

[RMPS/SQP267]

Religious Moral and
Philosophical Studies
Intermediate 2

NATIONAL
QUALIFICATIONS

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Course Assessment Specification

Religious Moral and Philosophical Studies (Intermediate 2)

The purpose of this document is to provide:

- Details of the structure of the External Assessment in this Course
- Guidance on how to use information gathered from a Question Paper appropriate for this Course to estimate candidate performance

Part 1:

This part of the Course Assessment Specification details the structure of the External Assessment in this Course

The External Assessment:

- ◆ consists of 1 question paper
- ◆ has a total mark allocation of 90
- ◆ has a time allocation of 2 hours
- ◆ assesses approximately 50% knowledge and understanding and 50% important elements of the skills of analysis and evaluation
- ◆ assesses integration of knowledge and understanding and analysis and evaluation skills across the Units and options within Units
- ◆ uses language appropriate to the reading range expected of Intermediate 2 candidates in any case study or stimulus

The number of marks available, and the skills being assessed, are indicated at the end of each structured part of each question.

Question Paper

The question paper has **four** sections:

- **Section 1** examines the content of the 'World Religions' Unit
- **Section 2** examines the content of the 'Morality in the Modern World' Unit
- **Section 3** examines the content of the optional 'Existence of God' Unit
- **Section 4** examines the content of the optional 'Christianity: Belief and Science' Unit.

All candidates answer questions in Sections **1** and **2** and a further question from **either** Section 3 **or** 4. Detailed guidance on the content of each section is given below:

Section 1 – Total marks 30

- This section examines the content of the *World Religions* Unit and the skills of knowledge, understanding, analysis and evaluation
- It contains **6** questions, 1 question on each of the world religions in this Unit
- **All** candidates answer only the question which relates to the world religion they have studied

Each question follows the pattern outlined below:

- There is an extract from one of the prescribed sources followed by a series of **5-8** structured parts
- The structured parts have a possible mark range of **1-10**
- Each structured part requires either a restricted or an extended response.

Section 2 – Total marks 30

- This section examines the content of the *Morality in the Modern World* Unit and the skills of knowledge, understanding, analysis and evaluation
- It contains **5** questions, 1 question on each of the optional areas in this Unit
- **All** candidates answer only the question which relates to the optional area they have studied

Each question follows the pattern outlined below:

- There is a case study or stimulus relating to a specific moral issue followed by a series of **5-10** structured parts
- The structured parts have a possible mark range of **1-10**
- Each structured part requires either a restricted or an extended response.

Section 3 – total marks 30

- This section examines the content of the optional *Existence of God* Unit and the skills of knowledge, understanding, analysis and evaluation
- It contains **1** question which samples the content of the Unit
- Candidates choose this question **only if they have studied this Unit**

The question in this section follows the pattern outlined below:

- There is an extract followed by a series of **5-8** structured parts
- The structured parts have a possible mark range of **2-10**
- Each structured part requires either a restricted or an extended response.

There is no choice of question in this section (3) of the Question Paper

Section 4 – total marks 30

- This section examines the content of the optional *Christianity: Belief and Science* Unit and the skills of knowledge, understanding, analysis and evaluation
- It contains **1** question which samples the content of the Unit
- Candidates choose this question **only if they have studied this Unit**

The question in this section follows the pattern outlined below:

- There is an extract followed by a series of **5-8** structured parts
- The structured parts have a possible mark range of **2-10**
- Each structured part requires either a restricted or an extended response.

There is no choice of question in this section (4) of the Question Paper

The Added Value of the Course.

Achieving success in the Course requires some additional skills and abilities over and above those involved in passing individual Units. These are detailed in the Assessment section of the Course Arrangements and include:

- answering questions in which the more complex skills of analysis and evaluation attract a higher proportion of the marks available than is the case in Unit assessment
- demonstrating the ability to apply and adapt important elements of the skills of analysis and evaluation in a variety of contexts
- demonstrating the ability to integrate knowledge and skills across the component Units of the Course on a single occasion

When selecting questions, the points above should be kept in mind. All sections of the Question Paper provide opportunities to address these points. In particular, attention should be paid to the balance between knowledge/understanding (**KU**) and important elements of the skills of analysis/evaluation (**AE**). In the Unit assessment this balance is **60% KU** and **40% AE**; in the Course assessment the balance is **50% KU** and **50% AE**.

Part 2

This part of the Course Assessment Specification provides guidance on how all components contribute to the Course award. It also indicates how to use the assessment information gathered from these components to estimate candidate performance

The Course Assessment is based on 1 question paper with 4 sections. Candidates answer **1** question from each of the mandatory sections (1 and 2) and a further question from **either** section 3 **or** section 4:

Component	Mark Range
Section 1 (mandatory)	30
Section 2 (mandatory)	30
Section 3	30
OR	
Section 4	30
Total Marks for paper	90

The mark range for each section of the paper reflects the equal weighting given to each Unit which makes up the Course.

In the RMPS Intermediate 2 course cut-off scores are set at approximately 70% for grade A and 50% for grade C with B grade falling midway at between 60% and 69%.

The following table gives an indication of appropriate cut-off scores:

Grade	Band	Mark Range
A	1	67-90
A	2	63-66
B	3	58-62
B	4	54-57
C	5	49-53
C	6	45-48
D	7	40-44
NA	8	36-39
NA	9	0-35

The cut-off scores may be lowered if question paper components turn out to be more demanding. Alternatively they may be raised if question paper components turn out to be less demanding.

Worked example

- In a centre's own prelim, a candidate scores a total mark of 54/90.
- The centre's view is that their prelim is slightly less demanding than the SQA examination.
- Using the mark range, a realistic estimate will be **band 5** rather than **band 4**.

[RMPS/SQP267]

Religious, Moral and Philosophical Studies
Intermediate 2
Specimen Question Paper
for use in and after 2006

Time: 2 hours

NATIONAL
QUALIFICATIONS

There are four Sections in this paper:

Section 1 – World Religions

This section has one question for each World Religion. You should answer all parts of the question on the World Religion you have studied.

Answer **either** Buddhism **or** Christianity **or** Hinduism **or** Islam **or** Judaism **or** Sikhism.

Section 2 – Morality in the Modern World

This section has one question for each of the optional issues. You should answer all parts of the question relating to the issue you have studied.

Answer **either** Crime and Punishment **or** Gender **or** International Issues **or** Medical Ethics **or** War and Peace.

Section 3 – Existence of God

This section has one **optional** question. You should answer all parts of the question in this section if you have studied the **Existence of God** Unit.

Section 4 – Christianity: Belief and Science

This section has one **optional** question. You should answer all parts of the question in this section if you have studied the **Christianity: Belief and Science** Unit.

The skills of knowledge and understanding (KU) and analysis and evaluation (AE) are being assessed in this paper. When answering each question you should note the number of marks allocated to each skill as indicated after each part of the question.

SECTION ONE

Marks

WORLD RELIGIONS

Reminder: You should answer this question if you have studied **Buddhism** in the *World Religions Unit*.

1. BUDDHISM

Consider this body, a painted puppet with jointed limbs sometimes suffering and covered with ulcers, full of imaginings, never permanent, forever changing.

Dhammapada 148

- | | |
|--|-------|
| (a) Which word would Buddhists use to describe the phrase “never permanent, forever changing”? | 1 KU |
| (b) Give two examples of impermanence in our lives. | 2 KU |
| (c) How did the Buddha come to realise the truth of impermanence? | 6 KU |
| (d) Explain how impermanence leads to suffering. | 5 AE |
| (e) Describe Theravada and Mahayana Buddhists’ beliefs about the eightfold path. | 6 KU |
| (f) Do you think the eightfold path helps Buddhists to overcome suffering? | 10 AE |

Total (30)

2. CHRISTIANITY

Marks

Reminder: You should answer this question if you have studied **Christianity** in the *World Religions Unit*.

“But we do see Jesus, who for a little while was made lower than the angels, so that through God’s grace he should die for everyone. We see him now crowned with glory and honour because of the death he suffered. It was only right that God who creates all things, should make Jesus perfect through suffering, in order to bring many sons to share his glory. For Jesus is the one who leads them to salvation.”

Hebrews 2:14–18

- (a) What is meant by the phrase “was made lower than the angels”? **2 KU**
- (b) Describe how Jesus was made to suffer by those who put him to death. **4 KU**
- (c) Why do Christians believe Jesus’ death “leads them to salvation”? **2 KU**
- (d) Describe **one** form of Christian baptism. **4 KU**
- (e) “*Christians can achieve salvation even if they are not baptised.*”
Would all Christians agree with this statement? Give reasons for your answer. **6 AE**
- (f) Explain **two different** Christian beliefs about the resurrection of Jesus. **4 KU**
- (g) “*Christians don’t need to believe in the physical resurrection of Jesus.*”
Do you agree? Give reasons for your answer. **8 AE**

Total (30)

3. HINDUISM

Marks

Reminder: You should answer this question if you have studied **Hinduism** in the World Religions Unit.

Living in the midst of ignorance,
Wise in their own view, thinking themselves learned,
The foolish roam about,
Like blind men led by one who is blind.

Living in many kinds of ignorance,
Childish, they think they have achieved their end,
Since, through passion, the doers of works do not know,
In distress they fall down when their worlds are exhausted.

Mundaka Upanishad 1:2: 8–9

- (a) What is the Hindu word for “ignorance”? **1 KU**
- (b) What are the main causes and consequences of this ignorance? **6 KU**
- (c) What are the **three** margas by which Hindus can achieve the goals of existence? **3 KU**
- (d) Explain the **three** margas. **6 KU**
- (e) What is the relationship between the margas and dharma? **2 AE**
- (f) How essential is dharma to the idea of reincarnation? **4 AE**
- (g) “*It is easier to be a Hindu in India than in Britain.*”
How true do you think this statement is? Give reasons for your answer. **8 AE**

Total (30)

4. ISLAM

Marks

Reminder: You should answer this question if you have studied **Islam** in the World Religions Unit.

God is great in strength and avenging power is His. There is nothing that is hidden from him in earth or in heaven. It is He who gave you form in your mothers' wombs according to his will. There is no God but He, all-powerful and all-wise.

Surah 3

- (a) *“It is He who gave you form in your mothers’ wombs.”*
What does this teach about the nature of God? **2 KU**
- (b) In the Qur’an God is described as **most merciful**.
What would a Muslim understand by this name? **4 KU**
- (c) What does the term tawhid mean? **2 KU**
- (d) In what way does belief in tawhid affect a Muslim’s life? **3 AE**
- (e) Shahadah is the first pillar of Islam.
Describe the ways a Muslim uses this to submit to Allah. **4 KU**
- (f) Muslims pray five times a day.
Describe the preparations Muslims make before prayer. **4 KU**
- (g) Explain some of the difficulties a Muslim living in Scotland might experience in trying to keep the five pillars. **5 AE**
- (h) *“Submission to Allah should affect the way people, races or countries relate to each other.”*
How far would both Sunni and Sh’ite Muslims agree with this statement? **6 AE**

Total (30)

5. JUDAISM

Marks

Reminder: You should answer this question if you have studied *Judaism* in the *World Religions Unit*.

“God spoke and these were his words “I am the Lord your God . . . Worship no god but me . . . But I show my love to thousands of generations of those who love me and obey my laws”

Exodus 20 1–2

- (a) What was the **Exodus**? 2 KU
- (b) Explain the ways Jews believe God helped the Israelites in the desert. 4 KU
- (c) Why are the Ten Commandments important to Jews? 2 KU
- (d) Choose **two** religious practices carried out in the home during Shabbat and describe what takes place. 4 KU
- (e) Jews are told to keep Shabbat holy. Is going to the synagogue an essential part of this? 4 AE
- Give **two** reasons for your answer.
- (f) Describe different Jewish understandings of Torah in relation to synagogue attendance. 4 KU
- (g) “*Following the Torah is impossible to do.*” 10 AE
- Would all Jews agree with this statement? Give reasons for your answer.

Total (30)

6. SIKHISM

Marks

Reminder: You should answer this question if you have studied **Sikhism** in the World Religions Unit.

Prays Nanak, when He brings His play to its close, then only the One, the One Lord remains. Pride, emotional attachment, greed and corruption are gone; I have no place anything else, other than the Lord, other than the Lord, within my consciousness. I have purchased the Jewel of the Naam and the Glorious Praises of the Lord; loading this merchandise, I have set out on my journey . . . Good Karma has dawned for me—my Lord and Master has been merciful . . . My struggle is ended; I have found peace and tranquillity. All my wanderings have ceased.

Guru Granth Sahib 1000

- (a) The first sentence mentions the name “Nanak”.
Who do Sikhs believe Nanak was? 1 KU
- (b) *The words “Lord and Master” in this source are names used for God.*
Describe **two** Sikh beliefs about God. 4 KU
- (c) Describe **two** Sikh practices used in the worship of God. 4 KU
- (d) Explain why Sikhs believe maya leads to separation from God. 2 AE
- (e) What do Sikhs believe about karma? 3 KU
- (f) Why is being a member of the sangat important to Sikhs? 2 KU
- (g) *“Being a member of the Sikh sangat can be a challenging experience.”*
Would Sikhs agree with this statement? Give reasons for your answer. 4 AE

10 AE

Total (30)

SECTION TWO

Marks

MORALITY IN THE MODERN WORLD

In this section there is one question for each of the optional areas of study.
Candidates must only answer the question for their chosen area of study.

1. CRIME AND PUNISHMENT

Reminder: You should answer these questions if you have studied *Crime and Punishment* in the *Morality in the Modern World Unit*.

Fiona remembers the day she woke up consumed with rage, her thoughts obsessed with the killer of her 12 year old son. She says, “It was unbearable. He had taken my son from me and now he was taking my sanity. I want that killer dead”.

- (a) Define the term “capital punishment”. 1 KU
- (b) Why is capital punishment a moral issue? 2 KU
- (c) Name a religion you have studied. What does it teach about capital punishment? 6 KU
- (d) Capital punishment has no place in any society claiming to be civilised. Do you agree? Give **two** reasons to support your opinion. 4 AE

The death penalty satisfies society’s demand for retribution, but it does not help us to understand why such crimes are committed.

- (e) What is meant by retribution? 2 KU
- (f) What reasons can be given to explain the purpose of punishment other than retribution? 3 KU
- (g) “*Life in prison should mean life.*”
Do you agree? Give **two** reasons to support your opinion. 4 AE
- (h) “*There is always the possibility of criminals being reformed.*”
Do you agree with this statement? Give reasons for your answer. 8 AE

Total (30)

2. GENDER

Marks

Reminder: You should answer these questions if you have studied **Gender** in the *Morality in the Modern World Unit*.

Most of the influential and powerful people in society have always been and are men. Women have always been economically disadvantaged in all walks of life.

- (a) Describe **three** ways in which women are economically disadvantaged in UK society. 3 KU
- (b) Why might economic inequality be seen as damaging to women? Give **two** reasons for your answer. 4 AE
- (c) Explain why gender equality is a moral issue. 2 KU
- (d) What does the law in the UK say about equal opportunities between men and women? 3 KU
- (e) Name a religion you have studied. Describe its teachings on the role of women within the religious community. 6 KU

Religion is responsible for much of the stereotyping that leads to sexist attitudes in society.

- (f) How might a religious person argue against this statement? 4 AE

As long as discrimination and inequalities remain so commonplace around the world—as long as girls and women are valued less, fed less, fed last, overworked, underpaid, not schooled and subjected to violence in and out of their home, the potential of the human family to create a peaceful, prosperous world will not be realised.

*Adapted from a speech by Hilary Rodham Clinton,
World Conference on Women, Beijing 1995.*

- (g) Do you agree with what Hilary Clinton has said?
Give reasons for your answer. 8 AE

Total (30)

3. INTERNATIONAL ISSUES

Marks

Reminder: You should answer these questions if you have studied **International Issues** in the *Morality in the Modern World Unit*.

“The world’s most impoverished countries are forced to pay over £30 million EVERY DAY to the rich world in debt repayments, while poverty kills millions of their people. Under pressure from campaigners, the leaders of the world’s richest countries have made promises to end the debt crisis—but so far they have taken very little action.”

Jubilee Debt Campaign Website: www.jubileedebtcampaign.org.uk

- (a) Describe **two** ways in which poverty affects people in developing countries. **4 KU**
- (b) What does the term globalisation mean? **2 KU**
- (c) Why do the world’s “impoverished countries” owe so much money to the rich world? **4 KU**
- (d) How might the cancellation of this debt help the poorer countries? **4 AE**

“I’m proud that Britain took a global lead in pushing for concerted action to help the developing world help itself . . . Helping developing countries build a better, healthier future for their people is a massive, long-term task. It will need sustained commitment.”

*Extract from a letter from Prime Minister Tony Blair to Christian Aid
March 2003*

- (e) Do you agree with Mr Blair that Britain should “help the developing world help itself”? Give **two** reasons for your answer. **4 AE**
- (f) Why should religious people be concerned about poverty in the developing world? **6 KU**

Globalisation has undoubtedly helped many countries, however, it has also led to greater inequality, both within and between countries.

- (g) Do you agree that globalisation has led to “greater inequality”? Give reasons for your answer. **6 AE**

Total (30)

4. MEDICAL ETHICS

Marks

Reminder: You should answer these questions if you have studied *Medical Ethics* in the *Morality in the Modern World* Unit.

Diane Pretty was a British woman who suffered from Motor Neurone Disease, a terrible condition which eventually meant that she was unable to communicate properly and unable to move by herself. She wanted to die but couldn't do anything about it without help. She asked that her husband be allowed to help her die.

- (a) What does the term “euthanasia” mean? **1 KU**
- (b) Why is euthanasia a moral issue? **2 KU**
- (c) What does the law in the UK say about euthanasia? **2 KU**
- (d) Name a religion you have studied. What does it teach about euthanasia? **4 KU**

Diane Pretty was interviewed by a reporter from the BBC programme Panorama. During the interview she was asked whether life isn't always better than death. She replied, “I am dead”.

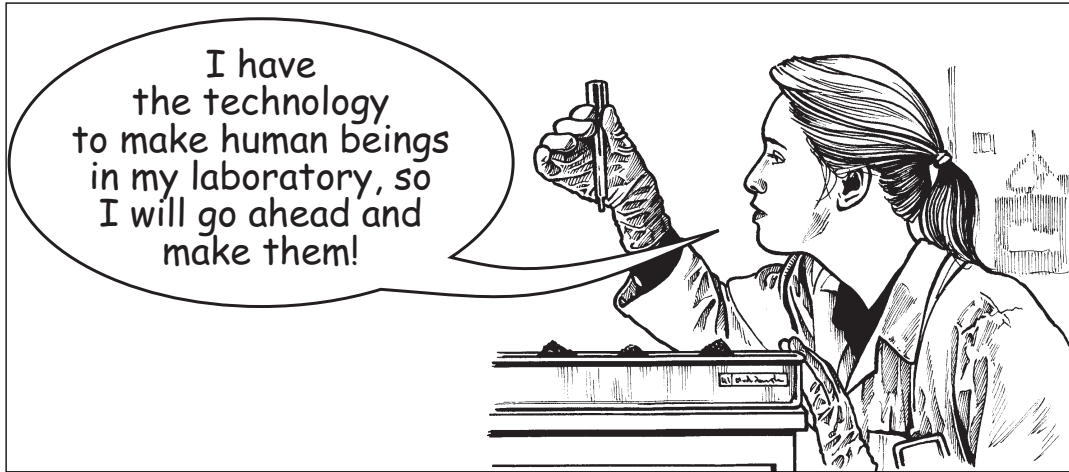
- (e) What is meant by the sanctity of life? **1 KU**
- (f) Some people have the view that “life isn't always better than death”. Do you agree? Give **two** reasons to support your opinion. **4 AE**

“Euthanasia will always be an issue because people who've had a bad experience will see it as the only option,” said Dr Richard Hillier, “But they've got the wrong solution—the answer is not to go round killing the patient. The answer is to get involved with a very good unit giving care to the terminally ill.”

- (g) Is Dr Hillier right in his views about euthanasia? Give a reason for your answer. **2 AE**
- (h) In the future it might be possible to prevent some diseases through genetic engineering.
Why might some religious people be against this? **6 KU**

4. (continued)

Marks



- (i) To what extent can medical science be considered dangerous for our society? Give reasons for your answer.

8 AE

Total (30)

5. WAR AND PEACE

Marks

Reminder: You should answer these questions if you have studied *War and Peace* in the *Morality in the Modern World* Unit.

“We went to fight because they invaded British territory and it’s really all a question of pride. I think Britain had to have that pride in herself . . . They had to do it. Oh, the price that my family paid! No one will ever know . . . Perhaps it was worth it for Britain’s sake.”

Wife of a soldier

- (a) State **two** ways wars can affect civilians. **2 KU**
- (b) The UN Charter prohibits certain activities by nations at war. Explain **two** of these. **4 KU**
- (c) What is pacifism? **2 KU**

At a recent anti-war demonstration in Dundee, representatives of all major world faiths marched arm in arm under the banner which read “Say No To War!”

- (d) Do you agree that protests like this are a good way for religious people to oppose war? Give **two** reasons for your answer. **4 AE**
- (e) Compare and contrast **two** religious viewpoints on war. **6 AE**
- (f) Some people’s moral viewpoints are independent of religion. Describe **one** such viewpoint in relation to war. **6 KU**
- (g) “A pacifist response is the only justifiable response to war.” Do you agree? Give reasons for your answer. **6 AE**

Total (30)

SECTION THREE

Marks

EXISTENCE OF GOD

This is an optional unit. Answer all parts of this question if you have studied the Existence of God Unit.

John is 45. His only daughter was killed in a drink-driving accident. John and his wife were devastated. His wife became depressed and was placed on medication. When the driver who caused the accident was allowed to go free, John's wife committed suicide.

Before all of these events John was a keen Christian but now he no longer believes in God.

- (a) How might the existence of suffering be used to argue that there is no God? **4 KU**
- (b) Describe **two** arguments a religious person could use to explain suffering. **4 KU**
- (c) Do you agree that John was right to stop believing in God? Give **two** reasons for your answer. **4 AE**
- (d) Describe Paley's watch analogy and explain how it might be used to prove the existence of God. **6 KU**
- (e) "*The theory of evolution challenges Paley's argument.*"
Do you agree? Give **two** reasons for your answer. **4 AE**
- (f) "*None of the philosophical arguments prove God exists. Therefore, there is no point in believing in him.*"
Do you agree? Give reasons for your answer. **8 AE**
- Total (30)**

SECTION FOUR

Marks

CHRISTIANITY: BELIEF AND SCIENCE

This is an optional unit. Answer all parts of this question if you have studied the Christianity: Belief and Science Unit.

The scientific method was developed in the 17th century as a means of investigating the natural world in a systematic way. The scientific method became so successful that it was established as the best way of gaining knowledge about the natural world. However, this approach to understanding or explaining the world created a problem for many Christians who believed that the Bible, rather than science, was the most reliable source of information humans possessed.

- (a) Explain what is meant by scientific method. **4 KU**
- (b) Explain **two** of the strengths **or two** of the limitations of scientific method. **4 KU**
- (c) “*The Bible is more reliable than science for giving us knowledge about the world.*”
Why might some Christians agree with this statement? **2 KU**
2 AE
- (d) Explain the views which Creationist Christians have about how life began. **3 KU**
- (e) In what ways might the theory of evolution challenge the Creationist view? **2 KU**
2 AE
- (f) Can Christians accept the theory of evolution? **3 AE**
- (g) Do you think it is possible for Christians to solve conflicts between religious beliefs and scientific knowledge about the origin of life?
Give reasons for your answer. **8 AE**
- Total (30)**

[END OF SPECIMEN QUESTION PAPER]

[RMPS/SQP267]

Religious, Moral and
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Intermediate 2
Specimen Marking Instructions
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NATIONAL
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Section 1: World Religions

Buddhism

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 1</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p style="text-align: center;"><i>Q</i></p> <p><i>Which word would Buddhists use to describe the phrase “never permanent forever changing”?</i></p> <p style="text-align: center;"><i>MI</i></p> <p>In this question candidates should show a clear knowledge and understanding of the doctrine of anicca—impermanence and illusion in all things. Candidate must also show an understanding of the way in which the Buddha himself came to see the truth of impermanence as a part of the human condition. They must be able to explain the link between impermanence and suffering and be able to analyse the effectiveness of the Eightfold Path as the way to overcome the human condition.</p> <ul style="list-style-type: none"> • The word is anicca—The doctrine of impermanence 	1

Question 1 (continued)

(b)	<p>Q</p> <p>MI</p>	<p><i>Give two examples of impermanence in our lives.</i></p> <p>Examples might include</p> <ul style="list-style-type: none"> • The process of aging is an example of this. Our body is always changing with cells dying off. Looking at a picture of the same person as a child, as a teenager and as an old person graphically illustrates this impermanence. • Our moods never remain the same from one part of the day till the next. Events beyond our control can often change our mood or the mood of those around us. Some things will make us happy—but no matter how hard we desire it this happiness will not last. • The seasons of the year and the changing environment around us—appearing to be the same over time yet constantly changing. • The example of a river or a bubble of froth. The river is forever changing yet appears constant. “no man can step in the same river twice”. 	2	
(c)	<p>Q</p> <p>MI</p>	<p><i>How did the Buddha come to realise the truth of impermanence?</i></p> <p>Candidates must show a knowledge and understanding of the symbolism of key stages in the Buddha’s life leading to his experience of meditation.</p> <ul style="list-style-type: none"> • His early life in the palace shows impermanence • The four sights awakened the Buddha to the illusion of the life we all lead and the realisation that the body was “like a painted puppet”. He was shocked by the sight of old age, sickness and death. He could not understand why people were indifferent to their certain end. • He spent time in the forest in search of truth—this failed. • He chose to meditate and during this time he came to see the “truth” of all things. • He saw all his past lives and realised the impermanence of all existences. • The “eye” of the doctrine is described as the “realisation that all that is liable to origination is also liable to cessation”. Anicca is the very core of the Buddha’s doctrine. • The importance of meditation is seen in the place it occupies in the eightfold path. • The doctrine of the middle way was seen as the path between the extremes of luxury and self denial. The pointlessness of following desires that cannot bring satisfaction. 	6	

Question 1 (continued)

(d)	<p>Q</p> <p>MI</p>	<p><i>Explain how impermanence leads to suffering.</i></p> <p>Candidate must show an awareness of the connection between anicca and dukkha.</p> <ul style="list-style-type: none"> • Failure to recognise illusion leads to suffering when the things we hope for end. • Dependent Origination begins with “ignorance” which leads us into karmic formations and being locked in samsara. • Karma—as a result of attachment—cause and effect or actions and their consequences. • Failure to recognise impermanence is the root cause of the fires of desire. • In samsara we have form and body which gives rise to desire or grasping after material things. This desire will ultimately lead us into suffering as it focuses our hopes and aspirations on things which will not last and will ultimately cause us dissatisfaction. A mark can be given for a good valid example of attachment to material things leading to suffering. • Suffering in Buddhism is any form of dissatisfaction or anxiety caused by constant changing of our circumstances or the impermanence of those things which may satisfy us for a time. • The illusion of impermanence gives us false hopes that in turn lead us to suffering. 		5
(e)	<p>Q</p> <p>MI</p>	<p><i>Describe Theravada and Mahayana Buddhists’ beliefs about the eightfold path.</i></p> <p>Candidates should show an awareness of the place and key points of the path and its place in Buddhist doctrine. They should also explore the relative importance of the path in both traditions and touch on possible alternative views.</p> <ul style="list-style-type: none"> • Eightfold path is the way to end desire and therefore to end suffering • The path is a set of rules which will allow Buddhists to overcome the effects of the desire for material things in their lives. It has an important place in both main traditions. • It highlights the importance of commitment to the path to enlightenment through right view and right intention setting out the establishing of a correct mind set to achieve enlightenment. • Right speech, conduct and livelihood are also important in setting the life rules of Buddhists—practical ways of overcoming desire and attachment to material things including the 5 precepts. 		

Question 1 (e) (continued)

		<ul style="list-style-type: none"> • This could be argued as more important to Theravada Buddhists with their emphasis on the need for a personal search for enlightenment without external help in the path. • The final three stages of the path are also important to all Buddhists right effort, mindfulness and concentration all deal with meditation. Again might be argued as of greater importance to Theravada Buddhists—the Mahayana concept of the transference of merit from the Bodhisattva could be seen as providing an alternative path to enlightenment. • Buddhism is not a dogmatic religion so it could be argued that while important, the eightfold path is not the only way to enlightenment. There are also the “seven limbs of enlightenment”. • Additional paths are especially important to Mahayana Buddhists accepting as they do other revelations or important traditions apart from those directly from the Buddha. 	6	
(f)	Q	<p><i>Do you think the eightfold path helps Buddhists to overcome suffering?</i></p> <p>Candidate should be able to evaluate the value of the path in dealing with the central concept of suffering in life. They should show an awareness of the problems faced in trying to follow the path particularly in a modern materialist world. A good candidate will pick up on the charge that Buddhism is an essentially selfish religion and should be able to counter this charge.</p>		
	MI	<p>Yes</p> <ul style="list-style-type: none"> • The path provides the means to order your life to resist temptation and to avoid karmic formations—desire is dealt with—third noble truth. • The centrality and usefulness of meditation is central to the path and without this there would be no enlightenment. • The rules of right speech etc are good rules for living a life free of attachments and for spreading compassion among people. • The path encourages greater awareness of the mind, body and emotions and allows Buddhists greater control which in turn allows them to lessen the effects of suffering. • The path helps to control desire by giving practical solutions to overcome attachments through the 5 precepts etc. • The path provides the discipline in ones life necessary to avoid the activities that lead to selfish actions, self awareness etc. • It helps Buddhists come to terms with the essential doctrines of anicca, dukkha and anatta. 		

Question 1 (f) (continued)

		<p>No</p> <ul style="list-style-type: none"> • The constraints of the path are difficult particularly from a lay point of view. • It is impossible for a lay Buddhist to devote the time to meditation required to achieve right mindfulness. • If you follow the path fully then it may lead to not fulfilling your responsibility to family and work. • Many might argue that detachment from the world does not in fact lessen suffering as you do not fulfil your potential as a human being and this will only lead to greater suffering. • To many people the path encourages a self centred contemplation that is not helpful, leading to that charge that Buddhism is an essentially selfish religion which again does not lead to a lessening of suffering. 		
		Total	15 – KU	10
			15 – AE	

Christianity

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 2</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p style="text-align: center;"><i>Q</i></p> <p><i>What is meant by the phrase “was made lower than the angels”?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • Jesus became a man • He entered into the world of human suffering and sin 	2
(b)	<p style="text-align: center;"><i>Q</i></p> <p><i>Describe how Jesus was made to suffer by those who put him to death.</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • Rejected by the crowds who had welcomed Him • Physically beaten/scourged • Mocked by Jews and Romans • Insulted . . . purple robe and crown of thorns • Physical agony of crucifixion 	4
(c)	<p style="text-align: center;"><i>Q</i></p> <p><i>Why do Christians believe Jesus’ death “leads them to salvation”?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • Because Jesus suffered as a human. He understands the pain humanity suffers • He suffered through no fault of His own (innocents who suffer) • He suffered because of the evil deeds of others • He accepted suffering patiently and graciously • He understands physical pain (agony of beating and crucifixion) • He understands what it is like to be abandoned by friends (disciples) • He understands what it is like to feel God is far away (My God, my God why have you forsaken me?) • His suffering gives an example to follow 	2

Question 2 (continued)

(d)	<p>Q</p> <p>MI</p>	<p><i>Describe one form of Christian baptism.</i></p> <ul style="list-style-type: none"> • Candidates should give a detailed description of either infant or adult baptism ceremony. • Credit may be given for significant points regarding either ceremony eg. Use of water, promises made, roles played by various people involved, clothes worn, symbolism surrounding ceremony. 	4	
(e)	<p>Q</p> <p>MI</p>	<p><i>“Christians can achieve salvation even if they are not baptised.”</i> <i>Would all Christians agree with this statement?</i> <i>Give reasons for your answer.</i></p> <p>Some Christians would agree:</p> <ul style="list-style-type: none"> • It is God’s grace that saves not baptism. • Baptism for some Christians is the action that follows from “being saved”. • Baptism is symbolic of the “washing” that has taken place on the inside (outward sign of an inward act of grace). <p>Other Christians would disagree:</p> <ul style="list-style-type: none"> • Some Christians see baptism as a “sacrament”. • It is considered to be the means of entry into the church. • New Testament seems to command it . . . not an optional extra. 		6
(f)	<p>Q</p> <p>MI</p>	<p><i>Explain two different Christian beliefs about the resurrection of Jesus.</i></p> <p>Still relevant because:</p> <ul style="list-style-type: none"> • Central to Christian belief • Resurrection offers hope in face of death • Resurrection offers hope in face of suffering • Resurrection offers possibility of peace with God (reconciliation) • Resurrection gives the church “good news” to share with the world • Resurrection assures that God’s plan did not fail 		

Question 2 (f) (continued)

		<p>Not relevant because:</p> <ul style="list-style-type: none"> • Live in a scientific, technological world, no place for miracles • Dead people do not rise from the dead! • What Jesus taught about life and the way to treat people is much more relevant. • Could be a barrier to “belief” for some people if they have to accept miracle stories. 	4	
(g)	Q MI	<p><i>“Christians don’t need to believe in the physical resurrection of Jesus.”</i> <i>Do you agree? Give reasons for your answer.</i></p> <p>Yes because resurrection . . .</p> <ul style="list-style-type: none"> • proves Jesus is the Son of God • confirms the truth of His claims • reassures that the enemies of death, Satan and sin have been defeated • gives confidence that Jesus is with the believer now. <p>No because</p> <ul style="list-style-type: none"> • “spiritual significance” more important . . . future renewal • essence of Christianity is following the example of the life and teaching of Jesus • “miraculous” aspects of Jesus story unbelievable in the 21st century. 		8
		Total	16 – KU	14 – AE

Hinduism

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 3</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>	
(a)	Q <i>What is the Hindu word for “ignorance”?</i> MI <ul style="list-style-type: none"> • Avidya 	1	
(b)	Q <i>What are the main causes and consequences of this ignorance?</i> MI Causes: <ul style="list-style-type: none"> • Those who think they know things and are “learned”, in reality are not. • They are ignorant of true nature of reality, take a materialist view of world. • People could be highly educated but still unaware of certain spiritual realities—not knowing what true reality is eg union with Brahman (atman/Brahman). • People mistake view of the world based on our senses for the whole of reality and assume all the things we experience via senses represent all that exists. Consequences: <ul style="list-style-type: none"> • Those who may think they have achieved their end (purpose) but have not and their world collapses round about them. • By being ignorant of true reality people condemn themselves to continue to experience that (false) reality for many lives. • Hindu thought accepts that the world we experience exists, but is not all. This is avidya or delusion. The deluded cannot attain union with Brahman. 	6	

Question 3 (continued)

(c)	<p>Q</p> <p>MI</p>	<p><i>What are the three margas by which Hindus can achieve the goals of existence?</i></p> <p>These are the three margas:</p> <ul style="list-style-type: none"> • Bhakti marga (the way of worship and devotion to a god/goddess). • Karma/kama marga (the way of appropriate moral behaviour). • Jnana marga (the way of meditation to philosophical knowledge of God and the place of humans in the world). 	3	
(d)	<p>Q</p> <p>MI</p>	<p><i>Explain the three margas.</i></p> <p>Bhakti:</p> <ul style="list-style-type: none"> • Path of devotion aims to experience oneness of atman/Brahman by concentrating on a personal god (ish wara) eg family deity, representing an aspect of Brahman. • Belief that by practice of bhakti, bad karma will be removed and moksha will be achieved more easily involves complete faith/trust/surrender to the will of God. • Usually takes the form of devotion through puja via the family shrine and involves emotions, discipline as well as the intellect. It is the way followed by most Hindus. <p>Karma/kama</p> <ul style="list-style-type: none"> • Path of action and the idea that living according to dharma (duty) can gain good karma and come closer to moksha. • Aim of karma is the good effect of actions/behaviour and the use of God-given talents and abilities to reach full potential and have beneficial effects on others. • Aim is to benefit society and serve God by living in the best moral way possible. <p>Jnana:</p> <ul style="list-style-type: none"> • Path of knowledge and is most difficult to follow—requires a learned teacher and close study of difficult ideas of Vedas and Upanishads. • These scriptures deal with the Supreme Spirit (Brahman) the individual Spirit (atman) and nature of universe/place of human beings within it; need close study. • It is normally accompanied by process of meditation and requires a great deal of personal discipline to join the spiritual forces of the mind to the material forces of the body to work together in harmony. 	6	

Question 3 (continued)

(e)	Q MI	<p><i>What is the relationship between the margas and dharma?</i></p> <ul style="list-style-type: none"> • Dharma is the role/moral duty code of conduct of Hindus in relation to the varna (caste) to which they belong. • Dharma is the main vehicle for the atman on its way to liberation (moksha). • The marga(s) is/are the way(s) which Hindus choose in search of liberation. • To practise one or more of the margas is to pursue your dharma and move closer to moksha. 		2
(f)	Q MI	<p><i>How essential is dharma to the idea of reincarnation?</i></p> <ul style="list-style-type: none"> • Reincarnation (samsara) is the cycle of birth, death and rebirth; aim of Hindus is to escape this cycle and achieve moksha (release/liberation of soul or atman for union with Brahman). • By pursuing your dharma you improve your chances of escaping reincarnation or achieving a better incarnation during your next life. • If you do not pursue your dharma diligently you risk the future incarnation of the atman being reincarnated at a lower level where it can experience greater suffering. • In Hinduism, practice (bhakti, karma or jnana) takes priority over belief and so this has more of an effect on dharma and hence of reincarnation. • Karma binds the atman to samsara so when the burden of karma is lifted by proper moral living, the cycle of samsara can be broken. 		4
(g)	Q MI	<p><i>“It is easier to be a Hindu in India than in Britain.” How true do you think this statement is? Give reasons for your answer.</i></p> <p>Agree with statement:</p> <ul style="list-style-type: none"> • Immersed in the whole Hindu culture and surroundings makes it easier to follow • Temples, worship, ways of life are all immediately available to use/link to • The structure of much Hindu society (especially in the villages) is still related to the caste system and the appropriate dharmas • The coherence of Indian society is still deeply immersed in Hindu culture/belief • Teachers and holy men (sadhus) are available when Hindus seek them • There are not so many distractions in Hindu society in India compared to Britain 		

Question 3 (g) (continued)

		<p>Disagree with statement:</p> <ul style="list-style-type: none"> • Many Hindus have settled in Britain—set up businesses, shops, involved in professions, industries so Hindu community life still strong especially in major cities • These communities have set up Temples and other places of worship where they can celebrate the major festivals and community activities • Caste system does not work to same extent as in India so people are freer to move around in a “casteless” society to achieve ambitions and potential • Hindu culture in Britain is not so stereotyped so people are able to be more varied in their lives and worship • There are still significant numbers of priests and leaders in Britain to continue the traditions in a multi-cultural society • Key aspects such as bhakti, karma, dharma, jnana etc can all be pursued in Britain so not a great deal is lost in their beliefs and traditions 		<p>8</p>
		Total	16 – KU	14 – AE

Islam

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

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Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 4</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p style="text-align: center;"><i>Q</i></p> <p><i>“It is He who gave you form in your mothers’ wombs.”</i> <i>What does this teach about the nature of God?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • God is the Creator and only source of all life. • God sustains all life. 	2
(b)	<p style="text-align: center;"><i>Q</i></p> <p><i>In the Qur’an God is described as most merciful.</i> <i>What would a Muslim understand by this name?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • God is a fair and merciful judge knowing a person’s every thought and motive. • The implication is that Muslims should also be merciful and forgiving towards others. 	4
(c)	<p style="text-align: center;"><i>Q</i></p> <p><i>What does the term “tawhid” mean?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • The One-ness of God, “There is no God but one”. • Nothing else is remotely like God, he is unique. 	2
(d)	<p style="text-align: center;"><i>Q</i></p> <p><i>In what ways does belief in tawhid affect a Muslim’s life?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • As God is supreme, a Muslim should submit totally to him. • As God is unique a Muslim should not worship anything else. • As everything belongs to God, a Muslim’s possessions should be used to do God’s will. 	3

Question 4 (continued)

(e)	Q MI	<p><i>Shahadah is the first pillar of Islam. Describe the ways a Muslim uses this to submit to Allah.</i></p> <ul style="list-style-type: none"> • As a personal confession of faith in God. • It is used as a call to prayer, the Muslim shows submission by responding. • First thing said on waking, devoting day to God. • Last thing said before sleep, even rest is dedicated to God. • It is pronounced at the birth of a baby, new life dedicated to God. • If possible last thing said in hearing of dying person, all of life and judgement submitted to God. 	4	
(f)	Q MI	<p><i>Muslims pray five times a day. Describe the preparations Muslims make before prayer.</i></p> <ul style="list-style-type: none"> • Muslims must purify themselves mentally as well as physically. • Wudu or wuzu is ritual washing. • First the Muslim washes the right hand to the wrist, then the left hand. • Next the mouth and throat is gargled. • Then the nose and face are washed. • Right arm up to the elbow, then the left. • The head is wiped with the wet hand, then the ears are cleaned. • Finally, the feet are washed up to the ankles, right first then left. 	4	
(g)	Q MI	<p><i>Explain some of the difficulties a Muslim living in Scotland might experience in trying to keep the five pillars.</i></p> <ul style="list-style-type: none"> • Long days in summer may make following Saum difficult. • Pressure of employment may cause conflict with the rigours of Saum, Hajj or Zakat. • Distance to travel may make Hajj difficult. • Secular Scottish society may present Muslims with temptations that conflict with Saum, Hajj or Zakat. • Media pressure to conform to Western stereotypes may cause Muslims to reject Saum, Hajj or Zakat as an unnecessary burden. • A culture of self-expression may cause conflict with the general Islamic concept of submission expressed in Saum, Hajj and Zakat. 		5

Question 4 (continued)

(h)	<p>Q</p> <p>MI</p>	<p><i>“Submission to Allah should affect the way people, races or countries relate to each other.” How far would both Sunni and Shi’ite Muslims agree with this statement?</i></p> <p>Agree</p> <ul style="list-style-type: none"> • God is the supreme being all people should be subject to him. • Submission to God is the fundamental belief in Islam therefore it should affect every aspect of life. • Islam should be a unifying, spiritual force in all relationships. <p>Disagree</p> <ul style="list-style-type: none"> • Some Sunni governments are willing to deal with non-Muslim governments but some Shi’ite Muslims view them as traitors to the true cause of Islam. • Some Shi’ite Muslims interpret the Qur’an to mean that they should convert the world to Islam and drive away the Devil and all his works—this doesn’t allow compromise with nations regarded as corrupt. • Some Sunni attempts to democratise governments in Islamic countries are seen as a failure by Shi’ites and an attempt to make Islam adapt to Western society. 		<p style="text-align: center;">6</p>
		Total	16 – KU	14 – AE

Judaism

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

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Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 5</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p style="text-align: center;"><i>Q</i></p> <p><i>What was the Exodus?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • A journey by the Israelites from Egypt to Israel. • A journey from slavery to freedom in the Promised Land. • The journey lasted forty years, during which the Israelites grew into the Chosen People. 	2
(b)	<p style="text-align: center;"><i>Q</i></p> <p><i>Explain the ways Jews believe God helped the Israelites in the desert.</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • Pillar of fire/cloud of dust • Crossing the Red Sea • Feeding with the quails • Sending manna as food in the desert • Healing with the staff of Moses 	4
(c)	<p style="text-align: center;"><i>Q</i></p> <p><i>Why are the Ten Commandments important to Jews?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • The Torah is God's actual words to Moses. • They are God's rules for his Chosen People. • It is the basis of the Covenant between God and the Jewish people. • The Torah marks out Jewish people as special. • The Torah is truth which existed before Creation. 	2

Question 5 (continued)

(d)	<p>Q</p> <p>MI</p>	<p><i>Choose two religious practices carried out in the home during Shabbat and describe what takes place.</i></p> <ul style="list-style-type: none"> • Candles are lit to welcome Shabbat, either the mother or one of the children ask for God’s blessing on the household. • The father says a special blessing, a Kiddush, over the bread and wine on Shabbat table. • The family then share a meal together as part of Shabbat. • On Saturday morning, the family attend the synagogue. During the service, readings and prayers are used to thank God for Shabbat. • Havdalah is performed to mark the close of Shabbat. A lighted candle is extinguished in wine by the youngest member of the family. Meanwhile a spice box is passed around to remind people of the sweetness of Shabbat. 	4	
(e)	<p>Q</p> <p>MI</p>	<p><i>Jews are told to keep Shabbat holy. Is going to the synagogue an essential part of this? Give two reasons for your answer.</i></p> <p>Candidates may agree or disagree, but two reasons must be given to support the candidate’s view. No reasons – no marks.</p> <p>Agree</p> <ul style="list-style-type: none"> • If going to the synagogue was not essential, then the synagogue would not play such an important role in the Jewish community. • If going to the synagogue was not essential, then why do so many Jewish people live so close to the synagogue. • If going to the synagogue was not so essential, then why do so many Jewish people do it. • The Torah lies at the heart of Judaism and the Ark, the place the Torah is kept in the synagogue, is the focal point of the synagogue. Prayer is the most important way Jewish people can follow the Torah. <p>However</p> <ul style="list-style-type: none"> • Some people can still keep Shabbat holy in other ways, without having to attend the synagogue. • Only if you do not need to travel so far a distance, otherwise you will be breaking the law to travel. • Making the day holy does not mean you have to attend synagogue. It is about making that day different, by reading the Torah or being with one’s family rather than working as usual. • Carrying out the spirit of the law is far more important rather than ensuring every law is slavishly followed. 	4	

Question 5 (continued)

(f)	Q MI	<p><i>Describe different Jewish understandings of Torah in relation to synagogue attendance.</i></p> <p>Orthodox</p> <ul style="list-style-type: none"> • Only men and boys need to attend the Friday night synagogue service. • At the main ceremony on the Saturday morning, men and youths will sit separately from women, girls and children. • Women and girls take no active part in the ceremony. • Service and all responses are said in Hebrew. <p>Reform</p> <ul style="list-style-type: none"> • Anyone, male or female, can attend the Friday night synagogue service. • At any ceremony in the synagogue, men and women sit together—families can worship as a group. • Women and girls can take an active part in the ceremony, women can even become a rabbi. • Service and all responses are said in the language of the country the synagogue is in. 	4	
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Question 5 (continued)

(g)	Q	<p><i>“Following the Torah is impossible to do.”</i> <i>Would all Jews agree with this statement? Give reasons for your answer.</i></p>		
	MI	<p>Agree</p> <ul style="list-style-type: none"> • Life has changed since the Torah was written, it was written for a nomadic tribe of the Middle East. Life in modern-day has changed, it is impossible to follow the Torah. • Society today is far more selfish, people have to fit in to other people’s way — integration is expected. People around Jews will not encourage them to observe the Torah day in day out. They will expect them to do things the same way as society. • The “Chosen People” image may clash with the multi-cultural image of today’s society—it may smack of “elitism” which others may dislike. Jewish people trying to follow the Torah may be considered elitist and divisive to the society. This may put some people off following the Torah. • It is not always possible for a Jewish person to live near a synagogue. Therefore they will not be able to follow the Torah in relation to Shabbat observance • Young Jewish people in Scotland will be under pressure from their Gentile peers in a way that is not conducive to following the Torah. People around them, day by day, do not share the same values, therefore Jewish people will find it impossible to follow the Torah. • Business practices and demands have superseded the Shabbat rules on working. Many Jewish festival days and holidays are not officially recognised, Jewish people will find following the Torah impossible. • Food laws and hygiene demands make it impossible to carry out the Kosher rules. Few supermarkets in Scotland cater for the Jewish community, thus increasing the difficulty in following the Torah. 		

Question 5 (g) (continued)

		<p>However</p> <ul style="list-style-type: none"> • The Torah is the “Word of God”, it can never be affected by time or place. Truth transcends time and place, it must be observed. • The Torah, though once written on tablets of stone, is now written in people’s hearts—Jeremiah. The people keep it alive by living it day to day as best they can. • The Jewish Community will not let the Torah or its observance disappear, The Jewish family will continue to encourage adherence to it no matter which country they live in. • Perhaps some ideas need to be re-interpreted, but it does not make the rest of it invalid. Reform Judaism brings the Torah up to date for the native follower so it reflects modern living. • Orthodox Jews, Hasidic, will never allow the Torah to die, they do not desire integration with contemporary society. They will always look to the Torah for guidance no matter the country they are in. • If something is important enough, then we will make time for it. We can structure our life around that which is most important, even observing the Torah in Scotland today. 		
		Total	16 – KU	14 – AE

Sikhism

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

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<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 6</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>	
(a)	<p>Q <i>The first sentence mentions the name “Nanak”. Who do Sikh’s believe Nanak was?</i></p> <p>MI Any relevant short answer eg</p> <ul style="list-style-type: none"> • Sikh’s believe that Nanak was a prophet sent from God to teach the Sikh faith. 	1	
(b)	<p>Q <i>The words “Lord and Master” in this source are names used for God. Describe two Sikh beliefs about God.</i></p> <p>MI The most expected of which would be:</p> <ul style="list-style-type: none"> • God is the Creator and source of all that exists • God is One • God does not take human form and is neither male nor female • God is within all creation but also much greater than all creation • God existed before the creation of the world 	4	
(c)	<p>Q <i>Describe two Sikh practices used in the worship of God.</i></p> <p>MI Any two relevant practices eg</p> <ul style="list-style-type: none"> • Bowing before the Guru Granth Sahib (the Living Guru and teacher of the words/instructions of God) • Nam Simran—constant repetition of one of the names for God (eg Waheguru) • By serving God through service to humanity/creation • Reciting daily prayers in the morning, evening and at night 	4	

Question 6 (continued)

(d)	Q MI	<p><i>Explain why Sikhs believe maya leads to separation from God.</i></p> <ul style="list-style-type: none"> • Maya—the illusion that passing physical/material reality (including emotional attachment to this reality) is lasting and real. This is the main cause of separation because it leads to a failure to understand that only God is truly “real” and a failure to worship and finally merge with God. 		2
(e)	Q MI	<p><i>What do Sikhs believe about karma?</i></p> <p>A brief explanation of karma as the natural law of cause and effect which is embedded in the created order gains 1 mark. Further marks are gained by developing this explanation eg</p> <ul style="list-style-type: none"> • Candidates can only gain full marks by including the fact that Sikhs believe once a person acts and thinks in harmony with God/submits totally to God then he/she ceases to create new karma. • Present life is the result of past karma that has been created (good or bad) and future “rebirth” will be determined by present karma. • Karma is created by thoughts and actions: good thoughts/actions create good karma, bad thoughts/actions create bad karma. 	3	
(f)	Q MI	<p><i>Why is being a member of the sangat important to Sikhs?</i></p> <p>A relevant description of what is meant by sangat in Sikhism eg</p> <ul style="list-style-type: none"> • Sangat refers to the local congregation/community of Sikhs which an individual Sikh belongs to. Centred in a Gurdwara (which may be purpose-built or a room in someone’s home) which houses the Guru Granth Sahib. 		

Question 6 (f) (continued)

	<p>Any relevant explanation of the importance/benefits of being a member of the sangat eg</p> <ul style="list-style-type: none"> • Guru Granth Sahib stresses the importance of keeping the company of enlightened souls/saints which is only possible through membership of the sangat. • Most Sikhs are not in a position to keep a copy of Guru Granth Sahib at home and must attend the Gurdwara in order to hear its message. • One important way of practicing sewa which is an important aspect of the Sikh faith. • Can gain spiritual and practical support from other members of the sangat. • Helps young Sikhs to understand their faith when living in non-Sikh communities. • Support for members of the Sikh community at times of need (eg old-age). 	2	4
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Question 6 (continued)

(g)	<p>Q</p> <p>MI</p>	<p><i>“Being a member of the Sikh sangat can be a challenging experience.” Would Sikhs agree with this statement? Give reasons for your answer.</i></p> <p>An answer which gives a detailed analysis and evaluation of only difficulties or benefits can be given full marks.</p> <p>Any relevant description of responsibilities associated with being a member of the sangat/local congregation should be given eg</p> <ul style="list-style-type: none"> • Attendance at the Gurdwara when congregational meetings are held. • Expectation that a person contributes to the life of the community. • Sewa/service in the Gurdwara and also in the wider community. <p>Relevant challenges/difficulties eg</p> <ul style="list-style-type: none"> • Emphasis on the importance of community can be difficult in modern western culture which emphasises the importance of the “individual”. • Obligations to the Sikh community may conflict with personal desires/ wishes. • Community meetings may conflict with other events eg for young Sikhs. • Sewa/service in the Gurdwara is at times menial but necessary. • Young Sikhs growing-up in Scotland (eg) may find that the culture and practices within the Sikh community may conflict with the culture and practices of their non-Sikh friends/peers. <p>Benefits</p> <ul style="list-style-type: none"> • Practical and spiritual support from other Sikhs. • Faith can be strengthened through community worship and contact with other Sikhs. • Young Sikhs can learn about their faith. • Eating together in langar and sitting together equally during worship help to foster a sense of community and equality. • Opportunity to practice important aspects of Sikh faith eg sewa and simran, hearing Guru Granth Sahib. 		<p style="text-align: center;">10</p>
		Total	14 – KU	16 – AE

Section 2: Morality in the Modern World

Crime and Punishment

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 1</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p>Q <i>Define the term “capital punishment”.</i></p> <p>MI</p> <ul style="list-style-type: none"> • The death penalty • Legal execution of a criminal • To do with the head and the removal of it 	1
(b)	<p>Q <i>Why is capital punishment a moral issue?</i></p> <p>MI</p> <ul style="list-style-type: none"> • Moral issues are so called because there are different views about whether it is right or wrong • Some regard it as acceptable ultimate punishment • Some see it as evil 	2
(c)	<p>Q <i>Name a religion you have studied. What does it teach about capital punishment?</i></p> <p>MI Christianity</p> <ul style="list-style-type: none"> • Some Christians agree with capital punishment • Teaching of the Bible • “whoever sheds the blood of another, by another shall his blood be shed”, “an eye for an eye”, a person will reap what they sow • God’s justice being served on earth • Some Christians disagree with capital punishment • Human life is sacred • Taking of life is a sin against God • Ten commandments • Christians to show love and forgiveness • Not to seek revenge • “Sinners” can be reformed 	

Question 1 (c) (continued)

		<p>Hinduism</p> <ul style="list-style-type: none"> • Seen as justified in spite of principle of ahimsa (non violence) • Society’s response to violence against its members and laws • Can be used for theft, kidnapping, rape of brahmin woman, murder and offences against the state <p>Islam</p> <ul style="list-style-type: none"> • Muslims believe all human life is sacred • Accept death penalty for murder and attacking Islam • Believe in justice of a life for a life • Execution must follow a proper legal trial • After trial and sentence victim’s family is entitled to choose “equal and just revenge” or financial compensation (diyyah) • More mercy shown leads to more blessing from Allah • Still practiced in strict Islamic states • Should act as a deterrent <p>Sikhism</p> <ul style="list-style-type: none"> • Not to be used in revenge • Can be used if fellow citizens decide crime so terrible that “forfeited right to live”. • Execution should be as painless as possible 	6	
(d)	Q MI	<p><i>Capital punishment has no place in any society claiming to be civilised. Do you agree? Give two reasons to support your opinion.</i></p> <ul style="list-style-type: none"> • Inhumane way of dealing with criminals • Violation of UN Declaration of Human Rights • Irreversible should a “wrongful conviction” be uncovered (Derek Bentley) • Capital Punishment is State condoned murder • Lowering standards to the level of those who commit murder • Breeds martyrs • Used against most disadvantaged in society • Can be used by corrupt governments against political opponents 		4

Question 1 (continued)

(e)	Q MI	<p><i>What is meant by “retribution”?</i></p> <ul style="list-style-type: none"> • Punishment is of the same severity as the crime • Old Testament idea • Getting revenge • Getting even with the criminal 	2	
(f)	Q MI	<p><i>What reasons can be given to explain the purpose of punishment other than retribution?</i></p> <ul style="list-style-type: none"> • Reformation of criminal • Protection of society • Deterrent to put off other criminals 	3	
(g)	Q MI	<p><i>“Life in prison should mean life.” Do you agree? Give two reasons to support your opinion.</i></p> <ul style="list-style-type: none"> • Better than death penalty which is “easy way out” • Criminal suffers for their crime • Criminal permanently “off the streets” • Punishment seen to fit the crime • Life sentence holds no threat if it doesn’t mean life • Some “lifers” back on streets after a few years • If life means life then no incentive for criminal to reform • Financial costs of keeping someone in jail for life 		4
(h)	Q MI	<p><i>“There is always the possibility of criminals being reformed.” Do you agree with this statement? Give reasons for your answer.</i></p> <ul style="list-style-type: none"> • Some people are basically evil. • Some criminals may not want to change their ways. • If motivated by terrorism a criminal has a “cause”. • Correcting behaviour would mean abandoning their cause! • Society’s attitude to punishment must leave room for the criminal to correct behaviour. • Criminals do change and make a valuable contribution to society. (Jimmy Boyle) • Religious experience can motivate criminals to change. • Realistic if criminal helped to understand reasons why they behave as they do. • Realistic if believe in forgiveness. 		8
		Total	14 – KU	16 – AE

Gender

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 2</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>	
(a)	<p>Q Describe three ways in which women are economically disadvantaged in UK society.</p> <p>MI Candidate must give credible examples of discrimination as found in society today.</p> <ul style="list-style-type: none"> • Women still earn on average 19% less than men in spite of the equal opportunities and equal pay legislation implying that in spite of legislation they still do not enjoy full protection from discrimination. • Women are still under represented in senior management positions in industry or in senior posts in government. • Women who have careers are still expected for the most part to play the role of mother and homemaker and to take time off work to deal with the children or other family problems. • Women in different religions often face inequality. • Far more women than men are likely to face abuse or domestic violence implying they do not actually enjoy equality before the law 	3	

Question 2 (continued)

(d)	<p>Q</p> <p>MI</p>	<p><i>What does the law in the UK say about equal opportunities between men and women?</i></p> <p>Candidate must show a knowledge and understanding of the legal position on women in the UK.</p> <ul style="list-style-type: none"> • The Equal Pay act of 1975 makes it illegal to pay a woman less money for doing the same job as a man. • The Sex Discrimination Act and Equal Opportunities Legislation means that it is illegal to discriminate on the grounds of gender for any job—this does not however cover very small employers ie under 6 employees. Under the legislation you must have equal representation on job leets for promotion where this is possible. • The Equal Opportunities Commission was set up to deal with the problem and gives women the opportunity to take employers to tribunals. • European Human Rights legislation however has made it difficult to promote positive discrimination—eg the Labour Party were forbidden from having all women short lists for parliamentary candidates. 	3	
(e)	<p>Q</p> <p>MI</p>	<p><i>Name a religion you have studied. Describe its teachings on the role of women within the religious community.</i></p> <p>Candidate can name any of the major religions and should be able to describe the key teachings of that religion in relation to women.</p> <p>Buddhism</p> <ul style="list-style-type: none"> • The Buddha accepted women as nuns—in contrast to the Hindu custom of the time where few women devoted themselves to religion. • The Buddha did stress the complete separation of monks and nuns lest any temptation should arise. • The Buddha taught that women as well as men could be enlightened therefore they were to be welcomed into the Sangha. • In Mahayana Buddhism there are traditions of female Bodhisattvas—Tara represents the concept of compassion in the female form. • In practice there are few female nuns in traditional Buddhist countries but this is seen more as tradition than Buddhist teaching as there are no rules against women. 		

Question 2 (e) (continued)

	<p>Christianity</p> <ul style="list-style-type: none">• Paul said of women they should “keep silent in church”, or “wives were to submit to their husbands”. Many traditional Christians see the role of women as domestic—that of wife and mother.• Genesis 1—men and women created in God’s image.• Genesis 2 and 3—woman was made as man’s helper, woman blamed for sin entering the world.• Jesus treated women with respect—he had women followers, the first person to see the risen Christ was a woman, women supported him financially etc.• The Bible teaches that all are equal in the eyes of God— “there is neither male nor female . . . all are one in Christ Jesus”. <p>Hinduism</p> <ul style="list-style-type: none">• Hinduism teaches that men and women are equal but have different roles.• The Hindu Scriptures say that the man should protect the woman—“the father protects her in childhood, the husband in youth and the sons in old age, a woman does not deserve to be set free”—meaning she is too important to be left alone.• In the Ramayana Sita is seen as the perfect role model for women—the faithful and loving wife, devoted to her husband. Rama is seen as having the role of protecting his wife against all who would harm her.• The Hindu concept of the divine stresses both the male and the female attributes in the form of Shakti, both being essential for our understanding of the power of the divine. This is seen in the range of male and female deities.• Women are allowed to play a part in the rituals and often lead the family puja.• Laws of Manu state “day and night” women must be kept in dependence by the males of their families.		
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Question 2 (e) (continued)

	<p>Islam</p> <ul style="list-style-type: none"> • Women required to dress modestly—often wearing the hijab. According to the Qur’an this was so that she would not reveal her hair, naked limbs or her bosom to men outside the family. • It is acceptable to have up to four wives provided they all agree and they are all treated equally. • Women are created from the same single soul as men—the Qur’an. • Muhammad is said to have treated women with great respect—he taught that “they have rights over you” – “they have the right to be fed and clothed in kindness . . .” in his last sermon. • Women have the right to work in Islam taken from the idea that Khadija the wife of the Prophet was a business woman. Muhammad treated his wife with great respect. <p>Judaism</p> <ul style="list-style-type: none"> • Women have played a role in Judaism throughout history—Miriam, Deborah, Esther, Ruth etc. • Women play a major role in festivals and celebrations—lighting the candles at Shabbat, Hanukkah, cleaning the house in preparation for Pesach. • In Judaism men and women are regarded as equal but with different responsibilities. • In Orthodox Judaism a service of worship can only take place where a minyan or 10 men are present—some suggest this excludes women. Religious teaching does not require women to take part in communal public worship. • Laws in Leviticus about the menstrual cycle are still observed in orthodox traditions with ritual cleansing in the Mikveh. Even some reformed Jewish women still practice ritual separation during their period (Niddah). • Women in rabbinic stories are seen as a gift from God—Ina Shalom. • In other traditions it is reputed however that it was better to burn the law than teach it to a woman. 		
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Question 2 (e) (continued)

		<p>Sikhism</p> <ul style="list-style-type: none"> • Sikhism teaches equality between men and women in both the social and religious life of the community. • Their role is equal but different. Guru Nanak taught that. It is from women we are born . . . why should we despise her who gives great birth to women. This does stress the importance of motherhood. • Sikh women can read from the Granth both at home and in the gurdwara. • The Third Guru Amar Das allowed women to be missionaries for the religion as it spread. • Culturally women still tend to play the role of wife and mother and do not take up a life as a religious leader. • Sikh marriage ceremonies do still contain rituals which stress the role of the man as the guardian of women. 	6	
(f)	Q	<p><i>How might a religious person argue against this statement?</i></p> <p>Candidates should show an awareness of how a religious person will apply the teachings of their religion to remove the perception that their religion or religion in general is sexist.</p>		
	MI	<ul style="list-style-type: none"> • A religious person may agree that there is equality between the sexes but that equality does not mean sameness. • They would argue that many religions actually lifted women out of cultural indifference—eg Christianity is argued to have given women a role in the church that they could not enjoy in Jewish or Roman culture of the day, or the Buddha gave women an equality they did not get in Indian society of the day, or in Islam the Hijab or the chowder actually frees women from the unwelcome advances of men or the need to be judged on their sexuality etc. • Some might say the role of motherhood is more important than any role a man may play in holding the family and society together. • Many religious people would argue that as different religions have developed they have broken down the cultural barriers to women in both in the religion and in the wider society. 		

Question 2 (f) (continued)

		<ul style="list-style-type: none"> • Women have different roles in religion ie looking after the family but this does not stop them from having a role as a leader in society. • Candidates should be awarded marks for highlighting ways in which different religions have responded to the challenges of the greater equality of women in society. 		4
(g)	Q	<p><i>Do you agree with what Hilary Clinton has said? Give reasons for your answer.</i></p> <p>Candidates must be able to present a strong argument with examples to back up their own evaluation of the accuracy or otherwise of the extract from Hilary Clinton’s speech. They must present a conclusion—is this an emotive speech that flies in the face of the facts or has she presented a strong case for the need for action on an ongoing problem.</p>		
	MI	<p>For</p> <ul style="list-style-type: none"> • Women today still fail to have equality in our society and globally. Women do not own the capital or means of production—over 90% of which remain in the hands of men. • Women in many societies across the world do not enjoy basic education as it is not deemed necessary for a woman to be educated as she is only expected to become a wife and mother. • Lack of education in many societies has led to an ignorance which prevents women from entering the world of work meaning they remain economically dependent on their husbands or on the males in their society. Candidate can quote literacy statistics that show this imbalance. In some societies women simply get no education at all. Give examples. • On health matters a lack of basic literacy has hampered the efforts of aid organisations to spread the message of health education—eg women in parts of Africa lack the basic knowledge required to help them take precautions to prevent the spread of the AIDS virus. • In national and global politics men still predominate and women’s issues are often relegated to a secondary position. They can point to the dearth of female political leaders around the world at all levels. • In rural parts of China there is evidence from the UN and other agencies that baby girls are being abandoned or worse under the one child policy of the Chinese Authorities, because a boy child is valued more highly in economic terms. 		

Question 2 (g) (continued)

	<ul style="list-style-type: none"> • In Britain there is plenty of statistical evidence of institutional discrimination against women reaching the higher levels in industry, the judicial system and the civil service. Eg less than 8% of highest posts in the FT top one hundred companies are held by women. <p>Against</p> <ul style="list-style-type: none"> • Women have made huge advances in the world over the past 50 years. • There are or have been many women leaders in the world—cite examples, Margaret Thatcher, Indira Ghandi, Mary Robertson etc. • Women’s Issues are central to the agenda of many governments and NGOs such as the UN. Eg women’s education is now a priority in many African countries. • Huge strides have been made in women’s education—in many countries active programmes are in place to improve basic literacy for women—give examples. • Legislation in many countries has addressed the issue of women’s equality and equal opportunities. • Campaigns exist across the world to address the issue of domestic violence and the abuse of women. It is wrong to say that nothing is being done. • The implication that women are “more peaceful” is a stereotype some might argue against—eg Margaret Thatcher, was in the minds of some people no more a bringer of peace than many male leaders. <p>Candidate should present a convincing conclusion backing up one or other side of the argument.</p>		<p>8</p>
	Total	14 – KU	16 – AE

International Issues

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 3</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p style="text-align: center;"><i>Q</i></p> <p><i>Describe two ways in which poverty affects people in developing countries.</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • Poverty means that people in these countries have very poor standard of living. Lack of money to buy proper food for family, long days of hard work, poor housing, cramped conditions etc. All of these things can lead to health problems and often serious illness which contribute to high mortality rate. This in turn leads to greater poverty and people get trapped in a cycle which is impossible to escape. • Poverty means little time or money for education. Children suffer because they must work in order to contribute to survival of family. In some cases children may be drawn into lives of crime in order to help support family. Many orphaned children end up living on streets struggling for their own survival. Lack of education keeps them within the poverty cycle. 	4
(b)	<p style="text-align: center;"><i>Q</i></p> <p><i>What does the term globalisation mean?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • The increased pace of interconnectedness between countries that has taken place over recent years as a result of technological developments alongside the removal of many trade barriers. • As a result of globalisation, foreign trade and investment have grown dramatically, communication and travel between countries has never been easier and countries are therefore more easily influenced by each other. 	2

Question 3 (continued)

(c)	<p>Q</p> <p>MI</p>	<p><i>Why do the world's "impoverished countries" owe so much money to the rich world?</i></p> <ul style="list-style-type: none"> • Many developing countries have borrowed money from rich countries through the World Bank or the International Monetary Fund set up in 1944. This means that the process of financial aid and how it is repaid is very much controlled by the world's wealthiest nations. • Much of the money loaned to these countries in the past was loaned at high interest rates. Because the poorer countries have so much difficulty in paying back the loans the interest simply accumulates and the amount owed continues to rise rapidly. They therefore take out more loans to pay off the interest on the original loan and so a vicious circle develops • Sometimes countries who receive loans are expected to make changes in the way their country is run. Such Structural Adjustment Policies often lead to cuts in education and health in order to spend more on manufacture of export goods. • International Trading patterns also cause problems. Rich countries are able to control the price of most commodities and often set prices which suit their own economies and encourage a great deal of competition between the developing countries that produce a lot of our basic necessities like tea, coffee, sugar. This often means that the developing countries are simply just not making enough money to pay back their loans. 	4	
(d)	<p>Q</p> <p>MI</p>	<p><i>How might the cancellation of this debt help the poorer countries?</i></p> <ul style="list-style-type: none"> • Remove risk of bankruptcy for many countries and allow those governments to concentrate more on develop needs at home. Eg African countries need to spend more on health and education to help stop the spread of AIDS. • Lessening of poverty will lead to greater security amongst the poorer nations. They will be able to work on long term plans for development and perhaps eventually become financially independent. • Encourage greater democracy in developing countries. Governments might have less autocratic approach to control of trading and allow individuals to develop their own businesses and thereby profit form their own efforts. • Greater levels of equality across the world. Less international tension. More effective use of globalisation process. 		4

Question 3 (continued)

(e)	<p>Q</p> <p>MI</p>	<p><i>Do you agree with Mr Blair that Britain should “help the developing world help itself”? Give two reasons for your answer.</i></p> <p>Agree</p> <ul style="list-style-type: none"> • This approach will lead to greater long term improvement for those countries. Emergency Aid is expensive and quickly consumed. We can not sustain this type of aid at the levels it would be required if the country is not helped to support itself. • Most developing countries want to be independent. People don't want to rely on charity long term. Helping them to help themselves gives greater dignity and personal responsibility to the people. Allows them to feel proud as a nation. This is an important aspect of being human. <p>Disagree</p> <ul style="list-style-type: none"> • It's not our responsibility to pull them out of their problems. Much of the debt they are in is due to bad decisions by their governments. Much of the money borrowed has been spent on armaments and supporting a rich lifestyle for the leaders of poor nations. If they have wasted their resources that's just too bad. • We have too many problems of our own. Our government needs to spend more on improving things like health-care and education in this country. Britain is not the greatest nation in the world, we need to build our own economy. If individuals want to give money to help poor countries that's up to them it should not be taken out of taxes which belong to the whole nation. 		<p>4</p>
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Question 3 (continued)

<p>(f)</p>	<p>Q</p> <p>MI</p>	<p><i>Why should religious people be concerned about poverty in the developing world?</i></p> <p>Candidates may give an answer without referring to any particular religion but perhaps using examples of teachings from a variety of religions. Alternatively candidates may answer from a specific religious viewpoint.</p> <ul style="list-style-type: none"> • Most religions teach about concern for the poor and the need to share our wealth with those less fortunate. • Poverty is an aspect of inequality and leads to divisions in our world. Most religions teach that all humans should be treated equally and have equal opportunities in the world. • In most religions giving to the poor is a duty—not something which members of the religion have much choice about. • Poverty leads to all kinds of human suffering. Religions teach that we should work to alleviate the suffering of others. Compassion for fellow humans is important. <p>Buddhism</p> <ul style="list-style-type: none"> • Right Action involves not being greedy and showing concern for poor • Such poverty is an extreme way of life which should not be tolerated any more than extreme wealth. Buddha taught about living the middle path between those two extremes. • Caring for poor creates good karma and leads to better rebirth. If you help someone in this lifetime and you experience poverty in a future lifetime then you are more likely to receive help then. • Compassion for other human beings is central to concept of Bodhisattva. Buddhists are therefore taught to cultivate compassion towards others and to treat all others with care and dignity. <p>Christianity</p> <ul style="list-style-type: none"> • Christians taught to follow example of Christ. • “Love your neighbour” means help anyone in need. • Church encourages us to help others to help themselves in order to promote dignity and self esteem. • Helping others will bring happiness to them but you will also gain happiness from giving. • God blesses those who help the poor. 		
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Question 3 (f) (continued)

		<p>Sikhism</p> <ul style="list-style-type: none"> • Sikhism focuses on concept of equality and so Sikhs would be very concerned about the inequalities which poverty brings. • Guru Nanak taught that the resources of the world should be shared equally. (AG 1171) • Wealth cannot be taken beyond this world and so it is better to share what you have in this world. God will think more of you for this. • The Gurus rejected any idea of monastic life encouraging followers instead to live their life in service of others and the pursuit of a better society for all. This involves care for the poor. As long as there are poor in the world the goals of Sikhism have not been achieved. 	6	
(g)	Q	<p><i>Do you agree that globalisation has led to “greater inequality”? Give reasons for your answer.</i></p>		
	MI	<p>Agree</p> <ul style="list-style-type: none"> • Evidence of increased poverty in many parts of the world in recent years. In Africa, Asia and Latin America there appears to be greater struggle for survival than ever before. Much poverty caused by impact of multi-national companies on local businesses and environment. • Divide between rich and poor getting bigger. There are a few very wealthy countries and even extremely wealthy individuals in contrast to the desperate poverty of others. eg wealth of world’s 15 richest people exceeds combined GDP of sub-Saharan Africa. • Certain States still dominate world affairs. Political and Financial power still in hands of a small number of world leaders. • Improved technology and communication have simply allowed the rich countries to dominate more easily. Improved transport and portability of labour market makes it easier to exploit those in poorer countries who desperately need work. • In many areas of the world people’s lives have been destroyed by the impact of materialism and western values. 		

Question 3 (g) (continued)

		<p>Disagree</p> <ul style="list-style-type: none"> • Globalisation has allowed many countries to grow and prosper. New opportunities for economic development. • Divisions between peoples of the world are less significant. Globalisation leads to greater cultural understanding, opportunities for education and personal advancement. • Greater attempts by rich governments to work together in trying to solve problems of poverty (G7/G8). Heightened sense of responsibility towards the global community. No longer possible for governments to claim ignorance of problems of developing world. • Free Trade provides opportunities for individuals to prosper. People of all nations able to move around more easily and make the most of fluctuations in world economy. 		
		Total	16 – KU	14 – AE

Medical Ethics

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 4</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p style="text-align: center;"><i>Q</i></p> <p><i>What does the term “euthanasia” mean?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • Literally “good death”. • It is often referred to a “mercy killing”. 	1
(b)	<p style="text-align: center;"><i>Q</i></p> <p><i>Why is euthanasia a moral issue?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • It involves ending a person’s life—some see this as murder. • Life is sacred, it is a gift and should only be ended by God. • People sometimes experience suffering when dying, euthanasia could end their suffering. • People should be allowed to choose when to die, it is a human right. 	2
(c)	<p style="text-align: center;"><i>Q</i></p> <p><i>What does the law in the UK say about euthanasia?</i></p> <p style="text-align: center;"><i>MI</i></p> <ul style="list-style-type: none"> • It is unlawful killing and viewed as murder. • However, attitudes may be changing—in some recent cases people who performed euthanasia on a close relative have only received a suspended sentence. 	2

Question 4 (continued)

(d)	Q	<p><i>Name a religion you have studied. What does it teach about euthanasia?</i></p>		
	MI	<p>Buddhism</p> <ul style="list-style-type: none"> • The first precept states that a Buddhist should not harm any living thing. • Action affects karma. Involvement in euthanasia can cause spiritual harm to the person performing it. • Euthanasia can never be an escape from suffering. <p>Christianity</p> <ul style="list-style-type: none"> • Life is sacred and a gift from God—Job 1:21. • Do not commit murder—Exodus 20:13. • Euthanasia is a grave violation of the law of God—Pope John Paul II. • Nothing and no one can in any way permit the killing of an innocent human being. No one is permitted to ask for this act of killing—Catholic Truth Society, 1980. • Human life is on loan from God. We have responsibilities to care for one another— Church of Scotland, 1997. • There can be a purpose in suffering. <p>Hinduism</p> <ul style="list-style-type: none"> • Suicide is a crime and a sin. People should die naturally. • Bad actions attract bad karma and suffering in future rebirths—Bhagavad Gita 14:16. <p>Islam</p> <ul style="list-style-type: none"> • No one dies unless Allah permits. The term of every life is fixed—Surah 3:145. • Suicide is wrong. Euthanasia is a form of suicide. It is interfering with Allah’s will. • There can be value in suffering; it is part of Allah’s will. Surah 31:17. • It is the code of life the doctor aims to maintain and not the process of dying— Islamic Code of Medical Ethics, 1981. • Anyone who kills a believer deliberately will receive as his reward a sentence to live in hell forever. God will be angry with him and curse him and prepare dreadful torment for him— Surah 4:93. 		

Question 4 (d) (continued)

		<p>Judaism</p> <ul style="list-style-type: none"> • Do not commit murder—Exodus 20:13. • Life is sacred and should only be ended by God—Job 1:21. • Euthanasia is not allowed. Everything should be done to save life. 	4	
(e)	Q MI	<p><i>What is meant by the sanctity of life?</i></p> <ul style="list-style-type: none"> • Life is special, sacred to God. • It should be valued and respected at all times. 	1	
(f)	Q MI	<p><i>Some people have the view that “life isn’t always better than death”. Do you agree? Give two reasons to support your opinion.</i></p> <p>Agree</p> <ul style="list-style-type: none"> • Sometimes the level of suffering doesn’t make life worth continuing. • When physical or mental functions are affected quality of life can be very poor. It can be degrading. <p>Disagree</p> <ul style="list-style-type: none"> • Medical advances mean that most pain/medical symptoms can be controlled or reduced. • Life is special, any type of life is better than none at all. Once dead, life can never be given back. 		4
(g)	Q MI	<p><i>Is Dr Hillier right in his views about euthanasia? Give a reason for your answer.</i></p> <p>Yes</p> <ul style="list-style-type: none"> • Hospices with specialist care can give people a good quality of life and dignity in death. • The aim of medical staff should be to improve the quality of life not to take it away. The Hippocratic Oath. <p>No</p> <ul style="list-style-type: none"> • Sometimes even with good care people still suffer physical pain and indignity. • It is illegal to allow animals to suffer, the same standards should be applied to treating humans too. 		2

Question 4 (continued)

(h)	<p>Q</p> <p>MI</p>	<p><i>In the future it might be possible to prevent some diseases through genetic engineering. Why might some religious people be against this?</i></p> <ul style="list-style-type: none"> • All life is sacred. • Life begins at conception and humans should not be experimented on. • Human beings are made in God’s image and are therefore unique and not to be manipulated. • To experiment on a foetus and then discard it is murder. • Society should protect the weak and defenceless. • It is not right to interfere with God’s creation. • There is the danger of scientists “playing God”. <p>Buddhism</p> <ul style="list-style-type: none"> • All living things are caught in samsara. Being born in human form is rare and precious. • “Consciousness penetrates a being at the very moment of conception, and that consequently the embryo is already a living being”, Dalai Lama. <p>Christianity</p> <ul style="list-style-type: none"> • Humans are made in God’s likeness—Genesis 1:27. • “Do not commit murder”—Exodus 20:13. • Life is sacred and should only be ended by God—Job 1:21. • God cares for the developing foetus—Psalm 139:13-16. • The Roman Catholic Church teaches that life begins at conception. Therefore life must be protected from the moment of conception. However, gene therapy is acceptable where it is of medical benefit. • The Church of Scotland teaches that life must be protected from the moment of conception. <p>Hinduism</p> <ul style="list-style-type: none"> • In Him all things exist—Mahabharata Shanti Parva 47-56. Brahman is in every living creature. Therefore all life is valuable and is to be respected. • The soul enters the embryo at conception. <p>Islam</p> <ul style="list-style-type: none"> • Life is sacred and a gift from Allah—Surah 17:33, 40:70. • How we treat other living things throughout life will form part of our judgement by Allah. 		
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Question 4 (continued)

(i)	Q MI	<p><i>To what extent can medical science be considered dangerous for our society? Give reasons for your answer.</i></p> <p>Safe</p> <ul style="list-style-type: none"> • It develops cures for diseases. • It improves the quality of life for many throughout the world. • Developments can be sold to make money, benefiting the country. • There are strict laws controlling medical science, it cannot be abused. <p>Dangerous</p> <ul style="list-style-type: none"> • It can lead to a disregard for life. • It is easily abused. • Long-term effects of medical research are not often realised until it is too late eg Thalidomide. • Scientists and doctors can “play God” thinking, as the experts, that they know best. 		8
Total			16 – KU	14 – AE

War and Peace

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No. 5</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p style="text-align: center;">Q <i>State two ways wars can affect civilians.</i></p> <p style="text-align: center;">MI</p> <ul style="list-style-type: none"> • Civilians can die—the innocent victims of war. • They are often injured and maimed. • Quality of their life can be destroyed by war—any examples. • Freedoms can be curtailed by martial law—curfews, freedom of speech, meeting as groups etc. • They can suffer the loss of loved ones who are part of the Armed Forces. 	2
(b)	<p style="text-align: center;">Q <i>The UN Charter prohibits certain activities by nations at war. Explain two of these.</i></p> <p style="text-align: center;">MI</p> <ul style="list-style-type: none"> • No unnecessary suffering of soldiers and civilians. • No inhumane treatment of prisoners captured by the opposition. Human Rights must be safeguarded. • No attacking medical staff or Red Cross/Crescent vehicles or personnel. • No firing on a person or vehicle displaying a white flag. • No prolonged fighting – must restore peace as soon as possible. 	4

Question 5 (continued)

(c)	Q MI	<p><i>What is pacifism?</i></p> <ul style="list-style-type: none"> • The belief that the use of violence is never justified. • Different methods must be used to solve disputes rather than the use of violence. 	2	
(d)	Q MI	<p><i>Do you agree that protests like this are a good way for religious people to oppose war? Give two reasons for your answer.</i></p> <p>Good way</p> <ul style="list-style-type: none"> • It allows them the opportunity to speak out against an injustice. • It allows them the opportunity to express themselves without breaking the law. • It is putting their beliefs into actions. <p>However</p> <ul style="list-style-type: none"> • Religious people should follow the rules of the country, they should defend their country, not protest. • Protest marches are not effective, no-one pays them any attention. • Civil disobedience and other more extreme actions are the only effective methods of protest. If religious people see injustices they should do something about it. 		4
(e)	Q MI	<p><i>Compare and contrast two religious viewpoints on war.</i></p> <p>Right to go to war</p> <p>Christian</p> <ul style="list-style-type: none"> • St Thomas Aquinas Just War Theory—any of the following: • War is last resort—all other efforts have been tried and failed. • Good must prevail over evil—we should clearly see an evil which must be stopped. • Use of force, proportional—only do enough to subdue enemy, use appropriate methods. • Civilian casualties—kept to a minimum. • Responding to an act of aggression to a weaker nation by another larger nation. • In order to restore peace, it can be justified to go to war. • To overthrow an unjust regime, where people are suffering. • Crusades—Holy Wars 		

Question 5 (e) (continued)

		<p>However</p> <ul style="list-style-type: none"> • War can never be justified as it goes against the teachings of Jesus. • Arrest of Jesus—put away your sword—John 18:11. • Matt 5:39—turn the other cheek. • Examples of Christian pacifists—MLK. • Christian Peace groups—Ploughshare <p>Hinduism</p> <ul style="list-style-type: none"> • Right to fight as warrior caste is part of Indian culture. • Krishna states clearly in the Bhagavad Gita it is Arjuna’s duty, or dharma to fight—“But if you do not fight . . . you will neglect your duty”. • Acceptable to fight against an evil, just war—“Having regard to your duty, you should not hesitate, because for a warrior there is nothing greater than a just war.” • Many of the Hindu gods and heroes battle against evil—Rama in the Ramayana. • It is right to fight for the state or country <p>However</p> <ul style="list-style-type: none"> • Ahimsa—the doctrine of non-violence. • Satya is truth or truthfulness, linked with ahimsa two most important virtues in Hindu ethics. • Work of Mahatma Gandhi in struggle against the evil of British Rule in India. 		6
(f)	<p>Q</p> <p>MI</p>	<p><i>Some people’s moral viewpoints are independent of religion. Describe one such viewpoint in relation to war.</i></p> <p>Humanist</p> <ul style="list-style-type: none"> • Humanists value human life and anything which harms it is seen as something to avoid. • Wars are generally destructive and bring severe suffering to people. • Humanists believe that we should use our talents to help other people and seek peaceful resolutions to conflict. <p>However</p> <ul style="list-style-type: none"> • Some Humanists believe that as a last resort war may be morally justified — Betrand Russell, WWII. 		6

Question 5 (continued)

(g)	Q	<p><i>A pacifist response is the only justifiable response to war. Do you agree? Give reasons for your answer.</i></p>		
	MI	<p>Agree with the statement</p> <ul style="list-style-type: none"> • War can never be justified. The most important right is the right to life— UDHR— to take anyone’s life is to deny them their human rights. • Some people may argue that only God has the right to take life, human beings have no right to play God. Human life is too valuable—this is also a humanist principle. • In most wars recently the main casualties are civilian. Think of all the innocent people who die as a result of war. This cannot be right. • Pacifists believe in using other methods to solve disputes—Humanists would agree. These methods lead to better outcomes and solutions. • Violence breeds more violence. It has been shown that if we show violence to others they will respond with violence. • Suffering caused by war goes on for years after it. Societies and their economies take years to recover, some actually never recover. • Violence can never be condoned, the teachings of Jesus—“Turn the other cheek”, “Love your enemies” etc. • Martin Luther King, Ghandi and others have shown that non-violence can be as useful a weapon as violence. <p>However</p> <ul style="list-style-type: none"> • Pacifist, non-violent responses have not been successful in the past, both MLK and Ghandi were shot. • What would the world be like if we had used non-violence against Adolf Hitler and Nazism? When faced with an aggressor we need to fight back. • Violence could be justifiable if majority of people would benefit from the result of the action. • Sacrifice of lives may be necessary if the majority were free from greater threat, ie persecution, fear or death. • Bullies/aggressors need to be tackled, otherwise they would make everyone else suffer. Violence in this case would be justified. 		

Question 5 (g) (continued)

		<ul style="list-style-type: none"> • Self-defence—in order to protect yourself if you feared for your life. • Thomas Aquinas—Just War Theory—Violence is justifiable on certain conditions if defending the weak against an aggressor. • The effects of non-violent acts by MLK and Ghandi resulted in both countries having problems for the very people who were supposed to be helped. Race riots, Rodney King etc in America/Civil unrest in India. • Candidates may identify other examples where a pacifist response didn't work. • Some problems are far too deep-rooted in hatred to be solved by a non-violent response. 		<p>6</p>
		Total	14 – KU	16 – AE

Section 3

Existence of God

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No.</i>	<i>Section 3</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p>Q <i>How might the existence of suffering be used to argue that there is no God?</i></p> <p>MI</p> <ul style="list-style-type: none"> • If God was good he would not let suffering exist. • If God was powerful he would stop suffering. • If God knows everything he must be aware of suffering but does not prevent it. • Either God is evil or weak or simply does not exist. 	4
(b)	<p>Q <i>Describe two arguments a religious person could use to explain suffering.</i></p> <p>MI</p> <ul style="list-style-type: none"> • Suffering is the result of human freewill. • This universe is based on laws eg gravity, sometimes suffering results from these laws. • Suffering can make us into better people. • God uses suffering as a test of our faith. • God uses suffering as a punishment. 	4
(c)	<p>Q <i>Do you agree that John was right to stop believing in God? Give two reasons for your answer.</i></p> <p>MI</p> <p>Yes</p> <ul style="list-style-type: none"> • Religions teach that God is good. God should've helped him. • In the Bible God promises to help believers, God should have helped him. • It was John's decision to start believing in God, he can decide not to believe if he wants. <p>No</p> <ul style="list-style-type: none"> • It wasn't God's fault that he suffered. • God can help John cope with his suffering. 	4

Section 3 (continued)

(d)	<p>Q</p> <p>MI</p>	<p><i>Describe Paley’s watch analogy and how it might be used to prove the existence of God.</i></p> <ul style="list-style-type: none"> • If walking and found a rock, wouldn’t question where it came from. • If found watch would ask who designed it. • Complexity of watch is evidence of watchmaker/designer. • Complexity of design/purpose in anything implies intelligent designer. • Therefore, complexity of universe is evidence of Designer God • Examples may be given eg human eye, regularity of seasons etc. 	6	
(e)	<p>Q</p> <p>MI</p>	<p><i>“The theory of evolution challenges Paley’s argument.” Do you agree? Give two reasons for your answer.</i></p> <p>Effective</p> <ul style="list-style-type: none"> • If evolution happened by chance God is not needed. • If Nature selected those species who survived, again God is not needed. <p>Ineffective</p> <ul style="list-style-type: none"> • Evolution is just a theory, scientists need to make guesses to make it work. • It relies too much on chance to be successful. Maybe God controlled evolution. 		4
(f)	<p>Q</p> <p>MI</p>	<p><i>“None of the philosophical arguments prove God exists. Therefore, there is no point in believing in him.” Do you agree? Give reasons for your answer.</i></p> <p>Agree</p> <ul style="list-style-type: none"> • Belief in God is based on assumptions we should only deal with facts. • We should only believe things that can be proven with the Scientific Method. • Belief in God can give people false hope as it cannot be proved. • Belief in God is becoming less relevant to people in the West. 		

Section 3 (continued)

		<p>Disagree</p> <ul style="list-style-type: none"> • People believe and accept many things in life that cannot be explained. • People claim to have religious experiences. • People claim that belief in God gives meaning and purpose to their lives, often in difficult circumstances. • The arguments do prove God exists as people have become believers because of them. • It is a matter of personal choice whether someone believes in God or not. 		8
		Total	14 – KU	16 – AE

Section 4

Christianity: Belief and Science

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
 Analysis and Evaluation – Approximately 50% of mark

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic requirements</i>
Knowledge and understanding	<ul style="list-style-type: none"> • Accurate and relevant knowledge of content is demonstrated. • The information is presented in a clear manner. • Information is communicated effectively using correct terminology.
Analysis and evaluation	<ul style="list-style-type: none"> • Analysis of beliefs and practices is shown, and/or • Evaluation is balanced and informed.

<i>Question No.</i>	<i>Section 4</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>	
(a)	Q <i>Explain what is meant by scientific method.</i> MI <ul style="list-style-type: none"> • Scientific method is a process to study the natural world and much of what it contains in a systematic way. • It involves observation, hypothesis, experiment, law, verification, falsification—these should be briefly explained (example may be included). • It gives us a reasonably objective method of establishing true and accurate beliefs and ideas about the world. 	4	
(b)	Q <i>Explain two of the strengths or two of the limitations of scientific method.</i> MI Strengths: <ul style="list-style-type: none"> • Involves the study, investigation of processes of nature to find accurate general laws behind the operation of the natural world. • Can provide data which can be independently tested by other scientists. • Provides evidence/information of a provisional nature which is subject to change in the light of new evidence/discoveries. • Gives us an increasingly stronger grip on the natural world (reality) as more evidence becomes available. • Provides a general knowledge base, predictive qualities, basis for technology, universally agreed standards of objective knowledge. 		

Section 4 (continued)

		<p>Limitations:</p> <ul style="list-style-type: none"> • Cannot give us final/absolute truths or answer questions of meaning and purpose. • Cannot give us any sense of values or ideas which are not empirically verifiable. • Operates under certain assumptions which have to be taken as given—that the world is orderly, rational, intelligible—cannot prove/show this to be the case. • Cannot deal with many aspects of life which are personal and individual and relate to people’s inner beliefs and attitudes. 		
(c)	<p>Q</p> <p>MI</p>	<p><i>“The Bible is more reliable than science for giving us knowledge about the world.”</i></p> <p><i>Why might some Christians agree with this statement?</i></p> <ul style="list-style-type: none"> • Many Christians regard the Bible as the Word of God and therefore to be trusted more than human knowledge or beliefs. • The Bible may be seen to have guided millions of people throughout the ages to a religious and morally satisfying life. • Many still believe that all people need to know about life is to be found in the Bible rather than in human endeavour. • The Bible is regarded as true and reliable while other forms of knowledge are flawed as they are only human attempts and are limited in various ways. 		
(d)	<p>Q</p> <p>MI</p>	<p><i>Explain the views which Creationist Christians have about how life began.</i></p> <ul style="list-style-type: none"> • They believe in the fixity of species/separate creation of all things created by God in their present form and were not susceptible to change. • Human beings were created directly by God on the 6th day from the earth/soil. • Genesis 1:25 “God made every kind of wild beast, cattle, land reptile, domestic and wild, large and small; God made them all.” • God had designed the world/life as it was with each species appropriately suited to its environment eg Paley’s argument from design (1802). • Archbishop Ussher had calculated the age of the earth to be about 6000 years since Creation (although some progressive creationists would put it around 10 000 years). 		

Section 4 (continued)

(e)	<p>Q</p> <p>MI</p>	<p><i>In what ways might the theory of evolution challenge the Creationist view?</i></p> <ul style="list-style-type: none"> • Life has developed over many millions of years from tiny microbes into all the different species you find in the world today—including human beings. • All forms of life originate from the same beginnings so life has a common source. • Many forms of life have developed into more complex forms in relation to the way they have adapted to natural changes in the environment and by heredity. • The process of life is guided by natural selection where the most suitable forms of life have survived and those who could not adapt have died out. • There is no need to suggest that life must have had a creator—it is a natural process which originated and developed in conjunction with the conditions on earth. • Human beings not specially created (as Genesis seemed to imply) but had simply developed by a combination of chance and natural laws. • Human beings not seen as unique but only the most advanced form of life on earth—“advanced animals” then no concept/idea of “the soul”. • Appeared to contradict what many saw as the “truths” of the Bible in Genesis. 	2	2
(f)	<p>Q</p> <p>MI</p>	<p><i>Can Christians accept the theory of evolution?</i></p> <ul style="list-style-type: none"> • Evolution is not a new idea for Christians. It has been around since Augustine (4th century) without appearing to threaten the beliefs of many Christians. • Evolution is an attempt to explain the HOW of the development of life. The WHY is much more important which are the key areas of the Genesis stories. • Understanding the mechanism of the origin/development of life still begs the question about the creator of it. Still possible to believe in God as source behind it all. • Many religious people who are also scientists have suggested ways of interpreting Genesis and defending religious beliefs in the light of evolution eg Peacocke, Teilhard de Chardin, Polkinghorne etc. • Evolution shows that life has started from simple beginnings and developed into very complex structures, showing creativity, intelligence, consciousness suggests that there is something significant going on in the process. Can be related to the idea of God. 		3

Section 4 (continued)

(g)	<p>Q</p> <p>MI</p>	<p><i>Do you think it is possible for Christians to solve conflicts between religious beliefs and scientific knowledge about the origin of life?</i> <i>Give reasons for your answer.</i></p> <p>It's not possible as long as:</p> <ul style="list-style-type: none"> • Some Christians adhere to the creationist account preferring a literal interpretation of the Biblical story. • Christians insist that the Bible and not science/other knowledge is the source of truth. • Some Christians regard science and religion as opposed to each other and accepting one or the other as the true account (in this case religion rather than science). • Some Christians reject scientific findings because they appear to conflict with “evidence” in the Bible. <p>It would be/is possible when:</p> <ul style="list-style-type: none"> • Christians see religion and science as doing different jobs each of which has relevance and significance within its own parameters. • Christians regard science and religion as providing different but complementary ideas and views about the totality of life. • Christians see meaning, purpose and values as the function of religion and science as having an important role in understanding/explaining the mechanisms of the processes. • Christians understand the Bible as a product of its time and the writes as having much less accurate knowledge about historical and scientific matter compared to today's but having an important role in moral and spiritual values and development. 		<p>8</p>
		Total	15 – KU	15 – AE

[END OF SPECIMEN MARKING INSTRUCTIONS]