



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

**Pearson Edexcel GCSE
In Religious Studies (1RB0/1A)
Paper 1: Area of Study 1 – Religion and Ethics
Option 1A: Catholic Christianity**

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Summer 2018

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 1: Religion and Ethics 1A – Catholic Christianity Mark Scheme - 2018

| Question number | Answer | Reject | Mark |
|------------------------|--|---|-------------|
| 1(a) | <p>AO1 3 marks Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Jesus rose from the dead after three days (1) • 'The Messiah will suffer and rise from the dead on the third day' (Luke 24:46) (1) • It proves that Jesus is God (1) • Only God can conquer death (1) • Jesus' resurrection promises eternal life (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|------------------------|---|--|-------------|
| 1(b) | <p>AO1 4 marks Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • At the Mass Catholics reaffirm their belief in the Trinity (1) by reciting the Nicene Creed (1) • When entering a church a Catholic reminds themselves using the Trinitarian formula by crossing themselves (1) as a reminder of the Father, Son and Holy Spirit (1) • Catholics are baptised 'In the name of the Father and of the Son and of the Holy Spirit' (1) the priest pours water over the head of the person as he recites these words (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated way/development • Development that does not relate both to the way given and to the question | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|--|----------|
| 1(c) | <p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It allows humans to enter a unique relationship with God (1) that humans were specifically created for (1) Genesis 1:27 states that only humanity was created in his image (1) • Being created in God's image gives all humans dignity (1) as they are able to share God's own life (1) the Catechism states that 'only man is able to know and love his creator.....this is the fundamental reason for his dignity' (356) (1) • The divine image is present in every human (1) so all human life is sacred (1) as when God created humans, he made them in his likeness (Genesis 5:1) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason and to the question. • Reference to a source of wisdom that does not relate to the reason given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|--|------|
| 1(d) | <p>A02 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • John’s Gospel identifies Jesus as God incarnate, Jesus is described as the Word, that was with God, ‘The Word became flesh and made his dwelling among us’ (John 1:14); therefore Jesus is fully divine • The Virgin Birth shows Jesus to be the Son of God not of man; the Holy Spirit came upon Mary and he was to be called the Son of God (Luke 1:36) he was not conceived in the normal way; so Jesus was of God not man • Jesus is one person of the Trinity; in the Trinity God is both one reality and three persons at the same time; Jesus is the Son made flesh, so he is God. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • During his time on earth Jesus limited himself to the condition of a human being; he was tempted, he wept, he got angry and he felt pain, so at these points he showed human emotions • On the cross Jesus’ pain and suffering was real, as it was through the very human act of dying, that the Paschal Mystery effected the salvation for humanity • Jesus was both fully human and fully divine; the Church teaches ‘He became truly man while remaining truly God’ (Catechism of the Catholic Church 464), so he is both human and divine. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 15 |

| Level | Mark | Descriptor |
|--------------|-------------|--|
| | 0 | No rewardable response. |
| Level 1 | 1-3 | <ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4-6 | <ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7-9 | <ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10-12 | <ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |

SPaG

| Marks | | Descriptors |
|----------------|---------------------------------|--|
| 0 marks | No marks awarded | <ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 marks | Threshold performance | <ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate. |
| 2 marks | Intermediate performance | <ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate. |
| 3 marks | High performance | <ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate. |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| 2(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Pope Francis taught that divorce harms the family (1) • "The man who hates and divorces his wife," says the Lord, the God of Israel, "does violence to the one he should protect" (Malachi 2:16) (1) • The Catechism teaches that marriage cannot be dissolved by any human power (1) • 'Divorce is a grave offence against the natural law.' (Catechism of the Catholic Church 2384) (1) • The Church tolerates a civil divorce if this to protect children (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|-----------------|--|--|----------|
| 2(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • In Genesis both men and women were created equally in the image of God (1) so they should have equal roles and rights in society (1) • The Catechism teaches that gender discrimination is sinful (1) and that everyone should work for social justice (1) • Pope John Paul II taught men and women are complimentary partners (1) The differences between men and women should not be used as a reason for discriminating (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the reason given and to the question | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| 2(c) | <p data-bbox="363 296 542 323">AO1 5 marks</p> <p data-bbox="363 390 974 548">Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul data-bbox="412 583 974 1289" style="list-style-type: none"> <li data-bbox="412 583 974 806">• Single parent families may be financially supported by the local parish (1) as the family only has one income (1) Pope John Paul II stated that it was important to offer pastoral care to single parent families (Familiaris Consortio 77) <li data-bbox="412 810 974 1033">• The Catholic Church gives it blessing to nuclear/extended families (1) as they can fulfil the requirements of raising children within the Catholic faith (1) as the family is referred to as the 'domestic church' (Catechism of the Catholic Church 1666) (1) <li data-bbox="412 1037 974 1289">• Same sex families are not in keeping with God's plan for marriage and family life (1) however every person regardless of sexual orientation ought to be respected (1) in the Joy of Love Pope Francis said 'every sign of unjust discrimination is to be carefully avoided' (1). <p data-bbox="461 1325 899 1350">Accept any other valid response.</p> | <ul data-bbox="1005 296 1295 680" style="list-style-type: none"> <li data-bbox="1005 296 1295 359">• Repeated way/development <li data-bbox="1005 363 1295 520">• Development that does not relate both to the way and to the question. <li data-bbox="1005 525 1295 680">• Reference to a source of wisdom that does not relate to the way given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|--|---|
| 2(d) | <p>A02 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting A02 descriptors.</p> <p>A02 Arguments for the statement:</p> <ul style="list-style-type: none"> • Catholics regard marriage as an exclusive relationship; in the wedding vows the couple promise to remain faithful to each other; so having a sexual relationship with anyone else is breaking the promise made with God • The Church teaches that sexual relations bring together a man and woman who are married for the purpose of having children as premarital sex lays itself open to creating children it therefore goes against the teachings of the Church • Adultery is seen as wrong as it is condemned in the Bible; it is one of the Ten Commandments and Jesus spoke against it in the Sermon on the Mount; as such is never acceptable. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Non-religious people may not consider sex before marriage to be wrong as it is a matter for individuals to decide for themselves; as long as the sexual relationship is consensual and within moral limits • Some Christians believe if a couple are cohabiting and in a sexual relationship and have shown a commitment to each other this is acceptable; as it is seen as a step towards marriage • It is not against the law in the UK and attitudes to premarital sex or couples living together have changed; therefore it is not seen as wrong and is no longer condemned by many in society. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | <p style="text-align: right;">12</p> |

| Level | Mark | Descriptor |
|--------------|-------------|---|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | <ul style="list-style-type: none"> • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | <ul style="list-style-type: none"> • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. • Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | <ul style="list-style-type: none"> • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. • Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | <ul style="list-style-type: none"> • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. • Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| 3(a) | AO1 3 marks Award one mark for each point identified up to a maximum of three. <ul style="list-style-type: none"> • By promoting long term development programmes (1) • Providing aid to those in a natural disaster (1) • Raising awareness of the needs of others (1) • By encouraging and supporting parishes to pray for those in need (1) • Encouraging the government to work for social justice (1). Accept any other valid response. | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| 3(b) | AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. <ul style="list-style-type: none"> • It is a liturgical act of worship (1) where Catholics celebrate the life of deceased person in prayer (1) • It allows the community to be connected to the deceased (1) in the Church, as part of the communion of saints (1) • It is a reminder that death is not the end of life (1) and so strengthening belief in eternal life (1). Accept any other valid response. | <ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|---|--|----------|
| 3(c) | <p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Prayer allows Catholics to express sorrow for something they have or have not done (1) as in the Lord's Prayer (Matthew 6:9-13) they ask for forgiveness and they offer forgiveness to others (1) this helps them to learn from their mistakes and improves their lives (1) • Prayer can help a Catholic to focus on God (1) 'as it is the raising of hearts and minds to God' (Catechism of the Catholic Church 2559) (1) and expresses love and gratitude to God (1) • Prayers in public worship can help to strengthen the sense of belonging to the Church (1) by all reciting as one (1) thus following the greatest commandment to 'love the Lord your God with all your heart and soul' (Mark 12:30) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason and to the question. • Reference to a source of wisdom that does not relate to the way given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|---|------|
| 3(d) | <p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>A02</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Pilgrimages to the Holy Land allows Christians to walk in the footsteps of Jesus and the first disciples; therefore gain a better understanding of the Gospel’s message • Going to places linked with Marian visions helps Catholics to feel a close connection to her during prayer and other activities; therefore they believe this may lead to a physical or spiritual healing • Going on a pilgrimage to places like Rome takes time and planning; therefore it will become an expression of a Catholic’s faith and a way to show their love of God. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Protestant Christians believe emphasising a special place is wrong as God can be encountered anywhere; as God is omnipresent, so can be worshipped anywhere • Some Christians may see pilgrimages as encouraging Christians to go against some fundamental beliefs; as it may simply become a holiday for relaxation rather than worship • There is no commandant to go on pilgrimage, it is believer’s personal journey in their relationship with God that leads people to leading a good Christian life not a one off visit to a place. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 15 |

| Level | Mark | Descriptor |
|--------------|-------------|--|
| | 0 | No rewardable response. |
| Level 1 | 1-3 | <ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4-6 | <ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7-9 | <ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10-12 | <ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |

SPaG

| Marks | | Descriptors |
|----------------|---------------------------------|--|
| 0 marks | No marks awarded | <ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 marks | Threshold performance | <ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate. |
| 2 marks | Intermediate performance | <ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate. |
| 3 marks | High performance | <ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate. |

| Question number | Answer | Reject | Mark |
|------------------------|--|-----------------------------|-------------|
| 4(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Abortion goes against the sanctity of life (1) • Life begins at conception and abortion ends this (1) • Pope Francis teaches that abortion is an unspeakable crime (1) • The Ten Commandments state it is wrong to take a life (1) • 'Abortion is a grave offence' (Catechism of Catholic Church 2272) (1). <p>Accept any other valid response.</p> | Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|------------------------|---|---|-------------|
| 4(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a response. Award a second mark for development of the response. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • There is evidence for life after death (1) Jesus rose from the dead so there must be life after death (1) • It is not merely a form of social control (1) Believing in life after death means the good people will be rewarded by going to heaven (1) • It is part of the creeds of the Church there will be afterlife (1) if the accounts were fraudulent the idea would have been dismissed a long time ago (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated response/ development • Development that does not relate both to the response given and to the question | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| 4(c) | <p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It is a Catholic's duty to care for others and not end a life (1) The Catechism teaches those who are weakened or handicapped are deserving of special respect (Catechism of the Catholic Church 2276) (1) suffering and pain is not a reason for ending life (1) • The Catholic Church teaches that murder is morally unacceptable (1) and the commandment 'You shall not kill', is absolute (1) as Pope John Paul II stated that euthanasia is the deliberate killing of a person, so euthanasia is wrong (1) • Euthanasia is playing God, which is a grave sin (1) The Bible teaches that it is up to God to decide when life ends (1) 'The Lord gave and the Lord has taken away' (Job 1:21) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching and to the question. • Reference to a source of wisdom that does not relate to the teaching given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|---|------------------|
| 4(d) | <p>A02 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting A02 descriptors.</p> <p>A02</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Organisations such as CAFOD are providing support for LEDCs to ensure sustainable energy sources, thus showing humans care for the future of the earth • Many Catholics follow the teachings of the Church that stewardship is a way of showing love of neighbour; so they change their own lifestyle by reducing and recycling waste for the benefit of others • Genesis teaches that humans have a responsibility to care for the planet so many will pressure governments to tackle the threats to the earth; hence demonstrating their concern for future generations. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Many Catholics find it necessary to use CFCs and fossil fuels, these have caused the greenhouse effect and led to global warming which damages the earth; so humans are not looking after it • People who apply utilitarian ethics would disagree as humans are not doing enough to reduce their carbon footprint to protect the earth for the future generations; so this will bring about more pain than pleasure in the long term • Genesis says that God gave humans dominion over the Earth, this comes with the responsibility of ensuring the world can be used in the future; but there are many examples of where humans are not doing this e.g. deforestation in Brazil. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | <p>12</p> |

| Level | Mark | Descriptor |
|--------------|-------------|---|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | <ul style="list-style-type: none"> • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | <ul style="list-style-type: none"> • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. • Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | <ul style="list-style-type: none"> • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. • Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | <ul style="list-style-type: none"> • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. • Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |