of God’s favour / same sex couples.

Other views

Rights have to be earned and some (paedophiles, rapists, etc.) forfeit that right / caring for children is more important than having children / infertile couples are infertile for a reason (e.g. Zechariah and Elizabeth) / children are a gift from God, not a right / same sex couples.

(5 marks) AO3

B3 Religious Attitudes to Matters of Death

(a)(i) *What is a hospice?*

Target: Definition of a technical term

Special places to which people go to die with dignity / also offer respite care / offers palliative care.

Only allow hospital / home if reference is made to terminal illness from which there is no recovery.

(1 mark) AO1

(ii) *Explain two reasons why some religious people support hospices.*

Target: Explanation of why religious people support hospices

Care for dying to allow dignified pain reduced / free death / alternative to illegal euthanasia / cares for dying person's family / sanctity of life is respected / God gives life and we should maintain and respect it / personal experience / relieve stress on family / better care than hospitals.

Allow 1 mark maximum for each of 2 reasons given with a further 1 mark for development of each reason.

(4 marks) AO1

(b) *Explain how a person's life can be continued by artificial means.*

Target: Knowledge of artificial ways of continuing human life

Life support machines / transplant and other types of invasive surgery / allow for answers like artificial respiration / medication / cloning.

Either award one mark for each of two ways stated or two marks for one way stated which is developed.

(2 marks) AO1

- (c) **Explain religious attitudes to the care of an elderly relative. You should refer to beliefs and teachings from either two religions or two Christian denominations in your answer.**

Target: Application of religious beliefs and teachings to caring for the elderly

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

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

Maximum Level 2 for no specific religion beliefs and teachings.

It is likely that answers will focus on the responsibility of the family to care for their elderly relatives. Some may refer to care homes being a better and more loving option because they have specialist skills.

References to treatment that does not involve 'care', e.g. euthanasia **should not be credited**, unless in the context of care.

Buddhism Elderly should be respected and their wisdom valued and celebrated / the courage of the old can inspire family and friends / care organisations help to keep elderly in their family homes offering support for physical, emotional, intellectual, cultural and spiritual needs / Buddhists also work with hospices, etc. for the terminally ill / 'We may carry our mothers on one shoulder and our fathers on the other and attend for them even for a hundred years.....still the favour we have received from our parents will be far from requited' (Anguttara Nikaya) / the elderly are a living demonstration of anicca (impermanence) / opportunity to gain good karma by caring for elderly / 'having supported me, I shall support them' (Sigalovada Sutta) / 'Support for ones parents... this is the highest protection' (Maha Mangala Sutta).

Christianity 'Honour your father and mother' (Exodus 20v12) but this does not necessarily mean looking after them in the family home if a care home is better / support should be given to the elderly as they are vulnerable / traditionally Christians have preferred to retain independence of the elderly / many churches provide facilities for the elderly / experience and wisdom should be cherished / Christians also provide and work with homes for the elderly and hospices etc for the terminally ill.

- Hinduism** Pitri Yajna a duty to serve and care for parents and the elderly / parents should be cared for, respected and obeyed even when elderly / 'let your mother be a god to you. Let your father be a god to you.' (Taittiriya Upanishad 1.11.2) / the elderly are one of five sections of society given special respect / caring for needy relatives earns good karma.
- Islam** It is the responsibility and duty of the family to care for the elderly because of the effort and sacrifices they have made / 'show kindness to both your parents' (Qur'an 17:23) / Islam has an extended family society / elderly people are a source of wisdom not a burden / looking after elderly provides spiritual growth / sending elderly to home for the elderly is unkind and disrespectful / the elderly have the right to expect their children to care for them / 'may his nose be rubbed in dust who found his parents approaching old age and lost his right to enter paradise because he did not look after them' (Hadith).
- Judaism** 'Show respect for old people and honour them' (Leviticus 19v32) / 'Honour your father and mother' (Exodus 20v12) / families are encouraged to look after the elderly although it is acknowledged that this is not always possible / Jewish community provide specialist homes for the very elderly and frail / 'Jewish Care' exist to help the elderly / wisdom of the elderly is valued.
- Sikhism** Elderly are looked after in the home as a service (sewa) or duty / gurdwaras often offer day care to the elderly / duty for sons to look after parents / 'Child why do you quarrel with your father due to whom you have grown to this age? It is a sin to argue with him' (Guru Granth Sahib) / homes for the elderly are rarely used.

(8 marks) AO2

- (d) ***‘Everyone should have the right to end their life when they choose to.’***

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 answers.

Target: To evaluate a person’s right to end their life

Levels of Response

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

We are given the rights over our life, we should be given the rights over our death / dying is preferable to long term suffering / mercy is a religious virtue and killing yourself could be seen as merciful / God would not want us to suffer / freewill is a gift of God.

Other views

Offends against sanctity of life / God is in charge of our destiny / implications for afterlife / affect on family and friends left behind / ‘Do not kill’ applies to ourselves as well as others / suffering is due to bad karma or as a test from God which we should meet / assisted suicide is illegal in UK.

(5 marks) AO3

B4 Religious Attitudes to Drug Abuse

(a)(i) What is caffeine?

Target: Definition of technical term

Mild legal drug which stimulates the nervous system and produces an energy boost. Stimulant / drug found in tea, coffee, cola, some cold / flu remedies, in tablet form, etc. (Allow one mark for any relevant accurate piece of information.)

(1 mark) AO1

(ii) Explain two reasons why some religious people use caffeine.

Target: Understanding of why some religious people take a legal drug such as caffeine

Caffeine is legal / by-product of drinking coffee, tea, cola, etc. (as above) / provide stimulation, energy or to stay awake for work or revision, etc. / social interaction with others / lack of awareness of dangers of overuse / because people enjoy taste of products which include caffeine / addicted to it / thirsty.

Allow 1 mark max for each of 2 reasons given with a further 1 mark for development of each reason.

(4 marks) AO1

(b) Why are some drugs classified as 'Class A'?

Target: Understanding of the reasons for drug classification

They are harmful / highly addictive / can kill / illegal / as a deterrent against using them / highest classification allows for heavier penalties / government say so / effects on society more dangerous than Class C.

Either award one mark for each of two reasons given or two marks for one reason which is developed and must be limited to a Class A drug.

(2 marks) AO1

- (c) **Explain religious attitudes to taking performance enhancing drugs. You should refer to belief and teachings from either two religions or two Christian denominations in your answer.**

Target: Application of religious beliefs and teachings about performance enhancing drugs

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

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

Maximum Level 2 for no specific religious teachings beliefs.

It is likely that most answers will focus on the idea of cheating / fairness / being untruthful and 'stealing' prize money. These should be linked to religious beliefs and teachings for good development. Answers may focus on the health aspect but **for good development** this should be linked to the value of life (sanctity of life, damaging atman, etc.) as taught by religions. Actions performed under the influence of performance enhancing drugs, e.g. increased aggression must be put in context of religious teaching, e.g. do not kill, violence is against will of God, etc. Accept reference to any drug which enhances performance in any context.

Buddhism	PEDs can damage the body and are a retreat from truth / craving for success is bad / against 2 nd precept as it is taking what would not be given but for cheating and 5 th precept (striving for success using drugs could cloud the mind) / harms the chances of others / wrong choice to make / using PEDs is against 8-fold path, e.g. right action.
Christianity	Body is "Temple of the Holy Spirit... given to you by God" and should not be abused / PEDs are bad stewardship of our bodies / cheating offends against 'love your neighbour' / St Paul said to 'run a straight race' – could be interpreted as being fair / dishonesty involved is 'bearing false witness' – 10 commandments / 'obey state authorities (Romans 12) – PEDs are illegal / lives centred around PEDs do not bring glory to God.
Hinduism	Side effect of PEDs can cause loss of control and evil doing / 'He must not get wilfully addicted to any object... of self gratification (i.e. winning by cheating) – Laws of Manu.
Islam	The Qur'an forbids PEDs because they harm Allah's creation / "do not contribute to your own destruction" (Qur'an 2:195) / Muslims are not owners of their bodies (Allah is) so they have a duty to avoid poisons / drugs are khamr (forbidden) / taking PEDs is seen as dishonest and brings dishonour. Body is a Temple.

Judaism PEDs not allowed because they harm the body which should be treated with care and respect / dishonesty involved is ‘bearing false witness’ – 10 commandments.

Sikhism Body is a Holy Temple which should not be damaged / body should be kept in a natural state / emphasis on physical fitness by natural means not artificial.

(8 marks) AO2

(d) **‘Religious people should not take cannabis.’**

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

Target: Evaluation of whether religious people should take cannabis

Levels of Response

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

Discouraged in most religious traditions / there is a strong link between crime and drugs / cannabis can be a ‘gateway drug’ / cannabis can cause mental problems in future life – body not being respected / minds should be influenced by God not drugs / cannabis use is illegal and religious people should obey the law.

Other views

Use is permitted, usually to aid meditation in Ethiopian Coptic Church, Rastafarianism, Hindu holy men (Sadhus) and Nihang Sikhs and therefore is permissible in religion / it is not considered addictive / less dangerous than alcohol and tobacco which many religions permit / can relieve some symptoms of, e.g. multiple sclerosis, motor neurone disease / aids relaxation / free will.

(5 marks) AO3

B5 Religious Attitudes Media and Technology

(a)(i) ***What is censorship?***

Target: Definition of technical term

When a group (often the state) do not let the public have access to certain things, often relating to the media.

(1 mark) AO1

(ii) ***Explain two reasons why some religious people are in favour of censorship.***

Target: Reasons in favour of censorship

To protect the young and vulnerable / establish the truth / simple decency / protect people from the pornography industry / to prevent people taking offence / create a just and decent society / protect state secrets / preserve morale in war time.

Allow 1 mark maximum for each of 2 reasons given with a further 1 mark for development of each reason

(4 marks) AO1

(b) ***What is the difference between a film categorised as PG and one categorised as 18?***

Target: Knowledge of film categorisation

PG A film which is suitable for all ages although there may be scenes that parents may not wish their young children to see / parental guidance.

18 A film that is suitable only for those aged 18 or over due to extremely violent sexual images or bad language.

Allow maximum of 2 marks for 2 accurate definitions that imply the difference or for difference accurately explained.

(2 marks) AO1

- (c) **Explain religious attitudes towards pornography. You should refer to beliefs and teachings from either two religions or two Christian denominations in your answer.**

Levels of response (for each of two religions or Christian denominations 2 x 4 marks)

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

Maximum Level 2 for no specific religious beliefs and teachings.

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

Most answers will include the need to protect the young and vulnerable in society from material that is considered unsuitable. Better answers will investigate why a religion feels it has a duty to encourage or provide this protection and is against the misuse of sex. Teachings like “Body is a temple” “love your neighbour” “ahimsa” “good or bad karma” do not commit adultery, chastity can be used to support this.

Buddhism Pornography could offend against parts of eight fold path, e.g. right speech; right action; right livelihood, etc. / question the intention of pornography being made and distributed / danger that young people may copy what they hear and see / such material can be at odds with Buddhist principles and may mean young person has to choose between religion and way of life portrayed in pornography / three evils are greed hatred and ignorance – often seen and promoted in films / Buddhism encourages simplicity, generosity and kindness / pornography can encourage craving for sex.

Christianity Anything that devalues or dehumanises life should be avoided / Bible promotes good but pornography appears to advocate lifestyles against Christian ethics / focus should be on things that are honourable, pure, excellent, worthy of praise (Philippians 4:8) / avoid impurity (Ephesians 5:3) / motives of providers and distributors of pornography should be questioned / pornography could hasten the decline in standards in society / pornography thrives because traditional Christian values are less often seen in society.

Hinduism No central source of authority therefore it is up to the believer to decide what to watch / guidance in writings on how not to get bad karma / violence and gratuitous sex will produce bad karmic effects / violence is contrary to the laws of Manu / Ahimsa would guard against violence, sexual exploitation and bad language.

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

(8 marks) AO2

(d) 'The media is very helpful to religions.'

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 the media is helpful to religion

Levels of Response

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

Possible answers (accept any others that are valid).

Agree

Media can allow witness or evangelism to reach a wide audience effectively / education about religion / support others in the faith / provides a platform for leaders to give guidance on religious and moral issues.

Other views

Media often misrepresents or mocks religion / provides platform for content against religious teachings, e.g. violence / TV takes away time to do things that are good.

(5 marks) AO3

B6 Religious Attitudes to Crime and Punishment

(a)(i) What is community service?

Target: Definition of technical term

A form of punishment / having to do unpaid work, the criminal has to perform tasks useful to society, rather than having to go to prison. Answers that do **not** refer to punishment should be accepted if otherwise correct.

(1 mark) AO1

(ii) Explain two reasons why some religious people are in favour of offenders doing community service.

Target: Understanding reasons why some people favour community service

It is beneficial to the criminal because it allows them to keep their liberty / keeps the family together / not retribution / the community benefits from jobs being done / helps in reparation if it involves activities connected with particular crimes / visible deterrent to others / could be linked to reformation / more loving punishment than prison / following the legal system, allows talents to be used / passed on / punishment fits the crime, etc.

Allow 1 mark max for each of 2 reasons given with a further 1 mark for development of each reason.

(4 marks) AO1

(b) Explain the meaning of forgiveness.

Target: Explanation of a technical term

Showing grace and mercy and pardoning somebody for what they have done / to let off / cease to be angry / to forget wrongs. This might not remove the need for punishment however.

Allow one mark for a simple correct statement about the meaning of forgiveness and a further mark for development of the definition.

(2 marks) AO2

- (c) **Explain religious attitudes to the use of prison. You should refer to the beliefs and teachings from either two religions or two Christian denominations in your answer.**

Target: Explanation of religious attitudes to prison

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

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

Maximum Level 2 for no specific religious beliefs and teachings.

Expect answers to be linked to aims of punishment. Any of them can be applied to imprisonment. Alternatives to prison may be given, especially capital punishment. Allow these only if they are presented as an alternative. As prison is expensive, some may make the point that prison is a poor way of prioritising money in a way that religion would not approve of / social advantages / disadvantage, e.g. family / job, etc. / prison fails to achieve its purpose.

Buddhism For Buddhists, the ideal way of dealing with criminals is to encourage them to see the error of their ways and to change; i.e. to prevent the criminal from creating bad Karma for themselves / to achieve these aims and to prevent others from being harmed, the use of reformatory imprisonment is acceptable / loving kindness and compassion are the main principles to be adopted both toward the criminal and the victim of crime / Angulimala organisation (Buddhist Prison Chaplaincy).

Christianity For Christians, forgiveness and punishment should go together / all punishment should aim at reform and reconciliation between the criminal and the victim(s) / prison is a way of achieving this, while at the same time protecting society and preventing the criminal from continuing to cause harm to others / prison must not be seen, primarily, as a means of revenge (retribution) / the prime aim should be reformation. Hence, Christians have campaigned for prison reforms and appoint and encourage prison visitors and chaplains / many Christians believe non-custodial to be more effective for lesser crimes. Eye for an eye 'love your enemies', forgive not seven times but seventy time seven.

Hinduism Punishment (dana) has three parts: retribution, protection and reformation / belief in Karma and Samsara leads Hindus to lay emphasis on punishment in order to deal with bad Karma / the severity of the punishment increases according to the caste of the criminal: the lower the caste, the more severe the punishment / prison is quite acceptable as a form of punishment, although physical punishment is often used, depending on the severity of the offence.

- Islam** For Muslims, Shari'ah (Islamic law) is fundamental for all Muslims, although few Islamic states follow the entire Shari'ah / a crime against society is also a sin / a criminal should repent but only Allah can forgive / a crime, however, must not go unpunished; justice must be seen to be done. This means, in some Muslim states, that physical punishment or public humiliation are common means of punishment / prison, however, is also a form of punishment, the intention of which is both to show justice and also to promote repentance and forgiveness / criminals can have a sentence switched to prison from execution as an act of compassion.
- Judaism** Jews believe that everyone has been given free will and must take responsibility for their actions / prevention and rehabilitation (reform) are central to criminal justice / the aim is NOT retribution; the teaching 'eye for eye', etc. (Exodus 21) is about importance of fair justice / therefore, prison sentences are supported / Rabbis and others visit and offer counsel to prisoners and their families.
- Sikhism** Sikhs believe that all have the tendency to do wrong; only with God's help can bad behaviour be avoided / the Law must protect weak members of society from wrongdoing of others / therefore, prison sentences are supported the aim must be to help the criminals see the error of their ways rather than retribution and retaliation / Sikhs are taught that they should obey the laws of the country where they live but always act with consideration for the well-being of others, especially the weak or poor.

(8 marks) AO2

- (d) ***‘A crime against property is just as serious as a crime against a person.’***

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

Target: Evaluation of the relative seriousness of crimes against the person and property

Levels of Response

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

Possible answers (accept any others that are valid).

Agree

Crimes against property upset a person so all crimes are against a person anyway and therefore equal / property has a financial value.

Other views

People have feelings and cannot be replaced / property is a thing made by a person therefore the person is more important / religious ideas about life and the uniqueness and value of the human / the law states that crimes against the person are more serious / property has no feelings and can be replaced / depends on the crime.

(5 marks) AO3

B7 Religious Attitudes to Rich and Poor in Society

(a)(i) What is meant by the term ‘the minimum wage’?

Target: Definition of a technical term

The legal minimum wage which must be paid to workers in the UK.

(1 mark) AO1

(ii) Explain two reasons why some religious people are in favour of ‘the minimum wage’.

Target: Explanation of why some religious people support the minimum wage

Prevents exploitation / helps low paid workers earn a living wage / assists in preventing poverty / fairness for the lowest paid / not too high to cause employers financial difficulties.

Allow 1 mark max for each of 2 reasons given with a further 1 mark for development of each reason.

(4 marks) AO1

(b) Briefly explain why a person may be poor.

Target: Explanation of reasons why a person may be poor

Low paid job (minimum wage) / illness / unemployment / debt / living in a poor country / lack of education or qualifications / addiction / accept ideas relating to spiritual poverty / personal choice / result of karma / gambling / family circumstances.

Either allow 1 mark for each of 2 reasons given or 2 marks for 1 reason which is developed.

(2 marks) AO1

- (c) **Explain religious attitudes to the National Lottery (Lotto). You should refer to beliefs and teachings from either two religions or two Christian denominations in your answer.**

Target: Effect of religious beliefs and teachings on decisions whether to play Lotto

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

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

Answers will probably focus on the conflict between gambling v providing money for good causes. Some may raise issues of wasting money that could be used to support the family or to help the needy whilst others may mention that nobody needs massive sums of money on offer as first prize and that they are against religious teaching. Some see lotto as reflecting societies materialist values.

Buddhism	True happiness does not come from craving associated with gambling and wealth (tanha) / we need wealth for our needs but no more in case we become attached to it / wealth should be earned honestly (right livelihood) / spare wealth should be generously used for others, not gambling / can be seen to be against second precept (no stealing) although some would interpret writings as taking what is given from a business transaction and therefore acceptable.
Christianity	Some denominations e.g. Methodists and Salvation Army do not allow gambling / gambling is associated with greed / gambling shows an unhealthy and unchristian interest in money ('the love of money is the root of all evil' – 1 Timothy 6v9-10) / people should use God given talents to work to provide / gambling can be addictive and deny the family or the poor money for their needs / false hope of winning / stakes do not have to be high (£1 min) / some denominations run raffles for fundraising so lotto cannot be wrong.
Hinduism	Wealth can be seen as a result of good karma so winning through gambling is not right because it is not earned / winning gives the opportunity to earn good karma by sharing / winning could harm losers / 'uncontrolled pursuit of wealth will result in unhappiness (Laws of Manu) / 'One should only accept those things that are set aside as his or her quota (Sri Isopanisad 1) / some see lotto in moderation as acceptable / during Divali, Hindus pray to Lakshmi for blessings and generosity.
Islam	Gambling is forbidden because Allah provides for what people need / if some have too much others do not have enough / excess money should be used generously for others, not for gambling / gambling can lead to a sense of loss of reason which could destroy faith in Allah / Allah is more important than wealth which Lotto could provide / early winner of lottery was Muslim and not accepted by the community.

- Judaism** Motive of gambling is greed but it is not forbidden / spiritual consequences are a worry / materialism leads to sin / money should be earned from working – doing God’s work on earth / gambling takes place as a part of Hanukkah and Purim / many see nothing wrong with lotto in moderation.
- Sikhism** Wealth has no permanent value and distracts form spiritual goals / ‘money should not be spent on things such as gambling and drinking’ (Guru Granth Sahib 914) / sewa (service) to others is important rather than selfishness of gambling / the pursuit of wealth is against Sikh thought.

(8 marks) AO2

(d) ‘A religious person should not worry about money.’

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 a religious person should worry about money

Levels of Response

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

Possible answers (accept any others that are valid).

Agree

Worrying about money does not provide extra so it is pointless / God will provide (lilies of the field, etc.) / Jesus (and other religious founders) had little money as do those who take Holy Orders thereby trusting God / lack of money may be due to spending habits so solution is easy.

Other views

We all need money for survival / families and children suffer without money in the home / debt is frowned upon / money is symbol of status and success.

(5 marks) AO3