

**[RMPS/SQP354]**

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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 **1-8**
- 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 **1-8**
- 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 **2-8**
- 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 **2-8**
- 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
<b>OR</b>	
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**.



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Religious, Moral and Philosophical Studies  
Intermediate 2  
Specimen Question Paper  
for use in and after 2010

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** Global 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) “Never permanent, forever changing” refers to Anicca. What are the other **two** marks of existence? **2 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. Give reasons for your answer. **6 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? Explain your answer fully. **8 AE**

**Total (30)**

## 2. CHRISTIANITY

Marks

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

I passed on to you what I received which is of the greatest importance: that Christ died for our sins, as written in the scriptures; that he was buried and that he was raised to life three days later, as written in the scriptures; that he appeared to Peter and then to all twelve apostles.

I Corinthians 15 v 3-5

- (a) “Christ died for our sins”. Explain another way in which the death of Jesus is important for Christians. **2 KU**
- (b) Describe how Jesus was made to suffer by those who put him to death. **4 KU**
- (c) Explain **two** different Christian beliefs about the resurrection of Jesus. **4 KU**
- (d) “*Faith in the suffering and death of Jesus is central to Christian belief.*”  
Would all Christians agree? Give reasons for your answer. **6 AE**
- (e) Describe ways in which Christians can serve in the community. **6 KU**
- (f) “*The death and resurrection of Jesus should affect how a Christian lives.*”  
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.

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

*Mundaka Upanishad 1:2: 8–9*

- (a) What is meant by Avidya? **1 KU**
- (b) Describe the consequences of Avidya. **6 KU**
- (c) State the **three** margas by which Hindus can achieve the goals of existence. **3 KU**
- (d) Describe **each** of the **three** margas. **6 KU**
- (e) Explain the relationship between the margas and dharma. Give reasons for your answer. **6 AE**
- (f) “*It is easier to be a Hindu in India than in Britain.*”  
Would all Hindus agree? 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.

We created man from sounding clay, from mud moulded into shape.

Surah 15:26

- (a) What does the name “Creator” teach Muslims about the nature of God? **2 KU**
- (b) What does the term tawhid mean? **2 KU**
- (c) Describe **one** way that belief in tawhid should affect a Muslim’s life. **2 KU**
- (d) Describe ways in which the Shahadah helps Muslims submit to Allah. **4 KU**
- (e) Describe the preparations Muslims make before prayer. **6 KU**
- (f) Explain some of the difficulties a Muslim living in Scotland might experience in trying to keep the five pillars. Give reasons for your answer. **6 AE**
- (g) “*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? **8 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 do Jewish people understand by the word Covenant? **2 KU**
- (b) Describe two ways in which Pesach helps Jewish people to remember the Covenant. **4 KU**
- (c) Describe **two** religious practices carried out in the home during Shabbat. **4 KU**
- (d) How important is it for Jewish people to attend the synagogue during Shabbat?  
Give reasons for your answer. **6 AE**
- (e) Describe different ways the Torah is used in the synagogue. **6 KU**
- (f) “*Following the Torah is too difficult.*”  
Would all Jewish people agree with this statement? Give reasons for your answer. **8 AE**

**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. . . 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) State two things Sikhs believe about Nanak. **2 KU**
- (b) Describe **two** Sikh beliefs about God. **4 KU**
- (c) Describe **two** Sikh practices used in the worship of God. **4 KU**
- (d) How does maya lead to separation from God? **2 KU**
- (e) What do Sikhs believe about karma? **4 KU**
- (f) Why is being a member of the sangat important to Sikhs? Give reasons for your answer. **6 AE**
- (g) *“Being a member of the Sikh sangat can be a challenging experience.”*  
Would Sikhs agree with this statement? Explain your answer fully. **8 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 now believe in capital punishment”.

- (a) What is meant by the term “capital punishment”. 2 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 reasons to support your answer. 6 AE
- (e) What is meant by retribution? 2 KU
- (f) What reasons can be given to explain the purpose of punishment other than retribution? 4 KU
- (g) “*Life in prison should mean life.*”  
Do you agree? Give reasons to support 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 in the UK have always been disadvantaged in the workplace.

- (a) State **two** ways in which women in the UK are disadvantaged in the workplace. **2 KU**
- (b) Describe **two** historic roles of men in the family. **4 KU**
- (c) What does the law in the UK say about equal opportunities between men and women? **4 KU**
- (d) Name a religion you have studied. Describe its teachings on the role of women in places of worship. **6 KU**
- (e) How successful has the UN been in achieving equality for women worldwide? Give reasons for your answer. **6 AE**
- (f) “*Media stereotyping has hindered the cause of equal opportunities.*”  
Do you agree? Explain your answer fully. **8 AE**

**Total (30)**

### 3. GLOBAL ISSUES

Marks

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

The world's poorest countries are forced to pay over £30 million EVERY DAY to the rich world in debt repayments, while poverty kills millions of their people. The leaders of the world's richest countries have promised to end the debt crisis with little action so far.

*Jubilee Debt Campaign Website: [www.jubileedebtcampaign.org.uk](http://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 are the world's poorest countries in so much debt? **4 KU**
- (d) How might the cancellation of debt help the poorer countries? Give **two** reasons for your answer. **4 AE**

“Overwhelming scientific evidence supports the conclusion that observed changes in the global climate that cause global warming are mostly due to human activities. Urgent action is required now to avoid disaster.”

*Oxfam*

- (e) Do you agree with Oxfam that “urgent action is required now.” Give **two** reasons for your answer. **4 AE**
- (f) “*Religious people should be concerned about global warming*”. Describe a religious teaching that **agrees** with this statement. **6 KU**
- (g) “*Rich countries do little to solve the problems of global warming because they know that the poorest countries will be affected the most.*”  
Do you agree with this statement? Explain your answer fully. **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 is meant by the term “voluntary euthanasia”? 2 KU
- (b) What does the law in the UK say about voluntary euthanasia? 2 KU
- (c) Name a religion you have studied. What does it teach about voluntary euthanasia? 4 KU
- (d) What is meant by the sanctity of life? 2 KU
- (e) “When you are ill, being kept alive is not always the best thing”.  
Do you agree? Give reasons to support your answer. 6 AE
- (f) Describe a **secular** viewpoint on the use of embryos in research. 6 KU
- (g) “Research on embryos can be dangerous for society”.  
Would all religious people agree? Explain your answer fully. 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. Describe **two** of these. **4 KU**
- (c) Describe what is meant by pacifism? **4 KU**
- (d) “A pacifist response is the best response to war.”  
Do you agree? Give reasons for your answer. **6 AE**
- (e) Describe **one** secular viewpoint in relation to war. **6 KU**
- (f) “It is acceptable to possess nuclear weapons”.  
Would all religious people agree? **8 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 **one** reason for your answer. **2 AE**
- (d) Describe Paley's watch analogy. **4 KU**
- (e) Outline the theory of evolution. **4 KU**
- (f) "*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 fully developed in the 17th century. 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) Describe what is meant by the scientific method. **4 KU**
- (b) Describe **two** strengths of the 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? Give reasons for your answer. **6 AE**
- (d) Describe a literal interpretation of the creation of human life in Genesis 2. **4 KU**
- (e) Describe the scientific account of the origin of human life. **4 KU**
- (f) “Christianity and science do not need to be in conflict about the origin of human life”. Do you agree? Give reasons for your answer. **8 AE**

**Total (30)**

[END OF SPECIMEN QUESTION PAPER]

**[RMPS/SQP354]**

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Religious, Moral and  
Philosophical Studies  
Intermediate 2  
Specimen Marking Instructions  
for use in and after 2010

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

<i>Question No. 1</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>	
(a)	<p>Q “Never permanent forever changing” refers to Anicca. What are the other <b>two</b> marks of existence?</p> <p>MI</p> <ul style="list-style-type: none"> <li>• Dukkha</li> <li>• Annata</li> </ul>	<b>2</b>	
(b)	<p>Q Give <b>two</b> examples of impermanence in our lives.</p> <p>MI <b>Examples might include</b></p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• 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.</li> <li>• The seasons of the year and the changing environment around us—appearing to be the same over time yet constantly changing.</li> <li>• 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”.</li> </ul>	<b>2</b>	

**Question 1 (continued)**

(c)	Q	<p>How did the Buddha come to realise the truth of impermanence?</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>		
	MI	<ul style="list-style-type: none"> <li>• His early life in the palace shows impermanence</li> <li>• 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.</li> <li>• He spent time in the forest in search of truth—this failed.</li> <li>• He chose to meditate and during this time he came to see the “truth” of all things.</li> <li>• He saw all his past lives and realised the impermanence of all existences.</li> <li>• 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.</li> <li>• The importance of meditation is seen in the place it occupies in the eightfold path.</li> <li>• 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.</li> </ul>	6	

**Question 1 (continued)**

(d)	<p>Q</p> <p>MI</p>	<p>Explain how impermanence leads to suffering. Give reasons for your answer.</p> <p>Candidate must show an awareness of the connection between anicca and dukkha.</p> <ul style="list-style-type: none"> <li>• Failure to recognise illusion leads to suffering when the things we hope for end.</li> <li>• Dependent Origination begins with “ignorance” which leads us into karmic formations and being locked in samsara.</li> <li>• Karma—as a result of attachment—cause and effect or actions and their consequences.</li> <li>• Failure to recognise impermanence is the root cause of the fires of desire.</li> <li>• 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.</li> <li>• 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.</li> <li>• The illusion of impermanence gives us false hopes that in turn lead us to suffering.</li> </ul>		6
(e)	<p>Q</p> <p>MI</p>	<p>Describe Theravada and Mahayana Buddhists’ beliefs about the eightfold path.</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"> <li>• Eightfold path is the way to end desire and therefore to end suffering</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> </ul>		

**Question 1 (e) (continued)**

		<ul style="list-style-type: none"> <li>• 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.</li> <li>• 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.</li> <li>• 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”.</li> <li>• Additional paths are especially important to Mahayana Buddhists accepting as they do other revelations or important traditions apart from those directly from the Buddha.</li> </ul>	<b>6</b>	
(f)	<p><b>Q</b></p> <p>Do you think the eightfold path helps Buddhists to overcome suffering? Explain your answer fully.</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> <p><b>MI</b></p> <p><b>Yes</b></p> <ul style="list-style-type: none"> <li>• The path provides the means to order your life to resist temptation and to avoid karmic formations—desire is dealt with—third noble truth.</li> <li>• The centrality and usefulness of meditation is central to the path and without this there would be no enlightenment.</li> <li>• The rules of right speech etc are good rules for living a life free of attachments and for spreading compassion among people.</li> <li>• 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.</li> <li>• The path helps to control desire by giving practical solutions to overcome attachments through the 5 precepts etc.</li> <li>• The path provides the discipline in ones life necessary to avoid the activities that lead to selfish actions, self awareness etc.</li> <li>• It helps Buddhists come to terms with the essential doctrines of anicca, dukkha and anatta.</li> </ul>			

**Question 1 (f) (continued)**

		<p><b>No</b></p> <ul style="list-style-type: none"> <li>• The constraints of the path are difficult particularly from a lay point of view.</li> <li>• It is impossible for a lay Buddhist to devote the time to meditation required to achieve right mindfulness.</li> <li>• If you follow the path fully then it may lead to not fulfilling your responsibility to family and work.</li> <li>• 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.</li> <li>• 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.</li> </ul>		
		<b>Total</b>	<b>16 – KU</b>	<b>8</b> <b>14 – AE</b>

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

<i>Question No. 2</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>	
(a)	<p>Q “Christ died for our sins”. Explain another way in which the death of Jesus is important for Christians.</p> <p>MI</p> <ul style="list-style-type: none"> <li>• Sacrifice for the sins of humanity in order to give mankind a fresh start</li> <li>• Restores relationship with God lost in Eden</li> <li>• By his death we can be forgiven</li> <li>• His death was a victory over evil</li> <li>• His death is an example of sacrificial love</li> </ul>	<b>2</b>	
(b)	<p>Q Describe how Jesus was made to suffer by those who put him to death.</p> <p>MI</p> <p><b>Physical suffering</b></p> <ul style="list-style-type: none"> <li>• The beating/scourging he received from the Romans</li> <li>• The crown of thorns placed on his head</li> <li>• Execution by being nailed to the cross</li> </ul> <p><b>Emotional/Mental suffering</b></p> <ul style="list-style-type: none"> <li>• He had predicted his suffering and death</li> <li>• He was abandoned by his disciples</li> <li>• He endured false accusations</li> <li>• Innocent but proclaimed guilty</li> <li>• He endured verbal abuse</li> </ul> <p><b>Spiritual suffering</b></p> <ul style="list-style-type: none"> <li>• Experienced separation from God</li> <li>• He carried the weight of sin for all humans</li> <li>• He endured the battle against evil on the cross</li> </ul>	<b>4</b>	

**Question 2 (continued)**

(c)	<p>Q</p> <p>MI</p>	<p>Explain two different Christian beliefs about the resurrection of Jesus.</p> <p><b>Resurrection is a physical fact.</b></p> <ul style="list-style-type: none"> <li>• The physical body of Jesus was raised to life again</li> <li>• He showed himself to be alive to his disciples</li> <li>• Other witnesses claimed to have seen him</li> <li>• Evidence that he was who he claimed to be</li> <li>• Completion of the work done on the cross</li> </ul> <p><b>Resurrection was a spiritual act</b></p> <ul style="list-style-type: none"> <li>• The spirit of Jesus survived death</li> <li>• The disciples of Jesus continued to experience him as a living reality</li> <li>• He was so real to them that the disciples developed stories that he was alive</li> <li>• Response of faith more important than the empty tomb</li> </ul>	4	
(d)	<p>Q</p> <p>MI</p>	<p>“Faith in the suffering and death of Jesus is central to Christian belief”.</p> <p>Would all Christians agree? Give reasons for your answer.</p> <p><b>SOME WOULD AGREE</b></p> <ul style="list-style-type: none"> <li>• Taught in the Bible</li> <li>• Been part of Christian belief since the beginning of the church</li> <li>• Can’t be a Christian without faith in the death of Jesus</li> <li>• Humanity cannot save itself</li> <li>• All our best efforts still leave us short of the standards set by God</li> <li>• Failure of the OT sacrificial system made the death of Jesus necessary</li> <li>• Salvation is about what God does for us.</li> </ul> <p><b>SOME WOULD DISAGREE</b></p> <ul style="list-style-type: none"> <li>• Other beliefs are just as important eg incarnation</li> <li>• The resurrection is central to Christian belief</li> <li>• Without the resurrection the death of Jesus would not be effective</li> <li>• Disagreement between Christians over what is central to Christian belief.</li> <li>• The importance of living a good life would be considered to be central to many</li> <li>• The sacraments may be more important to some Christians</li> </ul>		6

**Question 2 (continued)**

(e)	Q  MI	<p>Describe ways in which Christians can serve in the community.</p> <ul style="list-style-type: none"> <li>• Become involved in local/national political issues</li> <li>• Campaign against forms and causes of oppression</li> <li>• Action to help the poor and marginalised in society</li> <li>• Providing food, housing, healthcare</li> <li>• Working with teenagers to provide alternatives to the cultural norms (alcohol, drugs, crime etc)</li> <li>• Through organisations such as the Salvation Army</li> <li>• Volunteer to work in hospitals, old peoples' homes, prisons, schools.</li> </ul>	6	
(f)	Q  MI	<p>“The death and resurrection of Jesus should affect how a Christian lives”. Do you agree? Give reasons for your answer.</p> <p><b>YES</b></p> <ul style="list-style-type: none"> <li>• The suffering of Jesus should lead to a reaction of love and service</li> <li>• The resurrection proved that Jesus was who he claimed to be</li> <li>• We should take his words and example seriously because of this</li> <li>• A Christian should live as if they have a new life through the death and resurrection of Jesus.</li> <li>• The resurrection makes real all the benefits of the cross.</li> <li>• A Christian should live as if they have been forgiven through the death of Jesus.</li> <li>• The resurrection should produce a response of joy, gratitude and love.</li> <li>• The resurrection opens up the possibility of eternal life.</li> <li>• A Christian should live knowing that one day they will be with God forever</li> </ul> <p><b>NO</b></p> <ul style="list-style-type: none"> <li>• It is important to base the way we live on the teaching and example of Jesus</li> <li>• One event is no more important than another</li> <li>• Living with hope in this life is more important than the life to come</li> <li>• Some Christians struggle with the “miraculous” including the resurrection but believe other things that shape the way in which they live.</li> <li>• Love should influence the way a Christian lives</li> <li>• The need for compassion in the world should affect how a Christian lives</li> <li>• The commandments should affect how we live</li> </ul>		8
<b>Total</b>			<b>16 – KU</b>	<b>14 – AE</b>

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

<i>Question No. 3</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	Q What is meant by Avidya?  MI <ul style="list-style-type: none"> <li>• Ignorance</li> </ul>	<b>1</b>
(b)	Q Describe the consequences of Avidya.  MI <ul style="list-style-type: none"> <li>• People may think they have achieved their end (purpose) but have not.</li> <li>• Therefore their world collapses round about them.</li> <li>• By being ignorant of true reality people condemn themselves.</li> <li>• They will continue to experience that (false) reality for many lives.</li> <li>• Hindu thought accepts that the world we experience exists, but is not all. This is avidya or delusion.</li> <li>• The deluded cannot attain union with Brahman.</li> </ul>	<b>6</b>
(c)	Q State the <b>three</b> margas by which Hindus can achieve the goals of existence?  MI <ul style="list-style-type: none"> <li>• Bhakti.</li> <li>• Karma/kama.</li> <li>• Jnana.</li> </ul>	<b>3</b>

**Question 3 (continued)**

(d)	Q  MI	<p>Describe each of the <b>three</b> margas.</p> <p><b>Bhakti:</b></p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> </ul> <p><b>Karma/kama</b></p> <ul style="list-style-type: none"> <li>• Path of action and the idea that living according to dharma (duty) can gain good karma and come closer to moksha.</li> <li>• 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.</li> <li>• Aim is to benefit society and serve God by living in the best moral way possible.</li> </ul> <p><b>Jnana:</b></p> <ul style="list-style-type: none"> <li>• Path of knowledge and is most difficult to follow—requires a learned teacher and close study of difficult ideas of Vedas and Upanishads.</li> <li>• 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.</li> <li>• 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.</li> </ul>	6	
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**Question 3 (continued)**

(e)	Q  MI	<p>Explain the relationship between the margas and dharma. Give reasons for your answer.</p> <ul style="list-style-type: none"> <li>• Dharma is the role/moral duty code of conduct of Hindus in relation to the varna (caste) to which they belong.</li> <li>• Dharma is the main vehicle for the atman on its way to liberation (moksha).</li> <li>• The marga(s) is/are the way(s) which Hindus choose in search of liberation.</li> <li>• To practise one or more of the margas is to pursue your dharma and move closer to moksha.</li> </ul>		<b>6</b>
(f)	Q  MI	<p>“It is easier to be a Hindu in India than in Britain.” Would all Hindus agree? Give reasons for your answer.</p> <ul style="list-style-type: none"> <li>• 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).</li> <li>• By pursuing your dharma you improve your chances of escaping reincarnation or achieving a better incarnation during your next life.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> </ul>		<b>8</b>
<b>Total</b>			<b>16 – KU</b>	<b>14 – AE</b>

## Islam

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

<i>Question No. 4</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	Q What does the name “Creator” teach Muslims about the nature of God?  MI <ul style="list-style-type: none"> <li>• God is the only source of all life.</li> <li>• God sustains all life.</li> </ul>	<b>2</b>
(b)	Q What does the term “tawhid” mean?  MI <ul style="list-style-type: none"> <li>• The One-ness of God, “There is no God but one”.</li> <li>• Nothing else is remotely like God, he is unique.</li> </ul>	<b>2</b>
(c)	Q Describe <b>one</b> way that belief in tawhid should affect a Muslim’s life.  MI <ul style="list-style-type: none"> <li>• As God is supreme, a Muslim should submit totally to him.</li> <li>• As God is unique a Muslim should not worship anything else.</li> <li>• As everything belongs to God, a Muslim’s possessions should be used to do God’s will.</li> </ul>	<b>2</b>

**Question 4 (continued)**

(d)	Q  MI	<p>Describe ways in which the Shahadah helps Muslims submit to Allah.</p> <ul style="list-style-type: none"> <li>• As a personal confession of faith in God.</li> <li>• It is used as a call to prayer, the Muslim shows submission by responding.</li> <li>• First thing said on waking, devoting day to God.</li> <li>• Last thing said before sleep, even rest is dedicated to God.</li> <li>• It is pronounced at the birth of a baby, new life dedicated to God.</li> <li>• If possible last thing said in hearing of dying person, all of life and judgement submitted to God.</li> </ul>	<b>4</b>	
(e)	Q  MI	<p>Describe the preparations Muslims make before prayer.</p> <ul style="list-style-type: none"> <li>• Muslims must purify themselves mentally as well as physically.</li> <li>• Wudu or wuzu is ritual washing.</li> <li>• First the Muslim washes the right hand to the wrist, then the left hand.</li> <li>• Next the mouth and throat is gargled.</li> <li>• Then the nose and face are washed.</li> <li>• Right arm up to the elbow, then the left.</li> <li>• The head is wiped with the wet hand, then the ears are cleaned.</li> <li>• Finally, the feet are washed up to the ankles, right first then left.</li> </ul>	<b>6</b>	
(f)	Q  MI	<p>Explain some of the difficulties a Muslim living in Scotland might experience in trying to keep the five pillars. Give reasons for your answer.</p> <ul style="list-style-type: none"> <li>• Long days in summer may make following Saum difficult.</li> <li>• Pressure of employment may cause conflict with the rigours of Saum, Hajj or Zakat.</li> <li>• Distance to travel may make Hajj difficult.</li> <li>• Secular Scottish society may present Muslims with temptations that conflict with Saum, Hajj or Zakat.</li> <li>• Media pressure to conform to Western stereotypes may cause Muslims to reject Saum, Hajj or Zakat as an unnecessary burden.</li> <li>• A culture of self-expression may cause conflict with the general Islamic concept of submission expressed in Saum, Hajj and Zakat.</li> </ul>		<b>6</b>

**Question 4 (continued)**

(g)	Q	<p>“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?</p>		
	MI	<p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• God is the supreme being all people should be subject to him.</li> <li>• Submission to God is the fundamental belief in Islam therefore it should affect every aspect of life.</li> <li>• Islam should be a unifying, spiritual force in all relationships.</li> </ul> <p><b>Disagree</b></p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> </ul>		8
		<b>Total</b>	<b>16 – KU</b>	<b>14 – AE</b>

## Judaism

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

<i>Question No. 5</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p>Q What do Jewish people understand by the word Covenant?</p> <p>MI <b>Knowledge/Understanding</b></p> <ul style="list-style-type: none"> <li>• A special agreement between God and the Jewish people.</li> <li>• The Jewish people were God’s Chosen people.</li> <li>• God would look after the Jewish people if they worshipped God.</li> <li>• If the Jewish people kept the Law, God would protect them.</li> </ul>	<b>2</b>
(b)	<p>Q Describe <b>two</b> ways in which Pesach helps Jewish people to remember the Covenant.</p> <p>MI <b>Knowledge/Understanding</b></p> <ul style="list-style-type: none"> <li>• During the meal, a special plate is laid to remind the people of the meal the Israelites ate when God was about to take them out of Egypt.</li> <li>• Four glasses of wine are drunk, throughout the Seder, to remind people of the four promises God made to Moses as part of the Covenant.</li> <li>• An extra wine glass is placed on the table to remind people that at some time in the future, to herald the coming of the Messiah, Elijah will appear.</li> <li>• By following the process of the Seder meal, Jewish people have to follow a laid down order, the Haggadah, just as they have their part to play in the Covenant by following God’s law.</li> </ul>	<b>4</b>

**Question 5 (continued)**

(c)	Q  MI	<p>Describe <b>two</b> religious practices carried out in the home during Shabbat.</p> <p><b>Knowledge/Understanding</b></p> <ul style="list-style-type: none"> <li>• The mother and/or children light special candles and says a special prayer to welcome Shabbat.</li> <li>• The father of the house says “The Kiddush”, a special prayer, over the wine and bread which has been set on a table.</li> <li>• The family share a meal which is ended by singing hymns and saying the grace.</li> <li>• The “Havdalah” is carried out to end the Shabbat.</li> <li>• A lighted candle is put out by dipping it in wine.</li> <li>• A special box, with spices, is passed around everyone in the home.</li> </ul>	4	
(d)	Q  MI	<p>How important is it for Jewish people to attend the synagogue during Shabbat? Give reasons for your answer.</p> <p><b>Analysis/Evaluation</b> Candidates may agree or disagree, but two reasons must be given to support the candidate’s view. No reasons – no marks.</p> <p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• If going to the synagogue was not essential, then the synagogue would not play such an important role in the Jewish community.</li> <li>• If going to the synagogue was not essential, then why do so many Jewish people live so close to the synagogue.</li> <li>• If going to the synagogue was not so essential, then why do so many Jewish people do it.</li> <li>• 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.</li> <li>• Communal Prayer is the most important way Jewish people can follow the Torah.</li> </ul> <p><b>However</b></p> <ul style="list-style-type: none"> <li>• Some people can still keep Shabbat holy in other ways, without having to attend the synagogue.</li> <li>• Only if you do not need to travel so far a distance, otherwise you will be breaking the law to travel.</li> <li>• Making the day holy does not mean you have to attend synagogue. It is about making that day different, by reading the Torah.</li> <li>• Other Jewish people may say being with one’s family rather than working as usual is more important – Worshipping as a family in the home is most important, going to the synagogue is secondary.</li> <li>• Carrying out the spirit of the law is far more important rather than ensuring every law is slavishly followed.</li> </ul>		6

**Question 5 (continued)**

(e)	<p>Q</p> <p>Describe different ways the Torah is used in the synagogue.</p> <p>MI</p>	<p><b>Knowledge/Understanding</b></p> <ul style="list-style-type: none"> <li>• Readings each Shabbat will be taken from the Torah.</li> <li>• On Mondays and Thursdays small sections are read.</li> <li>• Over the course of the year the whole scroll is read in sequence. This begins from the end of Sukkot which is an autumn festival.</li> <li>• People stand to show respect for its importance, as the Torah is carried from the Ark to the Bimah.</li> <li>• Sections of the Torah are taught to children preparing for Bar/Bat Mitzvah depending on the Tradition they come from.</li> <li>• Adult Study groups can meet in the synagogue and they will discuss particular extracts from the Torah.</li> <li>• Simchat Torah is held every year after Sukkot. This festival is to show that Jewish people should be married to the Torah.</li> <li>• The Torah is paraded around the synagogue, people try to kiss it.</li> </ul>	6	
(f)	<p>Q</p> <p>“Following the Torah is too difficult.” Would all Jewish people agree with this statement? Give reasons for your answer.</p> <p>MI</p>	<p><b>Analysis/Evaluation</b></p> <p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• 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.</li> <li>• The “Chosen People” image may clash with the integration of the multi-cultural image of today’s society. They keep themselves to themselves – keeping the Torah separates them from society.</li> <li>• “The Chosen People” 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.</li> </ul>		

**Question 5 (continued)**

(f)	<ul style="list-style-type: none"> <li>• 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</li> <li>• Young Jewish people in Scotland or Britain will be under pressure from their Gentile peers in a way that is not helpful to following the Torah.</li> <li>• People around them, day by day, do not share the same values, therefore Jewish people will find it impossible to follow the Torah.</li> <li>• 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.</li> <li>• Food laws and hygiene demands make it impossible to carry out the Kosher rules. Few supermarkets in Scotland or Britain cater for the Jewish community, thus increasing the difficulty in following the Torah.</li> </ul> <p><b>However</b></p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> </ul>		8
		<b>Total</b>	<b>16 – KU</b> <b>14 – AE</b>

## Sikhism

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

<i>Question No. 6</i>	<i>Section 1</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p>Q State <b>two</b> things Sikhs believe about Nanak.</p> <p>MI</p> <ul style="list-style-type: none"> <li>• Sikh's believe that Nanak was a prophet sent from God to teach the Sikh faith.</li> <li>• Nanak was the first Guru.</li> </ul>	<b>2</b>
(b)	<p>Q Describe <b>two</b> Sikh beliefs about God.</p> <p>MI</p> <p>The most expected of which would be:</p> <ul style="list-style-type: none"> <li>• God is the Creator and source of all that exists</li> <li>• God is One</li> <li>• God does not take human form and is neither male nor female</li> <li>• God is within all creation but also much greater than all creation</li> <li>• God existed before the creation of the world</li> </ul>	<b>4</b>
(c)	<p>Q Describe <b>two</b> Sikh practices used in the worship of God.</p> <p>MI</p> <p>Any two relevant practices eg</p> <ul style="list-style-type: none"> <li>• Bowing before the Guru Granth Sahib (the Living Guru and teacher of the words/instructions of God)</li> <li>• Nam Simran—constant repetition of one of the names for God (eg Waheguru)</li> <li>• By serving God through service to humanity/creation</li> <li>• Reciting daily prayers in the morning, evening and at night</li> </ul>	<b>4</b>

**Question 6 (continued)**

(d)	Q  MI	<p>How does maya lead to separation from God?</p> <ul style="list-style-type: none"> <li>• 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.</li> </ul>	<b>2</b>	
(e)	Q  MI	<p>What do Sikhs believe about karma?</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"> <li>• 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.</li> <li>• Present life is the result of past karma that has been created (good or bad) and future “rebirth” will be determined by present karma.</li> <li>• Karma is created by thoughts and actions: good thoughts/actions create good karma, bad thoughts/actions create bad karma.</li> </ul>	<b>4</b>	
(f)	Q  MI	<p>Why is being a member of the sangat important to Sikhs? Give reasons for your answer.</p> <p>A relevant description of what is meant by sangat in Sikhism eg</p> <ul style="list-style-type: none"> <li>• 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.</li> </ul>		

**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"><li>• Guru Granth Sahib stresses the importance of keeping the company of enlightened souls/saints which is only possible through membership of the sangat.</li><li>• 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.</li><li>• One important way of practicing sewa which is an important aspect of the Sikh faith.</li><li>• Can gain spiritual and practical support from other members of the sangat.</li><li>• Helps young Sikhs to understand their faith when living in non-Sikh communities.</li><li>• Support for members of the Sikh community at times of need (eg old-age).</li></ul>		<p>6</p>
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**Question 6 (continued)**

(g)	<p>Q “Being a member of the Sikh sangat can be a challenging experience.” Would Sikhs agree with this statement? Explain your answer fully.</p> <p>MI 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"> <li>• Attendance at the Gurdwara when congregational meetings are held.</li> <li>• Expectation that a person contributes to the life of the community.</li> <li>• Sewa/service in the Gurdwara and also in the wider community.</li> </ul> <p>Relevant challenges/difficulties eg</p> <ul style="list-style-type: none"> <li>• Emphasis on the importance of community can be difficult in modern western culture which emphasises the importance of the “individual”.</li> <li>• Obligations to the Sikh community may conflict with personal desires/ wishes.</li> <li>• Community meetings may conflict with other events eg for young Sikhs.</li> <li>• Sewa/service in the Gurdwara is at times menial but necessary.</li> <li>• 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.</li> </ul> <p>Benefits</p> <ul style="list-style-type: none"> <li>• Practical and spiritual support from other Sikhs.</li> <li>• Faith can be strengthened through community worship and contact with other Sikhs.</li> <li>• Young Sikhs can learn about their faith.</li> <li>• Eating together in langar and sitting together equally during worship help to foster a sense of community and equality.</li> <li>• Opportunity to practice important aspects of Sikh faith eg sewa and simran, hearing Guru Granth Sahib.</li> </ul>			8
<b>Total</b>			<b>16 – KU</b>	<b>14 – AE</b>

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

<i>Question No. 1</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p>Q What is meant by the term “capital punishment”?</p> <p>MI</p> <ul style="list-style-type: none"> <li>• The death penalty</li> <li>• Legal execution of a criminal</li> <li>• To do with the head and the removal of it</li> </ul>	<b>2</b>
(b)	<p>Q Why is capital punishment a moral issue?</p> <p>MI</p> <ul style="list-style-type: none"> <li>• Some regard it as acceptable ultimate punishment; a life for a life seems fair.</li> <li>• Some see it as evil because it takes a life and all killing is wrong.</li> </ul>	<b>2</b>
(c)	<p>Q Name a religion you have studied. What does it teach about capital punishment?</p> <p>MI</p> <p><b>Christianity</b></p> <ul style="list-style-type: none"> <li>• Genesis 9v6: “whoever sheds the blood of another, by another shall his blood be shed”.</li> <li>• Exodus 21v24-25: “an eye for an eye...”</li> <li>• Galatians 6v7: a person will reap what they sow.</li> <li>• There are a lot of crimes in the Old Testament which have capital punishment as the penalty.</li> </ul>	

**Question 1 (c) (continued)**

	<p>However</p> <ul style="list-style-type: none"> <li>• Exodus 20v13: “do not kill”; taking a life is a sin against God.</li> <li>• Genesis 1:27: God created all human life; people are made in God’s image. Therefore life is sacred and not to be taken.</li> <li>• Job 1:21: only God has the right to take life.</li> <li>• Matthew 5:38-39: Jesus said we should not take revenge. “You have heard that it was said an eye for an eye, and a tooth for a tooth. But now I tell you: do not take revenge on someone who wrongs you.”</li> <li>• Jesus taught that everyone deserves to be forgiven</li> <li>• Christians are expected to show love and forgiveness</li> </ul> <p><b>Hinduism</b></p> <ul style="list-style-type: none"> <li>• Seen as justified in spite of principle of ahimsa (non violence)</li> <li>• Society’s response to violence against its members and laws</li> <li>• Can be used for theft, kidnapping, rape of brahmin woman, murder and offences against the state</li> </ul> <p><b>Islam</b></p> <ul style="list-style-type: none"> <li>• Muslims believe all human life is sacred</li> <li>• Accept death penalty for murder and attacking Islam</li> <li>• Believe in justice of a life for a life</li> <li>• Execution must follow a proper legal trial</li> <li>• After trial and sentence victim’s family is entitled to choose “equal and just revenge” or financial compensation (diyyah)</li> <li>• More mercy shown leads to more blessing from Allah</li> <li>• Still practiced in strict Islamic states</li> <li>• Should act as a deterrent</li> </ul> <p><b>Sikhism</b></p> <ul style="list-style-type: none"> <li>• Not to be used in revenge</li> <li>• Can be used if fellow citizens decide crime so terrible that “forfeited right to live”.</li> <li>• Execution should be as painless as possible</li> </ul>		<p><b>6</b></p>
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**Question 1 (continued)**

(d)	Q	Capital punishment has no place in any society claiming to be civilised. Do you agree? Give <b>two</b> reasons to support your answer.		
	MI	<ul style="list-style-type: none"> <li>• Inhumane way of dealing with criminals</li> <li>• Violation of UN Declaration of Human Rights</li> <li>• Irreversible should a “wrongful conviction” be uncovered (Derek Bentley)</li> <li>• Capital Punishment is State condoned murder</li> <li>• Lowering standards to the level of those who commit murder</li> <li>• Breeds martyrs</li> <li>• Used against most disadvantaged in society</li> <li>• Can be used by corrupt governments against political opponents</li> </ul>		<b>6</b>
(e)	Q	What is meant by “retribution”?		
	MI	<ul style="list-style-type: none"> <li>• Punishment is of the same severity as the crime</li> <li>• Old Testament idea</li> <li>• Getting revenge</li> <li>• Getting even with the criminal</li> </ul>	<b>2</b>	
(f)	Q	What reasons can be given to explain the purpose of punishment other than retribution?		
	MI	<ul style="list-style-type: none"> <li>• Reformation of criminal</li> <li>• Protection of society</li> <li>• Deterrent to put off other criminals</li> </ul>	<b>4</b>	
(g)	Q	“Life in prison should mean life.” Do you agree? Give reasons to support your answer.		
	MI	<ul style="list-style-type: none"> <li>• Better than death penalty which is “easy way out”</li> <li>• Criminal suffers for their crime</li> <li>• Criminal permanently “off the streets”</li> <li>• Punishment seen to fit the crime</li> <li>• Life sentence holds no threat if it doesn’t mean life</li> <li>• Some “lifers” back on streets after a few years</li> <li>• If life means life then no incentive for criminal to reform</li> <li>• Financial costs of keeping someone in jail for life</li> </ul>		<b>8</b>
		<b>Total</b>	<b>16 – KU</b>	<b>14 – AE</b>

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

<i>Question No. 2</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>	
(a)	<p>Q State <b>two</b> ways in which women in the UK are disadvantaged in the workplace.</p> <p>MI <b>Knowledge/Understanding</b></p> <p>Candidate must give credible examples of discrimination as found in society today.</p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• Women are still under represented in senior management positions in industry or in senior posts in government.</li> <li>• 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.</li> <li>• Far more women than men are likely to face discrimination in the workplace at the hands of their fellow workers, implying they do not actually enjoy equality before the law</li> <li>• There are more flexible working arrangements, but this can result in part-time jobs, poorly paid. Due to child care women are more likely to take these jobs</li> </ul>	2	



**Question 2 (continued)**

(d)	Q	Name a religion you have studied. Describe its teachings on the role of women in places of worship.		
	MI	<p><b>Knowledge/Understanding</b> 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><b>Buddhism</b></p> <ul style="list-style-type: none"> <li>• The Buddha accepted women as nuns—in contrast to the Hindu custom of the time where few women devoted themselves to religion.</li> <li>• The Buddha did stress the complete separation of monks and nuns lest any temptation should arise.</li> <li>• The Buddha taught that women as well as men could be enlightened therefore they were to be welcomed into the Sangha.</li> <li>• In Mahayana Buddhism there are traditions of female Bodhisattvas—Tara represents the concept of compassion in the female form.</li> <li>• 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.</li> </ul> <p><b>Christianity</b></p> <ul style="list-style-type: none"> <li>• Genesis 2/3—woman was made as man’s helper, and made subservient to men. This is how some traditionalist Christians see women’s role in worship.</li> <li>• Paul said of women they should “keep silent in church”. Many traditional Christians see the role of women in worship as totally the same.</li> <li>• The Roman Catholic Church reiterates the Gen2/3 view that just as in life, so in worship, men and women have different roles – women are not seen as leaders of the service, priests.</li> <li>• John Paul II restated the Church’s teaching against female priests in the Apostolic letter “Mulieris Dignitatem”</li> <li>• Jesus did not have any female apostles, he chose 12 men – Traditional Christians, Orthodox Church and Roman Catholic Church; use this argument not to have female priests.</li> </ul>		

**Question 2 (d) (continued)**

	<p><b>However</b></p> <ul style="list-style-type: none"><li>• 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.</li><li>• The Bible teaches that all are equal in the eyes of God— “there is neither male nor female . . . all are one in Christ Jesus”.</li><li>• There were women leaders in the Early Church according to Church documents.</li><li>• The Anglican Communion varies from area to area. Some Anglican Churches ordain women to deaconate and priesthood but do not ordain female bishops.</li><li>• Similarly, the ordination of women varies in the Protestant tradition. The Church of Scotland has had women ministers since 1969. The Revd <u>Sheilagh M. Kesting</u> became the first woman minister to be elected as Moderator of the General Assembly.</li><li>• Some Conservative Protestant Churches do not ordain women. They may allow them to be involved in administering to the community, but they are not ordained the same as men.</li></ul> <p><b>Hinduism</b></p> <ul style="list-style-type: none"><li>• 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.</li><li>• Women are allowed to play a part in the rituals and often lead the family puja.</li></ul>		
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**Question 2 (d) (continued)**

	<p><b>Islam</b></p> <ul style="list-style-type: none"> <li>• Women are created from the same single soul as Men, according to the Qur’an. There is an expectation on carrying out the five pillars, one of which is salat, prayers.</li> <li>• The Qur’an does not teach any difference between men and women when it comes to praying, it is people in societies and other countries who make any difference.</li> <li>• Women and men worship separately; there is no Qur’anic evidence for this. They can be separated by an aisle; be on opposite halves of the prayer hall, men front women behind; women in a balcony above the men; separate rooms from each other.</li> <li>• Traditional view – Women cannot lead a mixed congregation prayer service.</li> <li>• Ibn Majah #1134, “A woman may not lead a man in Prayer”, is in the Hadith and makes it clear that women should not lead a mixed congregation.</li> <li>• Groups within both Sunni and Shia Muslims believe that women can lead prayers for a female only congregations or family occasions.</li> <li>• There have been religious scholars throughout Muslim history, however they are sparse in Islam today – social, cultural reasons are to blame.</li> <li>• In China, there are women only mosques, lead by female imams.</li> <li>• Throughout Canada, USA and Europe there is evidence of women leading the prayers in the mosque.</li> </ul> <p><b>Judaism</b></p> <ul style="list-style-type: none"> <li>• In Judaism men and women are regarded as equal but with different responsibilities. Orthodox Judaism believes being a rabbi is a man’s job and responsibility.</li> <li>• In Orthodox Judaism a service of worship can only take place where a minyan or 10 men are present—some suggest this excludes women.</li> <li>• In Orthodox Judaism, women have no public role in the running of services in the synagogue. Their role is in the house.</li> <li>• Religious teaching does not require women to take part in communal public worship.</li> <li>• In other traditions it is reputed however that it was better to burn the law than teach it to a woman.</li> <li>• In Reform Judaism, men and women are seen as equal; therefore women can be counted as part of the minyan.</li> </ul>		
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**Question 2 (e) (continued)**

		<ul style="list-style-type: none"> <li>• The UN held the Fourth World Conference on Women, in Beijing, China - September 1995</li> <li>• Action for Equality, Development and Peace.</li> </ul> <p><b>Unsuccessful</b></p> <ul style="list-style-type: none"> <li>• Since the UN were set up, women are worse off, it has made no difference to women’s life.</li> <li>• The figures for attacks on women are rising, not decreasing.</li> <li>• The UN is a “talking shop” to make people feel as if they are doing something, in reality more and more women are suffering with some countries doing little to improve it.</li> <li>• Increase or stability in figures for domestic violence, there is no improvement.</li> <li>• In many cultures women and girls are not given the same opportunities as men or boys.</li> <li>• Any examples from around the world which show the continued existence of inequality.</li> </ul>		6
(f)	Q	<p>“Media stereotyping has hindered the cause of equal opportunities.” Do you agree? Explain your answer fully.</p> <p><b>Analysis/Evaluation</b> <b>Agree</b></p> <ul style="list-style-type: none"> <li>• Media are counter productive to equal opportunities, they barely pay lip service to the problem.</li> <li>• The use of pictures in advertising across the press and T.V. is very stereotypical, Washing Machine adverts etc, reinforcing these stereotypes in children and young adults.</li> <li>• The press media have continued to use pictures which stereotype women, page 3 etc – this has not helped opportunities.</li> <li>• Television, with its use of young women as “eye candy”, assistants to the male presenter, has to accept it is detrimental to equal opportunities.</li> <li>• Limited opportunities for women to be as big stars as men, highest earners in T.V. still men, ie Jonathan Ross etc.</li> <li>• Top reporters on television and in the press are predominately male, very few female.</li> </ul>		

**Question 2 (f) (continued)**

	<p><b>However</b></p> <ul style="list-style-type: none"> <li>• The media has been very successful in combating inequality by withdrawal of so many page 3 pictures in many tabloids.</li> <li>• The press often highlight stories which break stereotypes and push equal opportunities.</li> <li>• There are more female presenters on T.V. and radio at peak times.</li> <li>• Women are breaking into the male world of sport, there are more female sports commentators even for the physical sports like football and rugby.</li> <li>• More women are reaching the top jobs in the media.</li> </ul>		<b>8</b>
	<b>Total</b>	<b>16 – KU</b>	<b>14 – AE</b>

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

<i>Question No. 3</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>	
(a)	Q  Describe two ways in which poverty affects people in developing countries.  MI <ul style="list-style-type: none"> <li>• Poverty means that people in these countries have very poor standard of living.</li> <li>• Lack of money to buy proper food for family.</li> <li>• Long days of hard work.</li> <li>• Poor housing, cramped conditions etc.</li> <li>• All of these things can lead to health problems and often serious illness.</li> <li>• High mortality rate.</li> <li>• Leads to greater poverty with people trapped in a cycle which is impossible to escape.</li> <li>• Poverty means little time or money for education.</li> <li>• Children suffer because they must work in order to contribute to survival of family.</li> <li>• In some cases children may be drawn into lives of crime in order to help support family.</li> <li>• Many orphaned children end up living on streets struggling for their own survival.</li> <li>• Lack of education keeps them within the poverty cycle</li> </ul>	4	

**Question 3 (continued)**

(b)	Q  MI	<p>What does the term globalisation mean?</p> <ul style="list-style-type: none"> <li>• The increased pace of interconnectedness between countries.</li> <li>• This is a result of technological developments.</li> <li>• Also helped by the removal of many trade barriers.</li> <li>• As a result of globalisation, foreign trade and investment have grown dramatically.</li> <li>• Communication and travel between countries has never been easier.</li> <li>• Countries are therefore more easily influenced by each other.</li> </ul>	2	
(c)	Q  MI	<p>Why are “the world’s poorest countries” in so much debt?</p> <ul style="list-style-type: none"> <li>• Many developing countries have borrowed money from rich countries through the World Bank or the International Monetary Fund set up in 1944.</li> <li>• This means that the process of financial aid and how it is repaid is very much controlled by the world’s wealthiest nations.</li> <li>• Much of the money loaned to these countries in the past was loaned at high interest rates.</li> <li>• 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.</li> <li>• They therefore take out more loans to pay off the interest on the original loan and so a vicious circle develops.</li> <li>• Sometimes countries who receive loans are expected to make changes in the way their country is run.</li> <li>• Such Structural Adjustment Policies often lead to cuts in education and health in order to spend more on manufacture of export goods.</li> <li>• International Trading patterns also cause problems.</li> <li>• Rich countries are able to control the price of most commodities and often set prices which suit their own economies.</li> <li>• This encourages a great deal of competition between the developing countries that produce a lot of our basic necessities like tea, coffee, sugar.</li> <li>• This often means that the developing countries are simply just not making enough money to pay back their loans.</li> </ul>	4	

**Question 3 (continued)**

(d)	<p>Q</p> <p>MI</p>	<p>How might the cancellation of this debt help the poorer countries? Give two reasons for your answer.</p> <ul style="list-style-type: none"> <li>• Remove risk of bankruptcy for many countries.</li> <li>• Therefore, it allows those governments to concentrate more on develop needs at home.</li> <li>• For example, African countries need to spend more on health and education to help stop the spread of AIDS.</li> <li>• Lessening of poverty will lead to greater security amongst the poorer nations.</li> <li>• They will be able to work on long term plans for development and perhaps eventually become financially independent.</li> <li>• Encourage greater democracy in developing countries.</li> <li>• Governments might have less autocratic approach to control of trading.</li> <li>• This will allow individuals to develop their own businesses and thereby profit from their own efforts.</li> <li>• Greater levels of equality across the world.</li> <li>• Less international tension.</li> <li>• More effective use of globalisation process.</li> </ul>		<p>4</p>
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**Question 3 (continued)**

(e)	<p>Q</p> <p>Do you agree with Oxfam that “urgent action is required now”? Give two reasons for your answer.</p> <p>MI</p>	<p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• Without action now the earth will become significantly warmer than ever before.</li> <li>• Sea levels will rise in the next decades causing serious flooding.</li> <li>• Shortages of clean water will leaves billions of people desperate for water.</li> <li>• Global warming can be tackled and disaster avoided if world leaders act together now.</li> </ul> <p><b>Disagree</b></p> <ul style="list-style-type: none"> <li>• If left to itself, nature will find a way to solve these problems.</li> <li>• The problems of global warming are made out to be more serious than they actually are.</li> <li>• There have always been climate changes. This is not something new to panic about.</li> </ul>		4
(f)	<p>Q</p> <p>“Religious people should be concerned about global warming”. Describe a religious teaching that agrees with this statement.</p> <p>MI</p>	<p>Marks should be given for any answer which refers to a religious belief about the importance of caring for the earth in relation to global warming. Answers will usually deal with beliefs such as responsibility for the creation or the karmic effect of our action/inaction, eg</p> <p><b>Buddhism</b></p> <ul style="list-style-type: none"> <li>• The middle way, the Eightfold Noble Path and the principle of dependent origination all apply to global warming.</li> <li>• Due to the three poisons, a person may claim that he/she is not responsible for global warming or that he/she cannot do anything about it.</li> <li>• We should dwell neither in denial nor hopelessness but should adopt a middle way and a pro-active approach.</li> </ul> <p><b>Islam</b></p> <ul style="list-style-type: none"> <li>• The earth has been given to us as a gift from the Creator.</li> <li>• Because it is a gift we must protect and preserve it.</li> <li>• If we as Muslims do not act quickly and effectively against global warming which is perhaps the greatest ever challenge to humankind, we shall be answering for it in this life and the hereafter.</li> </ul>		6

**Question 3 (continued)**

(g)	Q	<p>“Rich countries do little to solve the problems of global warming because they know that the poorest countries will be affected most”.</p> <p>Do you agree with this statement? Explain your answer fully.</p>		
	MI	<p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• World leaders are failing to tackle global climate change.</li> <li>• Over 90% of the world’s major natural disasters and disaster- related deaths happen in developing countries.</li> <li>• Promises have been made by the USA and the EU at summit conferences at Rio de Janeiro and Kyoto and yet targets are not nearly being reached.</li> </ul> <p><b>Disagree</b></p> <ul style="list-style-type: none"> <li>• Poorer countries are inevitably affected most because they are situated in areas more prone to floods, droughts and earthquakes.</li> <li>• Rich countries have made clear commitments to reduce carbon emissions and the effects of greenhouse gases.</li> <li>• Developed countries donate money and other forms of aid to developing countries that do not have the resources to respond to the problems caused by global warming.</li> </ul>		6
		<b>Total</b>	<b>16 – KU</b>	<b>14 – AE</b>

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

<i>Question No. 4</i>	<i>Section 2</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p>Q What is meant by the term “voluntary euthanasia”?</p> <p>MI</p> <ul style="list-style-type: none"> <li>• Literally euthanasia means “good death”.</li> <li>• It is when someone requests euthanasia.</li> <li>• The person usually makes this request because they do not want to suffer or lose their dignity in death.</li> </ul>	<b>2</b>
(b)	<p>Q What does the law in the UK say about voluntary euthanasia?</p> <p>MI</p> <ul style="list-style-type: none"> <li>• It is unlawful killing.</li> <li>• It is viewed as murder.</li> <li>• However, in recent years some judges have issued suspended sentences to people who have performed euthanasia on a close relative.</li> </ul>	<b>2</b>
(c)	<p>Q Name a religion you have studied. What does it teach about voluntary euthanasia?</p> <p>MI</p> <p><b>Buddhism</b></p> <ul style="list-style-type: none"> <li>• The first precept states that a Buddhist should not harm any living thing.</li> <li>• Action affects karma. Involvement in euthanasia can cause spiritual harm to the person performing it.</li> <li>• Euthanasia can never be an escape from suffering.</li> </ul>	

**Question 4 (c) (continued)**

	<p><b>Christianity</b></p> <ul style="list-style-type: none"> <li>• Life is sacred and a gift from God—Job 1:21.</li> <li>• Do not commit murder—Exodus 20:13.</li> <li>• Euthanasia is a grave violation of the law of God—Pope John Paul II.</li> <li>• 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.</li> <li>• Human life is on loan from God. We have responsibilities to care for one another— Church of Scotland, 1997.</li> <li>• There can be a purpose in suffering.</li> </ul> <p><b>Hinduism</b></p> <ul style="list-style-type: none"> <li>• Suicide is a crime and a sin. People should die naturally.</li> <li>• Bad actions attract bad karma and suffering in future rebirths—Bhagavad Gita 14:16.</li> </ul> <p><b>Islam</b></p> <ul style="list-style-type: none"> <li>• No one dies unless Allah permits. The term of every life is fixed—Surah 3:145.</li> <li>• Suicide is wrong. Euthanasia is a form of suicide. It is interfering with Allah’s will.</li> <li>• There can be value in suffering; it is part of Allah’s will. Surah 31:17.</li> <li>• It is the code of life the doctor aims to maintain and not the process of dying— Islamic Code of Medical Ethics, 1981.</li> <li>• 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.</li> </ul> <p><b>Judaism</b></p> <ul style="list-style-type: none"> <li>• Do not commit murder—Exodus 20:13.</li> <li>• Life is sacred and should only be ended by God—Job 1:21.</li> <li>• Euthanasia is not allowed. Everything should be done to save life.</li> </ul>	<p><b>4</b></p>	
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**Question 4 (continued)**

(d)	Q  MI	<p>What is meant by the sanctity of life?</p> <ul style="list-style-type: none"> <li>• Life is special, sacred to God.</li> <li>• It should be valued and respected at all times.</li> </ul>	2	
(e)	Q  MI	<p>“When you are ill, being kept alive is not always the best thing”. Do you agree? Give reasons to support your answer.</p> <p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• Sometimes the level of suffering doesn’t make life worth continuing.</li> <li>• When physical or mental functions are affected quality of life can be very poor. It can be degrading.</li> </ul> <p><b>Disagree</b></p> <ul style="list-style-type: none"> <li>• Medical advances mean that most pain/medical symptoms can be controlled or reduced.</li> <li>• Life is special, any type of life is better than none at all.</li> <li>• Once dead, life can never be given back.</li> </ul>		6
(f)	Q  MI	<p>Describe a <b>secular</b> viewpoint on the use of embryos in research.</p> <p>As there are no mandatory viewpoints the viewpoints illustrated below are only examples.</p> <p><b>Peter Singer (a Utilitarian)</b></p> <ul style="list-style-type: none"> <li>• An embryo is only a collection of cells; it has no rights so it can be used for research. Rights can only be ascribed to a person.</li> <li>• If the use of embryos in research will benefit the many then it is good.</li> <li>• We already allow genetic selection by encouraging prenatal diagnosis of conditions such as Downs Syndrome as this often leads to selective abortion.</li> <li>• If humans have already developed the technology then we should use it to benefit people.</li> <li>• Individuals should be free to make their own choices on this issue as it is a private matter harming no one else.</li> <li>• As, at this time, we cannot conclude that it will be harmful to any individual involved or to the society in which it occurs so we should use it.</li> </ul>		

**Question 4 (f) (continued)**

	<ul style="list-style-type: none"><li>• However, Singer also points out that human genetic engineering may lead to a loss of diversity among human beings. This may reduce humanity's capacity to adapt to changing circumstances.</li><li>• This may also lead to an increasing gap between rich and poor in society as the children of the rich, who can afford to genetically produce or enhance their offspring, gain more advantages over the children of the poor.</li><li>• Singer suggests the State should control the use of embryos in research so that everyone can share in the benefits.</li></ul> <p><b>The British Humanist Association</b></p> <ul style="list-style-type: none"><li>• The most important consideration is the quality of life of the individual person.</li><li>• An embryo is a fertilised egg with the potential to develop into a person but it has no self-awareness, functioning brain or ability to feel pain or emotion. Therefore, it cannot suffer.</li><li>• If parents do not consent to embryos being used for research they should not be used.</li><li>• However, spare embryos are routinely disposed of and parents do not seem unduly concerned.</li><li>• Donors may even prefer embryos to be used to benefit others.</li><li>• If an embryo's cells can be used to alleviate suffering the good consequences outweigh the bad.</li><li>• It is recognised that the technology involved may be exploited by some scientists.</li></ul>	6	
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**Question 4 (continued)**

(g)	<p>Q</p> <p>MI</p>	<p>“Research on embryos can be dangerous for society”. Would all religious people agree? Explain your answer fully.</p> <p>Candidates should answer from a specific religious viewpoint. However general points that may be raised in relation to religious teaching are:</p> <ul style="list-style-type: none"> <li>• If life begins at conception then embryo research requires the murder of a human in order to extract the stem cells.</li> <li>• Life could be devalued in society.</li> <li>• In the UK embryos are destroyed after 14 days, this makes life a disposable commodity.</li> <li>• Scientists may misuse or exploit the technology eg designer babies.</li> <li>• Scientists may develop clones simply to produce spare parts for organ transplantation.</li> <li>• Long-term effects of medical research are not often realised until it is too late eg Thalidomide.</li> <li>• The poor may be exploited in order to harvest their eggs.</li> </ul> <p><b>However</b></p> <ul style="list-style-type: none"> <li>• The research could develop cures for diseases.</li> <li>• The research could improve the quality of life for many throughout the world improving society.</li> <li>• Developments can be sold to make money, benefiting society.</li> <li>• There are strict laws controlling medical science, therefore research cannot be abused.</li> </ul> <p><b>Christianity</b></p> <p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• Only God has the right to create life. Whenever humans try to behave like God they mess up.</li> <li>• Humans are unique because they are made in God’s likeness - Genesis 1:27.</li> <li>• “Do not commit murder” – Exodus 20:13.</li> <li>• Life is sacred and should only be ended by God – Job 1:21.</li> <li>• God cares for the developing foetus – Psalm 139:13-16.</li> <li>• The Roman Catholic Church teaches that life begins at conception.</li> <li>• Therefore life must be protected from the moment of conception.</li> <li>• However, gene therapy is acceptable where it is of medical benefit.</li> <li>• The Church of Scotland teaches that life must be protected from the moment of conception.</li> <li>• Embryo research which benefits genetic engineering for cosmetic purposes is rejected because it is “playing God” to decide which people are to be valued and which are not.</li> </ul>		
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**Question 4 (g) (continued)**

	<p><b>However</b></p> <ul style="list-style-type: none"> <li>• The Church of Scotland does accept medical research up to 14 days.</li> <li>• The Bible also teaches that Christians should be compassionate towards others leading some to suggest that this includes medical research if it can provide cures for diseases or help those with fertility problems.</li> </ul> <p><b>Hinduism</b> <b>Agree</b></p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• The soul enters the embryo at conception.</li> </ul> <p><b>Islam</b> <b>Agree</b></p> <ul style="list-style-type: none"> <li>• Life is sacred and a gift from Allah – Surah 17:33, 40:70.</li> <li>• How we treat other living things throughout life will form part of our judgement by Allah.</li> </ul> <p><b>However</b></p> <ul style="list-style-type: none"> <li>• There is disagreement about when Allah breathes life into the foetus so some accept research up to a certain stage.</li> </ul>		
	<b>Total</b>	<b>16 – KU</b>	<b>14 – AE</b>

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

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

**Question 5 (continued)**

(c)	Q  MI	Describe what is meant by pacifism?  <ul style="list-style-type: none"> <li>• The belief that the use of violence is never justified.</li> <li>• Therefore, pacifists would not want to fight in a war.</li> <li>• Different methods must be used to solve disputes rather than violence.</li> <li>• It is the active promotion of peace, reconciliation and peace making.</li> </ul>	4	
(d)	Q  MI	<p>“A pacifist response is the best response to war.” Do you agree? Give reasons for your answer.</p> <p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• War can never be justified. The most important right is the right to life.</li> <li>• UDHR— to take anyone’s life is to deny them their human rights.</li> <li>• Some people may argue that only God has the right to take life.</li> <li>• Human beings have no right to play God.</li> <li>• Human life is too valuable—this is also a humanist principle.</li> <li>• In most wars recently the main casualties are civilian. Innocent people die as a result of war. This cannot be right.</li> <li>• Pacifists believe in using other methods to solve disputes—Humanists would agree. These methods lead to better outcomes and solutions.</li> <li>• Violence breeds more violence. It has been shown that if we show violence to others they will respond with violence.</li> <li>• Suffering caused by war goes on for years after it.</li> <li>• Societies and their economies take years to recover, some actually never recover.</li> <li>• Violence can never be condoned, the teachings of Jesus—”Turn the other cheek”, “Love your enemies” etc.</li> <li>• Martin Luther King, Ghandi and others have shown that non-violence can be as useful a weapon as violence.</li> </ul>		

**Question 5 (d) (continued)**

		<p><b>However</b></p> <ul style="list-style-type: none"> <li>• Pacifist, non-violent responses have not been successful in the past, both MLK and Ghandi were shot.</li> <li>• 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.</li> <li>• Violence could be justifiable if majority of people would benefit from the result of the action.</li> <li>• Sacrifice of lives may be necessary if the majority were free from greater threat, ie persecution, fear or death.</li> <li>• Bullies/aggressors need to be tackled; otherwise they would make everyone else suffer. Violence in this case would be justified.</li> <li>• Self-defence—in order to protect yourself if you feared for your life.</li> <li>• Thomas Aquinas—Just War Theory—Violence is justifiable on certain conditions if defending the weak against an aggressor.</li> <li>• 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.</li> <li>• For example, race riots, Rodney King etc in America/Civil unrest in India.</li> <li>• Candidates may identify other examples where a pacifist response didn't work.</li> <li>• Some problems are far too deep-rooted in hatred to be solved by a non-violent response.</li> </ul>		6
(e)	Q  MI	<p>Describe <b>one</b> secular viewpoint in relation to war.</p> <p><b>Humanist</b></p> <ul style="list-style-type: none"> <li>• Humanists value human life and anything which harms it is seen as something to avoid.</li> <li>• Wars are generally destructive and bring severe suffering to people.</li> <li>• Humanists believe that we should use our talent to help other people and seek peaceful resolutions to conflict.</li> </ul> <p><b>However</b></p> <ul style="list-style-type: none"> <li>• Some Humanists believe that as a last resort war may be morally justified — Bertrand Russell, WWII.</li> </ul> <p><b>Kantian Ethics</b></p> <ul style="list-style-type: none"> <li>• The categorical imperative</li> <li>• Because war is a form of punishing the innocent (e.g. civilians) it is wrong.</li> <li>• It is wrong to treat people as a means to justify an end.</li> </ul>		

		<ul style="list-style-type: none"> <li>• Conscripts are used as a means to win a war</li> <li>• Civilians are sometimes used as human shields in war.</li> <li>• However, Kant said that defensive wars were sometimes justified.</li> </ul>	6	
(f)	Q	<p>“It is acceptable to possess nuclear weapons”. Would all religious people agree?</p>		
	MI	<p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• Use may be acceptable if it brings an end to a greater evil.</li> <li>• It is the duty of the strong to protect the weak and the use of a nuclear weapon could do that.</li> <li>• In Romans 13 Christians are told to obey the government.</li> <li>• Threat of use is the surest way to peace.</li> <li>• Although war should always be a last resort. With nuclear weapons it is vital to have the “first strike”.</li> </ul> <p><b>Disagree</b></p> <ul style="list-style-type: none"> <li>• Use of nuclear weapons can never be justified.</li> <li>• Even the threat of using them is morally wrong.</li> <li>• Using nuclear weapons is evil because of their indiscriminate nature.</li> <li>• Violence against innocent people is condemned in religious teaching - “shedding innocent blood”.</li> <li>• Against the spirit of what Jesus taught – “forgive your enemies”.</li> <li>• Even a limited use cannot be justified as this would lead to full scale nuclear warfare.</li> <li>• For a war to be justified there must be a reasonable chance of success and return to normal life. Not possible with nuclear weapons.</li> <li>• Goes against the rules of the just war theory.</li> </ul>		8
			<b>Total</b>	<b>16 – KU</b>
				<b>14 – AE</b>

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

<i>Question No.</i>	<i>Section 3</i>	<i>Approx Marks weightings: 50% KU - 50% AE</i>
(a)	<p>Q How might the existence of suffering be used to argue that there is no God?</p> <p>MI</p> <ul style="list-style-type: none"> <li>• If God was good he would not let suffering exist.</li> <li>• If God was powerful he would stop suffering.</li> <li>• If God knows everything he must be aware of suffering but does not prevent it.</li> <li>• Either God is evil or weak or simply does not exist.</li> </ul>	<b>4</b>
(b)	<p>Q Describe <b>two</b> arguments a religious person could use to explain suffering.</p> <p>MI</p> <ul style="list-style-type: none"> <li>• Suffering is the result of human freewill.</li> <li>• This universe is based on laws eg gravity, sometimes suffering results from these laws.</li> <li>• Suffering can make us into better people.</li> <li>• God uses suffering as a test of our faith.</li> <li>• God uses suffering as a punishment.</li> </ul>	<b>4</b>
(c)	<p>Q Do you agree that John was right to stop believing in God? Give <b>one</b> reason for your answer.</p> <p>MI</p> <p><b>Yes</b></p> <ul style="list-style-type: none"> <li>• Religions teach that God is good. God should've helped him.</li> <li>• In the Bible God promises to help believers, God should have helped him.</li> <li>• It was John's decision to start believing in God, he can decide not to believe if he wants.</li> </ul> <p><b>No</b></p> <ul style="list-style-type: none"> <li>• It wasn't God's fault that he suffered.</li> <li>• God can help John cope with his suffering.</li> </ul>	<b>2</b>

**Section 3 (continued)**

(d)	Q  MI	<p>Describe Paley’s watch analogy.</p> <ul style="list-style-type: none"> <li>• If walking and found a rock, wouldn’t question where it came from.</li> <li>• If found watch would ask who designed it.</li> <li>• Complexity of watch is evidence of watchmaker/designer.</li> <li>• Complexity of design/purpose in anything implies intelligent designer.</li> <li>• Therefore, complexity of universe is evidence of Designer God</li> <li>• Examples may be given eg human eye, regularity of seasons etc.</li> </ul>	4	
(e)	Q  MI	<p>Outline the theory of evolution.</p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• All forms of life originate from the same beginnings so life has a common natural source. Similarities in DNA would seem to indicate a common source/origin.</li> <li>• All life originated from a primeval “soup” 3,500 - 4,000 million years ago.</li> <li>• The key chemicals which originated life are residue of exploding stars, combined to form molecules, simple and complex cells, different species.</li> <li>• Once initial species developed, they evolved from another to adapt to changing conditions – with the “fittest” surviving and the “unfit” not, (the survival of the fittest).</li> <li>• Many forms of life have become extinct in the process or have developed into more complex forms in relation to the way they have adapted to natural changes in the environment and by heredity.</li> <li>• There are two main elements in evolution: competition and variation. All living things produce more offspring than their environment could support, so this lead to competition for food. Those who could not compete failed to develop.</li> <li>• Species not adapted have become extinct or develop into other life forms which could adapt to changing circumstances.</li> <li>• The variations in life are caused by random mistakes in the molecules we call genes leading to the development of new individuals.</li> </ul>		

**Section 3 (e) (continued)**

		<ul style="list-style-type: none"> <li>Organisms which are well suited to their environmental surroundings will do well, and will pass on copies of their successful genes to their descendants.</li> <li>No need to suggest that life must have had a creator- it is a natural selection process which originated and developed in conjunction with the conditions on earth.</li> </ul>	4	
(f)		<p>“The theory of evolution challenges Paley’s argument.” Do you agree? Give <b>two</b> reasons for your answer.</p> <p><b>Effective</b></p> <ul style="list-style-type: none"> <li>If evolution happened by chance God is not needed.</li> <li>If Nature selected those species who survived, again God is not needed.</li> </ul> <p><b>Ineffective</b></p> <ul style="list-style-type: none"> <li>Evolution is just a theory, scientists need to make guesses to make it work.</li> <li>It relies too much on chance to be successful. Maybe God controlled evolution.</li> </ul>		4
(g)	Q  MI	<p>“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.</p> <p><b>Agree</b></p> <ul style="list-style-type: none"> <li>Belief in God is based on assumptions we should only deal with facts.</li> <li>We should only believe things that can be proven with the Scientific Method.</li> <li>Belief in God can give people false hope as it cannot be proved.</li> <li>Belief in God is becoming less relevant to people in the West.</li> </ul> <p><b>Disagree</b></p> <ul style="list-style-type: none"> <li>People believe and accept many things in life that cannot be explained.</li> <li>People claim to have religious experiences.</li> <li>People claim that belief in God gives meaning and purpose to their lives, often in difficult circumstances.</li> <li>The arguments do prove God exists as people have become believers because of them.</li> <li>It is a matter of personal choice whether someone believes in God or not.</li> </ul>		8
		<b>Total</b>	<b>16 – KU</b>	<b>14 – AE</b>

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

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

**Section 4 (continued)**

(c)	<p>Q</p> <p>MI</p>	<p>“The Bible is more reliable than science for giving us knowledge about the world.” Why might some Christians agree with this statement? Give reasons for your answer.</p> <ul style="list-style-type: none"> <li>• Many Christians regard the Bible as the infallible Word of God.</li> <li>• Therefore the Bible is to be trusted more than human knowledge or beliefs.</li> <li>• The Bible may be seen to have guided millions of people throughout the ages to a religious and morally satisfying life.</li> <li>• The Bible is older than modern science so it is more reliable.</li> <li>• Many still believe that all people need to know about life is to be found in the Bible rather than in human endeavour.</li> <li>• 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.</li> </ul>		6
(d)	<p>Q</p> <p>MI</p>	<p>Describe a literal interpretation of the creation of human life in Genesis 2.</p> <ul style="list-style-type: none"> <li>• God took some soil from the ground and formed the man out of it.</li> <li>• God then breathed life-giving breath into his nostrils and caused him to live.</li> <li>• God caused the man to fall into a deep sleep.</li> <li>• God then took one of the man’s ribs and then closed up the flesh.</li> <li>• God then formed a woman out of the rib and took her to the man.</li> <li>• Human life was thus created.</li> </ul>	4	

**Section 4 (continued)**

(e)	<p>Q</p> <p>MI</p>	<p>Describe the scientific account of the origin of human life.</p> <ul style="list-style-type: none"> <li>• 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.</li> <li>• All forms of life originate from the same beginnings so life has a common natural source. Similarities in DNA would seem to indicate a common source/origin.</li> <li>• All life originated from a primeval “soup” 3,500 - 4,000 million years ago.</li> <li>• The key chemicals which originated life are residue of exploding stars, combined to form molecules, simple and complex cells, different species.</li> <li>• Once initial species developed, they evolved from another to adapt to changing conditions – with the “fittest” surviving and the “unfit” not, (the survival of the fittest).</li> <li>• Many forms of life have become extinct in the process or have developed into more complex forms in relation to the way they have adapted to natural changes in the environment and by heredity.</li> <li>• There are two main elements in evolution: competition and variation. All living things produce more offspring than their environment could support, so this lead to competition for food. Those who could not compete failed to develop.</li> <li>• Species not adapted have become extinct or develop into other life forms which could adapt to changing circumstances.</li> <li>• The variations in life are caused by random mistakes in the molecules we call genes leading to the development of new individuals.</li> <li>• Organisms which are well suited to their environmental surroundings will do well, and will pass on copies of their successful genes to their descendants.</li> <li>• No need to suggest that life must have had a creator- it is a natural selection process which originated and developed in conjunction with the conditions on earth.</li> </ul>	<p>4</p>	
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**Section 4 (continued)**

(f)	Q MI	<p>“Christianity and science do not need to be in conflict about the origin of human life”.</p> <p>Do you agree? Give reasons for your answer.</p> <p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• Christianity and science are doing different jobs each of which has relevance and significance within its own parameters.</li> <li>• Some Christians regard science and religion as providing different but complementary ideas and views about the totality of life.</li> <li>• Some 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. (Religion explains “why” and science explains “how” things happen).</li> <li>• Some Christians understand the Bible as a product of its time and the writers as having much less accurate knowledge about historical and scientific matter compared to today’s writers.</li> <li>• However, it still has an important role in promoting moral and spiritual values and development.</li> </ul> <p><b>Disagree</b></p> <ul style="list-style-type: none"> <li>• Some Christians adhere to the creationist account preferring a literal interpretation of the Biblical story and refusing to accept a scientific explanation.</li> <li>• Christians insist that the Bible and not science/other knowledge is the source of truth.</li> <li>• 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).</li> <li>• Some Christians reject scientific findings because they appear to conflict with “evidence” in the Bible.</li> </ul>		8
		<b>Total</b>	<b>16 – KU</b>	<b>14 – AE</b>

[END OF SPECIMEN MARKING INSTRUCTIONS]