



2010 Religious Studies

Standard Grade General

Finalised Marking Instructions

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GENERAL RUBRIC:

The answers outlined are indicative but not exhaustive. Marks should be given for alternative correct information (KU) or valid supporting reasons (E).

Note: in Evaluation answers, marks are not given for the stating of opinion but for the reasons that support the opinion. At 'F' and 'G' in Evaluation, up to 2 marks for a valid reason. At 'C' an exceptionally well-argued point can gain 3 marks.

Religious Studies Standard Grade 2010 – General Level

Section A – Christianity

1. (a) *What is the Kingdom of God?*

- God's rule on earth (1) as it is in heaven. (1)
- Heaven on earth. (1)
- It is where/anywhere people are living the way God wants them to. (2)
- It's where/anywhere people are loving their neighbour/caring for needy etc. (2)
- The world as it would be if people followed Jesus' teaching. (2)

2 marks for an explanation. A simple point which is not developed may attract 1 mark.

2 KU

(b) *"I tell you who hear me: Love your enemies"
Jesus taught his followers to love their enemies.
What else did he teach them to do?*

- Pray for people who ill treat you/curse you. (2)
- If someone strikes you, turn the other cheek. (2)
- Give to anyone who asks (1) don't ask for things back that are taken. (1)
- Do to others as you'd have them do to you. (2)
- Don't judge others. (1)
- Don't condemn others. (1)
- Forgive others. (1)
- Take the plank out of your own eye so you can see clearly to take the speck out of your brother's eye. (2)
- He taught them to pray with the Lord's prayer. (2)

2 marks for a description. A simple point which is not developed may attract 1 mark.

2 KU

(c) *Give two examples of how Jesus put his teaching into action.*

- Healed people's diseases (1) – eg Simon's mother-in-law, man with leprosy, paralytic etc. (+1 for example)
- Exorcisms – freed people from rule of evil forces. (2) eg Legion, demon possessed boy (+1 for example).
- A developed description of any specific healing miracle or exorcism. (2)
- Associated with/touched people who were seen as outcasts/unclean. (2) eg Centurion, Zacchaeus, "sinful woman" who anointed Jesus' feet, leper. (+1 for example).
- In Gethsamane he put God's will before his own ("not my will but yours.") (2)
- Drove money changers and sellers from the Temple. (2)
- He didn't fight back when he was arrested and executed. (2)
- Healed the High Priest's servant's ear at his arrest. (2)
- Asked God to forgive the people who were crucifying him. (2)

2 marks for each description. A simple point which is not developed may attract 1 mark, eg "forgave people's sins", "healed people."

4 KU

(d) *“Forgiving your enemies does more harm than good.”*

Do you agree?

*Give **two** reasons for your answer.*

Agree

- Gives license to people to continue to do wrong because there are no consequences. (2)
- It's unjust – people should be punished for the things they do wrong. (2)
- Can be seen as weakness and makes you vulnerable. (2)

Disagree

- Meeting hate with love can transform people (ideas of Gandhi, Martin Luther King). (2)
- It's a starting point for reconciliation between people. (2)
- Gives you the moral high ground. (2)
- Makes it harder for people to dehumanise their enemy. (2)

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg “makes you seem weak”, “brings people together.”

4 E

2. (a) Describe **two** things that happen **during** a communion service.

- Prayers to thank God for sacrificing his Son for people's sins. (2)
- Bible readings which relate to the Last Supper (eg 1 Corinthians 11) (2)
- Confession of sins (1) so that people are able to feel "clean" as they take communion. (1)
- In RC church bread and wine are elevated and Holy Spirit is invoked. (2)
- In RC tradition substance of bread and wine is changed to actual body and blood of Christ (transubstantiation). (2)
- People may approach the communion rail where they are served by the priest/ minister. (2)
- In Orthodox church bread sprinkled with wine is offered on a long spoon. (2)
- In some churches people stay in pews and are served by elders/servers. (2)
- In some churches people pass bread and wine to each other and each take a piece/ sip. (2)
- As bread and wine are offered server may say "The body of Christ, broken for you" and "The blood of Christ, shed for you." (2)
- Words of Jesus at Last Supper might be spoken – "this is my body...this is my blood," etc. (2)
- People eat bread and drink wine (1) to remember the Last Supper. (1)

2 marks for each explanation. A simple point which is not developed may attract 1 mark, eg "people take bread and wine" or "people are served by the priest."

4 KU

- (b) "I never take communion." (Sandy)
"I take communion every week." (Graham)
Should all Christians take communion?
Give **two** reasons for your answer.

Yes

- Jesus told his followers to do it, so it is a command all Christians should obey. (2)
- The symbols of the bread and wine help Christians to focus on important aspects of their faith. (2)
- Communion is a sacrament, so it connects you to God in a special way. (2)
- Communion is an important way of connecting with other Christians (one body). (2)

No

- The bread and wine are just symbols – you don't need them to remember Jesus. (2)
- Being a true Christian is more about caring for others than religious rituals. (2)
- Rituals can become mechanical and meaningless – it's the meaning behind them that really matters. (2)

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg "It is a sacrament," or "It's the meaning that matters."

4 E

(c) *“Prayer is the most important thing for Christians”*

Do you agree?

*Give **two** reasons for your answer.*

Agree

- Important because it allows the person to connect with God in a personal way. **(2)**
- It's through prayer that people can ask for God's help eg at difficult times. **(2)**
- Jesus taught his followers to pray and he prayed regularly, so clearly important. **(2)**

Disagree

- Prayer isn't what changes things – Christians should be taking action. **(2)**
- No evidence that people's prayers are answered. **(2)**

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg “prayers make no difference” or “prayer strengthens faith.” 4 E

Section B – Hinduism

3. (a) Describe fully the Law of Karma.

- Cosmic law that determines destiny/future rebirth/future caste. (2)
- Total effect of a person's actions, good or bad. (2)
- Every action provides its own effect. (2)
- Law of cause and effect. (2)
- Reward and Punishment. (2)

4 KU

(b) Do you think believing in the Law of Karma helps people?
Give **two** reasons for your answer.

Yes

- Might account for present suffering/good fortune. (2)
- Might motivate people to change their ways. (2)
- The law of karma means that people pay for/are rewarded for bad/good actions. (2)

No

- Karma and casteism is a form of discrimination.
- Demoralising to think that you might have brought suffering upon yourself.

Any reasonable answer accepted.

4 E

(c) Karma is one of the four paths to Moksha.
Describe **two other** paths.

Bhakti (1) the path of devotion. (2)

- Loving devotion to a personal god. (2)
- Involves puja in the home and in the temple. (2)
- Important to perform daily puja. (2)
- Important to think of the deity at all times. (2)
- Puja is seen as an act of devotion. (2)
- Hymn singing – important aspect of bhakti. (2)
- Telling stories of the gods – important aspect of bhakti. (2)
- Celebrating religious festivals – important aspect of bhakti. (2)
- Pilgrimages – important aspect of bhakti. (2)

Jnana (1) the path of knowledge. (2)

- Guidance from a spiritual teacher/guru. (2)
- Read and understand the sacred scriptures. (2)

Yoga (1) the path of meditation. (2)

- Master postures – lotus position. (2)
- Practices self-control. (2)
- Practise non-violence. (2)
- Practise truthfulness. (2)
- Practise chastity. (2)
- Avoid greed. (2)
- Breathing exercises. (2)
- Focus on yantras. (2)
- Sing mantras. (2)

Maximum of 2 marks for merely stating the basic words (names).

4 KU

- (d) *Hinduism encourages its followers to choose their own path to Moksha. Is it a good idea for Hindus to choose their own path to Moksha? Give **two** reasons for your answer.*

Yes

- Choice engenders a sense of control/ownership. **(2)**
- You alone can determine what you are/are not capable of doing/integrating into your daily life. **(2)**

No

- Some people may expend greater effort and energy than others. **(2)**

Any reasonable answer accepted.

4 E

4. (a) State **four** things that happen **during** the Sacred Thread Ceremony.

- Boy and priest/guru sit opposite each other. (1)
- Boy and priest/guru sit across a fire. (1)
- The priest takes on responsibility for the spiritual guidance of the boy. (1)
- Prayers and hymns are chanted. (1)
- Boy receives his own personal mantra. (1)
- Thread is placed/looped around the boy's shoulder and waist. (1)
- Thread has three strings – red/yellow/green. (1)
- The strands are tied in a special knot. (1) Knot is the Brahma Granthi. (1)
- Cloth between father and son. (1)
- Last meal prepared by mother. (1)
- Mum pretends to say goodbye. (1)
- Boy pretends to leave home. (1)
- Sacred fire burns. (1)
- Agni is involved. (1)
- Debts are discharged. (1)

Maximum 1 additional mark can be given for explanation.

4 KU

(b) *Do you think it is a good idea to have religious ceremonies for **young** people at special times in their lives?*

*Give **two** reasons for your answer.*

Yes

- Traditional. (2)
- Fosters responsibility. (2)
- Good karma/leads to Moksha. (2)

No

- Freedom of choice.
- Pressure to conform.

Any reasonable answer accepted. (See other religions)

4 E

Section C – Islam

5. (a) *Muslims believe that God knows everything*
Do you think this belief is helpful to Muslims?
*Give **two** reasons for your answer.*

Yes

- A source of comfort and support. (2)
- A structure that allows Muslims to know Allah forgives for all things. (2)
- Allows a relationship with Allah that no human being can fulfil. (2)

No

- To have innermost secrets/failing scrutinised by God is very daunting. (2)
- May lead to despair as Allah constantly knows our failings. (2)
- To be judged overwhelming. (2)

4 E

- (b) *Describe **two other** Muslim teachings about God.*

Any two of the following

- Lord of Worlds
- Compassionate
- Merciful
- Alone
- Creator
- Immanent
- Judge

(1 mark for identifying – 2 marks if explanation provided)

- God has 99 names (1)

4 KU

- (c) *“It’s important for Muslims to know God.” (Tariq)*
“It is more important for Muslims to submit to God.”(Zohaib)
Who do you agree with?
*Give **two** reasons for your answer.*

Tariq

- Personal relationship with God paramount as only that can change the individual. (2)
- Can only submit to what one knows. (2)
- To know God allows Muslim to follow Straight Path. (2)

Zohaib

- Fundamental requirement of Islam. (1)
- Prescribed in the Shahadah. (2)
- Without Submission being a Muslim becomes meaningless. (2)
- Submission incorporates ‘knowing’ God. (2)
- Submission allows a Muslim to know God. (2)

4 E

6. (a) *Describe fully how a Muslim prepares for Hajj.*

- Settled all debts (1), by... (1)
- Completed all business/family matters that are pressing. (2)
- Ended all feuds – personal/business. (2)
- Prepare physically (1), by... (1)
- Obtained Ihram – 2 white seamless cloths. (2)
- Entered into a state of Ihram – readiness for hajj. (2)

4 KU

(b) *“Hajj is more than just a journey.” (Zeenat)*

Describe fully what Zeenat means by this statement.

- An opportunity for spiritual renewal. (2)
- An opportunity to reflect on life. (2)
- Joining with the Ummah – spiritual brotherhood. (2)
- Following in the footsteps of Muhammad. (2)
- A time to make an individual/collective relationship with God. (2)

4 KU

(c) *“Not all Muslims can go on Hajj. They should not feel under so much pressure.”*

Do you agree? Give two reasons for your answer.

Yes

- Demands of modern life mean that this once-in-a-lifetime experience too difficult to achieve but does not mean that there is a lesser connection to God. (3)
- Can be a Muslim through the other Five Pillars eg prayer/fasting. (3)
- Maybe more sincere to practise day-to-day living rather than once-in-a-lifetime approach to Islam (2/3).
- Hajj has become a commercial/self-serving experience. (2)
- Excused groups and development. (2)

No

- A duty – one of the Five Pillars. (2)
- Part of the Straight Path – needed to get to Paradise. (2)
- Essential to truly understand Submission. (2)
- Allows a full understanding of God. (2)

4 E

Section D – Judaism

7. (a) Describe how Jewish people show their love and respect for the Torah.

- In the synagogue the Torah scrolls are kept in the Ark. (2)
- Nothing else can be kept in the Ark. (1)
- Dressed with strip of silk and protective fabric (the mantle of the law). (2)
- Upper ends of scroll are dressed with one or two crowns (the crown of the law). (2)
- When it is being read the scroll is laid on a special piece of cloth. (2)
- Members of the congregation may touch the edge of their tallit to the Sefer Torah and then kiss it. (2)
- Congregation stand when it is taken out of the Ark. (2)
- The binding of tefillin containing biblical passages to arm and head. (2)
- The mezuzah containing verses from the Torah is fixed to Jewish door frames. (2)
- A yad (pointer) is used to avoid touching it with bare hands. (2)
- A printed Torah is always stored on top of Prophets and Writings. (2)
- Kept in a clean place (1) and separate from secular books. (1)
- Book/scroll should be raised above the level of the reader. (2)
- When it is worn out it is buried. (2)
- If dropped or when closing and putting it away, it is kissed (Also applies to tefillin). (2)
- Treated as you would treat an important person. (1)
- They do as it says. (1)
- They spend a lot of time reading and studying the Torah. (2)
- Constantly read in synagogue. (2)

2 marks for each description. A simple point which is not developed may attract 1 mark, eg “they kiss the scroll”, or “by not touching it.”

4 KU

(b) Describe *two* things Jewish people can learn from reading the Torah.

- The story of how the world and life was created by God. (2)
- The history of the descendants of Adam and Eve (eg Noah and the flood, Abraham, Isaac, Jacob etc.) (2)
- The story of Joseph and how the Israelites ended up in Egypt. (2)
- The story of Moses and the deliverance from Egypt. (2)
- The story of the giving of God’s laws at Mount Sinai. (2)
- The 10 commandments/613 mitzvot given by God as part of the Covenant. (2)
- How the Israelites sinned by worshipping the Golden calf. (2)
- Instructions for building the tabernacle. (2)
- Instructions on how to worship God with sacrifices. (2)
- Instructions about what is clean or unclean. (2)
- Times of and rules for festivals. (2)
- Rules for moral behaviour (1) with example. (1)
- How the Israelites came to wander in the desert for 40 years. (2)
- The battles fought as they moved towards the promised land. (2)
- How their unbelief prevented them from entering the promised land. (2)
- The importance of obeying God and following his laws. (2)
- What God is like (1) with example. (1)

2 marks for each description. A simple point which is not developed may attract 1 mark, eg “how to worship God” or “the story of creation.”

4 KU

- (c) *“The teaching in the Torah is not as important today as when it was first given.”*
Do you agree?
Give two reasons for your answer.

Agree

- The Torah was given directly by God, so it is timeless. (2)
- It’s the basis of the Covenant, therefore as important today as when it was given. (2)
- It teaches Jews important things about their history and identity. (2)
- Following the Torah binds Jews together as a community. (2)
- Principles in the Torah can be extended and applied to modern situations. (2)

Disagree

- Progressive Jews argue that some teachings are specific to a past context therefore need not be observed today. (2)
- Some rules are felt to perpetuate ideas which are outdated, eg on gender. (2)
- People should be able to make up their own minds on moral issues. (2)

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg “some are outdated” or “they were given by God.”

4 E

8. (a) State **four** things that happen **during** a Bar Mitzvah ceremony.

- Boy wears tallit. (1)
- Cantor takes the Sefer Torah (Torah scrolls) from the Ark. (1)
- Cantor says, “Blessed is He who gave the law to His people, Israel.” (1)
- Congregation says “Hear, O Israel, the Lord our God, the Lord is One. (1)
- Male family members are invited to come up to the Bimah (platform). (1)
- Boy is invited by his Hebrew name. (1)
- Rabbi reads from the Torah. (1)
- Boy then reads the portion of the Torah for that day. (1)
- Boy chants in an early musical form. (1)
- Boy traces the words using a silver yad. (1)
- Member of the congregation holds up the scroll for all to see. (1)
- Another member of the congregation covers the scroll and returns it to the Ark. (1)
- Boy chants from the prophets (Haftarah). (1)
- Father thanks God for bringing the boy to maturity (Baruch Shepatrani). (1)
- Rabbi recites blessing (Aaronic – The Lord bless you and keep you ...). (1)
- Rabbi will give a sermon which encourages the boy. (1)
- Boy may declare his intention to accept responsibilities. (1)
- Rabbi gives the boy a copy of the Service Book (Siddur). (1)
- Boy may lead prayers. (1)
- Tefillin etc worn for the first time in public. (1)

**Do not accept wearing of tefillin as these are not worn at Sabbath services.
1 mark for each correct statement.**

4 KU

(b) *Jewish children enter adulthood when they are 12 or 13.*

Do you think this is old enough to take on adult religious responsibilities?

*Give **two** reasons for your answer.*

Yes

- You are making choices about other things, like school subjects, so are old enough to choose to follow a religion. (2)
- Some young people are very mature and able to handle responsibility. (2)
- Bar Mitzvah is a beginning – followed by study and learning with the support of older followers. (2)
- It fits with biological change to adulthood. (2)
- Bar Mitzvah isn't about full adulthood – just being responsible for your own actions. (2)
- 13 has been the standard for a long time, and it has worked so far. (2)

No

- Too young to understand difficult religious ideas. (2)
- Taking on religious responsibilities is a big commitment which you may not feel ready to make. (2)
- Some young people are still quite immature at 12 or 13 so not old enough. (2)

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg “they can make their own choices” or “religion is hard to understand”.

4 E

(c) *“I don’t think religious ceremonies are important.” (Pamela)*

“Religious ceremonies are important.” (Melanie)

Who do you agree with?

*Give **two** reasons for your answer.*

Pamela

- For someone who isn’t religious the ceremonies would be meaningless. **(2)**
- People can easily get caught up in rituals and miss the meaning behind them. **(2)**
- You don’t need a ritual to make a commitment real and meaningful. **(2)**

Melanie

- Helpful to have the support and encouragement of others who participate in ceremonies. **(2)**
- Rites of Passage recognise/remind of the significance of major changes in a person’s life. **(2)**
- For religious people it is important to mark important times before God. **(2)**

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg “You should include God,” or “You might not be religious.”

4 E

Section E – Issues of Belief and Morality

9. (a) Choose **one** religion you have studied.
Describe what it teaches about life after death.

Christianity

- Some believe it's only the soul that survives after death. (2)
- Some believe in the resurrection of the body to live on in a physical way (2) at the second coming of Christ. (1)
- Jesus' resurrection is seen as evidence for/source of resurrection of believers. (2)
- God judges people after death based on how they lived their lives/whether or not they believed in Jesus. (2)
- Some see heaven and hell as a state of being – with or separated from God. (2)
- Some see heaven and hell as real physical places of bliss or torment. (2)
- Some see hell as permanent, others as temporary – that ultimately all will go to heaven. (2)
- Purgatory – a transitional place/state, a time for cleansing and preparation for heaven. (2)

Hinduism

- Body is impermanent/part of maya therefore not needed after death. (2)
- Atman is permanent and survives death to transmigrate/reincarnate. (2)
- Atman can move directly to new life or “rest” in temporary heavens or hells (2) depending on karma. (1)
- Karma (good or bad action) accumulated during life determines rebirth (2) into higher or lower varna or caste. (1)
- Atman experiences millions of reincarnations in the cycle of birth, life, death and rebirth (Samsara). (2)
- The Gita says reincarnation is like taking off an old garment and putting on a new one. (2)
- Moksha (the ultimate goal) is release from the Samsara cycle to join eternally with Brahman. (2)

Islam

- Allah records the deeds of the soul and then returns it to the body to await judgement day. (2) Allah also judges intentions (niyyah). (1)
- Life in the grave (Barzakh) until raised – person has consciousness of their surroundings. (2)
- Angels (Munkar and Nakeer) question the person immediately after the burial. (2) The righteous will be unafraid but unbelievers (kafir) will be unable to answer. (2)
- Allah will make the grave like paradise to the believer and like hell to the unbeliever. (2)
- Allah chooses the final day when life on earth comes to an end. (2)
- Everyone who has lived is raised and faces judgement by Allah. (2)
- Each person has their own comprehensive book of deeds. (2) It does not include childhood deeds. (1)
- Allah also judges faithful Christians and Jews – “on them shall be no fear.” (2)
- Allah judges with justice, but also mercy and forgiveness. (2)
- Righteous sent to Jannah (paradise), unrighteous to jahannam (hell). (2)
- Some have expectation that after punishment it is possible for a purified soul to be admitted to Jannah. (2)

Judaism

- Judaism doesn't place great emphasis on afterlife. (1)
- God records actions of people in the "book of life". (2)
- Early Jewish scriptures talk about sheol (place of shadows) where all souls go after death. (2)
- Some believe in physical life after death, some say it is spiritual. (2)
- In later scriptures, good go to Gan Eden (paradise) bad to Gehenna (hell). (2)
- Some see Gehenna as a kind of purgatory where a soul is purified (for 12 months) before being admitted to paradise. (2)
- Paradise is thought of as closeness to God. (2)
- God judges the dead after the coming of the Messiah. (2)

2 marks for each description. A simple point which is not developed may attract 1 mark, eg "God judges the dead" or "the soul is reborn".

4 KU

- (b) *Do you think the evidence for life after death is convincing?
Give **two** reasons for your answer.*

Yes

- Many people claim to have experienced contact with the spirits of dead people/ seen ghosts etc. (2)
- If scripture is perceived to be God's word/revealed/shruti then it has the ultimate authority and can be trusted on life after death. (2)
- Science falls short of a purely physical explanation for consciousness. (2)
- Near death experiences suggest that consciousness can survive independently of the body. (2)

No

- Science tells us that our personalities are a result of physical processes so there isn't anything left to survive after the body has gone. (2)
- All of the "evidence" is highly subjective. There is no empirical evidence for life after death. (2)
- People's experiences are the result of wishful thinking or delusions. (2)

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg "there is no scientific evidence" or "it's in the bible/Qur'an" etc

4 E

- (c) *“Religious people are told what to believe, rather than to think for themselves.”*
Do you agree?
*Give **two** reasons for your answer.*

Agree

- If you are brought up in a religion you may be less likely to explore other possible answers to Big Questions. **(2)**
- Some religious people consider it dangerous/risky to question orthodoxy/tradition. **(2)**
- Religious communities, by definition, need followers to think and believe the same things. **(2)**
- Being told what is true in holy scriptures is the attraction for some people. **(2)**

Disagree

- Religion positively encourages people to think about life’s questions and to develop personal beliefs. **(2)**
- Religious people need to apply reason to the study of scriptures and traditions. **(2)**
- Religion can encourage and promote debate within and between traditions. **(2)**
- For most people religion is a positive choice – they follow it because they agree with its claims. **(2)**

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg “religion is a personal choice,” or “religion gives answers.”

4 E

10. (a) *“I support abortion only if a mother’s life is in danger.” (Sarah)*
What other reasons might a woman have for choosing to have an abortion?

- Risk to the life or health of the unborn child (eg genetic abnormalities). (2)
- Risk to the mental or physical health of the mother. (2)
- Economic reasons – woman may already be struggling to provide for a family. (2)
- Woman may already have a large family and may feel unable to cope with another child. (2)
- Inconvenience – it may not suit the woman to have a baby, eg because of career. (2)
- Where rape results in pregnancy, woman may not want to be reminded of assault. (2)
- She may be very young and unable to cope with the responsibility. (2)

2 marks for each description. A simple point which is not developed may attract 1 mark, eg “the woman might be poor,” or “she might be very young.” 4 KU

(b) *Describe why some religious people are opposed to abortion.*

- Belief that life begins at conception means abortion is seen as murder. (2)
- Sanctity of life – life is holy/special and should be protected and preserved. (2)
- The belief that only God can give and only God should take life. (2)
- Some argue that holy scriptures promote a pro-life position (eg “You shall not kill,” Psalm 139, Qur’an 17:32 etc). (2)
- There are always better alternatives, eg adoption. (2)

2 marks for each description. A simple point which is not developed may attract 1 mark, eg “abortion is murder” or “it goes against the bible.” 4 KU

(c) *In Britain we have laws about abortion.*
Do you think we should have these laws?
Give two reasons for your answer.

Yes

- It’s not clear when life begins, so better to err on the side of caution and legislate for life from conception. (2)
- Laws ensure that abortion is restricted to cases where it is seen as necessary. (2)
- In some countries people seek abortions based on gender – the law prevents this kind of thing from happening here. (2)
- Alternative would be illegal and dangerous – back street abortions. (2)
- Time limits are designed to protect babies who could be viable outside the womb. (2)

No

- Abortion is a matter of personal morality, so only the woman should decide. (2)
- Every situation is different – the law can’t have the flexibility to take account of this. (2)
- With some very premature babies now surviving, some feel the law has got the time limit wrong. (2)

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg “laws set limits” or “it’s a woman’s choice”. 4 E

[END OF MARKING INSTRUCTIONS]