

**Religious Studies B
(Philosophy and Applied Ethics)**

General Certificate of Secondary Education

Unit **B603**: Ethics 1, (Relationships, Medical Ethics, Poverty and Wealth)

Mark Scheme for June 2012

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All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Subject-specific Marking Instructions**General points**

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

AO1 part (d) question

Level 3 5-6	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range/depth of relevant material • The information will be presented in a structured format • There will be significant, appropriate and/or correct use of specialist terms • There will be few if any errors in spelling, grammar and punctuation
Level 2 3-4	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 1 1-2	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive
Level 0 0	No evidence submitted or response does not address the question.

AO2 part (e) question

Level 4 10-12	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> Answers will reflect the significance of the issue(s) raised Clear evidence of an appropriate personal response, fully supported A range of points of view supported by justified arguments/discussion The information will be presented in a clear and organised way Clear reference to the religion studied Specialist terms will be used appropriately and correctly <p>Few, if any errors in spelling, grammar and punctuation</p>	Level 2 4-6	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> Some information will be relevant, although may lack specific detail. Only one view might be offered and developed Viewpoints might be stated and supported with limited argument/discussion The information will show some organisation Reference to the religion studied may be vague Some use of specialist terms, although these may not always be used appropriately <p>There may be errors in spelling, grammar and punctuation</p>
Level 3 7-9	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> Selection of relevant material with appropriate development Evidence of appropriate personal response Justified arguments/different points of view supported by some discussion The information will be presented in a structured format Some appropriate reference to the religion studied Specialist terms will be used appropriately and for the most part correctly <p>There may be occasional errors in spelling, grammar and punctuation</p>	Level 1 1-3	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> Answers may be simplistic with little or no relevant information Viewpoints may not be supported or appropriate Answers may be ambiguous or disorganised There will be little or no use of specialist terms <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		Level 0	No evidence submitted or response does not address the question.

SECTION A

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Legal joining of a man and a woman • Joining of a man and a woman before God • A sacrament involving the joining of a man and a woman before God • Commitment for life • Declaration in front of God <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The third precept requires responsible sexual conduct which might guide a Buddhist away from pre-marital sex • A compassionate motivation might do the same • Buddhists might consider pre-marital sex to be an 'unskilful action' in ethical terms • It is a sin <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Cultural references to the importance of children and the stigma of divorce • Compassion and the First Precept would enable Buddhists to see the re-marriage as good for the couple • If this is the solution to an unhappy marriage and a way of the new couple achieving happiness then it could be acceptable • Attitudes vary widely depending on the culture of the country <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The First Precept – non harming - would guide some Buddhists to see contraception as a way of preventing the harm that could be caused by an unwanted pregnancy both to the adults involved and the child</p> <p>Although contraception will prevent a being from being re-born, it only delays this process and so contraception can be accepted.</p> <p>The method to be used can affect the view of some Buddhists. Barrier methods (eg Condom) are usually accepted but methods which probably destroy a fertilised egg (e.g. IUD) are viewed as wrong.</p> <p>Candidates might develop teachings from authoritative sources such as sacred text or religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Buddhist perspective, if a marriage is causing one or both partners to suffer something may have to be done to enable the couple to separate. Divorce is therefore sometimes necessary. For example in the case of abuse or violence or desertion. The first precept suggests that if to remain in the marriage would cause harm, divorce may be the only way to resolve the issues. However cultural factors may mean that divorce is not possible.</p> <p>Marriage is meant to last forever and there can be no reason strong enough to require a couple to divorce. It may be necessary to live a different kind of married life – say one of companionship and even of celibacy but the promise to each other should never be broken.</p>	12	

Question		Answer	Marks	Guidance
		<p>A couple might feel a divorce is necessary, but the children rarely think so as well. Divorce is a selfish and destructive thing from the point of view of the children for whom it can become a matter of guilt as they often look for the cause within themselves.</p> <p>Marriage might have been meant to last for life when life was short, but common sense suggests that in a world where life expectancy is so much greater divorce will be necessary as people grow apart as they grow older. It is a necessary part of the law which allows people to have a good relationship but to accept that relationships can and should end and the couple can move on in their different ways.</p>		
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Legal joining of a man and a woman • Joining of a man and a woman before God • A sacrament involving the joining of a man and a woman before God. • Commitment for life • Declaration in front of God <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Respect for each other • Marriage is the only situation where sex should be expressed / practised • Fornication is forbidden in scripture • Sexual desire should be carefully controlled • Sexual intercourse is for procreation which is not appropriate outside marriage • It is a sin <p>1 Mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Many Christians would be against this as Jesus said remarriage would lead to the sin of adultery • Some Protestant Christians would accept re-marriage for the innocent party • Some Protestant denominations would accept re-marriage on the grounds of forgiveness and starting again • Some might consider those who have remarried after divorce to be 'living in sin' <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christians are divided on this issue. Many will accept barrier methods and some will accept any method as it will ensure that any children born are wanted children. This for these Christians is a part of responsible parenting. Some Christians, Roman Catholics in particular see contraception as a rejection of life and of the opportunity to create life which goes against biblical and church teaching. The only acceptable method for these Christians is likely to be a natural method such as the rhythm method.</p> <p>Some Christians see contraception as creating the opportunity for promiscuous and meaningless sex which does not fulfil the requirement to reproduce. Hence contraception does not help to promote love and the deep relationship which should come as a result of a close physical / sexual contact.</p> <p>Candidates might develop teachings from authoritative sources such as sacred text or religious leaders or traditions.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christians differ on this issue, however even those such as Roman Catholics who do not accept divorce as a religious concept will accept that a civil divorce may be the only way of resolving problems. The couple are still married in the eyes of God. Other Christians take the view that a loving God will not want his people to live in misery and that sometimes marriages have to end. This is a very serious matter however and the preference is always is for the marriage to continue so the vows are fulfilled – ‘till death do us part’.</p> <p>Marriage is meant to last forever and there can be no reason strong enough to require a couple to divorce. It may be necessary to live a different kind of married life – say one of companionship and even of celibacy but the promise to each other should never be broken.</p> <p>A couple might feel a divorce is necessary, but the children rarely think so as well. Divorce is a selfish and destructive thing from the point of view of the children for whom it can become a matter of guilt as they often look for the cause within themselves.</p> <p>Marriage might have been meant to last for life when life was short, but common sense suggests that in a world where life expectancy is so much greater divorce will be necessary as people grow apart as they grow older. It is a necessary part of the law which allows people to have a good relationship but to accept that relationships can and should end and the couple can move on in their different ways.</p>	12	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Legal joining of a man and a woman • Joining of a man and a woman before God • A sacrament involving the joining of a man and a woman before God. • Commitment for life • Declaration in front of God <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Respect for each other • Marriage is a union of two families as well as the couple and the purity of the partners is critical • Marriage is the only situation where sex should be expressed / practised • Sexual desire should be carefully controlled and should take place at the appropriate stage in a person's life, the Grihastha ashrama – householder stage. • Sexual intercourse is for procreation which is not appropriate outside marriage • It is a sin <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Divorce for many Hindus is a disgrace and remarriage may be forbidden by the culture • Marriage is generally a union of the families as well as the couple which make re-marriages after divorce very difficult. • It might be acceptable to re-marry to enable a person to have children and fulfil the Dharma of the Grihastha ashrama. <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hindu sacred texts encourage Hindus to have large families and being childless is a worry for many Hindus – more than having too many children. The desire to have a son can lead to large families. In recent years economic factors have meant that some Hindus will use contraception to limit their families. The methods which are acceptable tend to be the barrier methods as these do not destroy an existing life.</p> <p>Candidates might develop teachings from authoritative sources such as sacred text or religious leaders or traditions.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Hindu point of view divorce is abhorrent. Marriage involves families as much as the couple, so a divorce tears something much greater than the couple's relationship apart. If it happens it will disgrace the family and everything will be done to avoid it even in cases where the marriage is violent.</p> <p>Marriage is meant to last forever and there can be no reason strong enough to require a couple to divorce. It may be necessary to live a different kind of married life – say one of companionship and even of celibacy but the promise to each other should never be broken.</p> <p>A couple might feel a divorce is necessary, but the children rarely think so as well. Divorce is a selfish and destructive thing from the point of view of the children for whom it can become a matter of guilt as they often look for the cause within themselves.</p> <p>Marriage might have been meant to last for life when life was short, but common sense suggests that in a world where life expectancy is so much greater divorce will be necessary as people grow apart as they grow older. It is a necessary part of the law which allows people to have a good relationship but to accept that relationships can and should end and the couple can move on in their different ways.</p>	12	
4	<p>(a)</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Legal joining of a man and a woman • Joining of a man and a woman before God • A sacrament involving the joining of a man and a woman before God. • Commitment for life • Declaration in front of God <p>1 Mark for the response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Respect for each other • Marriage is the only situation where sex should be expressed / practised • Sexual desire should be carefully controlled • Sexual intercourse is for procreation which is not appropriate outside marriage • Sexual intercourse is seen as an act of worship between a married couple. • It is a sin <p>1 Mark for each response</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage is often a union of the families as well as the couple which make re-marriages after divorce very difficult • Many Muslims recognise that an unhappy marriage is best ended and that re-marriage will ensure that any children are given a stable upbringing. <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Contraception is not a popular choice for Muslims as children are seen as a gift from Allah which does not happen by mistake. However contraception is allowed if there is threat to the woman's health if she were to become pregnant or if there was a chance of a child being born with physical or mental deformities. The economic situation of the family might also be taken into account. Natural or barrier methods are preferred.</p> <p>Candidates might develop teachings from authoritative sources such as sacred text or religious leaders or traditions.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Muslim point of view although marriage is meant to be permanent it is recognised that it sometimes breaks down and the contract has to be ended. The judgment might be that to remain in the marriage would cause more misery than the resulting break up through divorce will cause.</p> <p>Marriage is meant to last forever and there can be no reason strong enough to require a couple to divorce. It may be necessary to live a different kind of married life – say one of companionship and even of celibacy but the promise to each other should never be broken.</p> <p>A couple might feel a divorce is necessary, but the children rarely think so as well. Divorce is a selfish and destructive thing from the point of view of the children for whom it can become a matter of guilt as they often look for the cause within themselves.</p> <p>Marriage might have been meant to last for life when life was short, but common sense suggests that in a world where life expectancy is so much greater divorce will be necessary as people grow apart as they grow older. It is a necessary part of the law which allows people to have a good relationship but to accept that relationships can and should end and the couple can move on in their different ways.</p>	12	
5	<p>(a)</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Legal joining of a man and a woman • Joining of a man and a woman before G-d • A sacrament involving the joining of a man and a woman before G-d. • Commitment for life • Declaration in front of G-d <p>1 Mark for the response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <p>Respect for each other</p> <ul style="list-style-type: none"> • Marriage is the only situation where sex should be expressed / practised • Fornication is forbidden in scripture • Sexual desire should be carefully controlled • Sexual intercourse is for procreation which is not appropriate outside marriage • It is a sin <p>1 Mark for each response</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Divorce is frowned on as marriage is intended for life • Re-marriage, provided the 'get' has been issued, is acceptable and may be the best solution to ensure family life for the children. <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The teaching that Jews should be fertile, increase and fill the earth (Genesis 1:28) mean that contraception is not encouraged in Judaism. It is seen as interfering with G-d's plan. Contraception is allowed if there is threat to the woman's health if she were to become pregnant or if there was a chance of a child being born with physical or mental deformities. The economic situation of the family might also be taken into account. Contraceptives should be taken by the woman so that sexual intercourse remains as natural as possible.</p> <p>Candidates might develop teachings from authoritative sources such as sacred text or religious leaders or traditions.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Although Jews dislike divorce it does exist for them both as a civil and a religious option and is used to deal with a marital breakdown that cannot be resolved any other way.</p> <p>Marriage is meant to last forever and there can be no reason strong enough to require a couple to divorce. It may be necessary to live a different kind of married life – say one of companionship and even of celibacy but the promise to each other should never be broken.</p> <p>A couple might feel a divorce is necessary, but the children rarely think so as well. Divorce is a selfish and destructive thing from the point of view of the children for whom it can become a matter of guilt as they often look for the cause within themselves.</p> <p>Marriage might have been meant to last for life when life was short, but common sense suggests that in a world where life expectancy is so much greater divorce will be necessary as people grow apart as they grow older. It is a necessary part of the law which allows people to have a good relationship but to accept that relationships can and should end and the couple can move on in their different ways.</p>	12	
6	<p>Responses might include:</p> <ul style="list-style-type: none"> • Legal joining of a man and a woman • Joining of a man and a woman before God • A sacrament involving the joining of a man and a woman before God • Commitment for life • Declaration in front of God <p>1 Mark for the response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Respect for each other • Marriage is a union of two families as well as the couple and the purity of the partners is critical • Marriage is the only situation where sex should be expressed / practised • Sexual desire should be carefully controlled. • Sexual intercourse is for procreation which is not appropriate outside marriage • It is a sin <p>1 Mark for each response</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Although the Rehat Maryada and many Sikhs do not approve of divorce, it is accepted by most that it has to happen on occasions • Remarriage can take place in the Gurdwara and it is seen as way of ensuring security of children and families • Cultural references to the importance of children and the stigma of divorce <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There is no specific teaching in the scriptures or on the Rehat Matyada about contraception. Married couples are encouraged to have children but couples should be able to provide for them. The economic situation of the family will therefore be taken into account. Natural or barrier methods are preferred although the use of the contraceptive pill is acceptable to many Sikhs as well. Contraception is allowed if there is threat to the woman's health if she were to become pregnant or if there was a chance of a child being born with physical or mental deformities.</p> <p>Candidates might develop teachings from authoritative sources such as sacred text or religious leaders or traditions.</p>	6	

SECTION B

Question		Answer	Marks	Guidance
7	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> • Killing oneself • Self murder <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Suicide causes suffering for others associated with the person who has taken their own life • Suicide is not a good end to life as it is not a selfless end. This will affect the next life <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Abortion is never desirable as it is the taking of a life • Abortion could create bad kamma • Abortion could interfere with future lives <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Euthanasia goes against the principle of ahimsa and the first precept.</p> <p>Helping a person to end their life will put the helper in a bad mental state.</p> <p>It could be compassionate to help a person to die as it would help that person on to a better rebirth.</p> <p>Candidates might distinguish between attitudes to active and passive euthanasia in their responses.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether the use of animals in medical research is ever justified.</p> <p>There has been evidence in the past of animals suffering unnecessarily for example, in order to test drugs which have been of only trivial benefit to humans. Vivisection has been conducted without good reason – if in fact there are any good reasons.</p> <p>Buddhist teaching about non-harming (ahimsa) and the first precept forbids this kind of treatment.</p> <p>Animals have souls.</p> <p>However if a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way, then it may be acceptable.</p>	12	

Question		Answer	Marks	Guidance
8	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> • Killing oneself • Self murder <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Suicide is self murder forbidden in the 10 Commandments • Suicide destroys the body which is the temple of the Holy Spirit and no person has the right to destroy this • Suicide is a selfish act and is not the loving thing to do – it leaves loved ones to sort out the problems which result from a suicide • Only God has the right to take life 	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Abortion takes the life of a human being and is therefore forbidden by the commandments • Only God has the right to take life • The foetus is a human being with potential, not a potential human being and therefore deserves the same respect as all other humans • Some may believe the embryo is a human being from the point of conception <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Most Christians oppose euthanasia because taking life is murder. Christians would seek to support the person to the end of their life rather than assist a suicide.</p> <p>Many Christians support the Hospice movement. Suffering may have a purpose.</p> <p>The view that euthanasia could be a loving act is held by a few Christians but it is illegal in Britain.</p> <p>Candidates might distinguish between attitudes to active and passive euthanasia in their responses.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether the use of animals in medical research is ever justified</p> <p>There has been evidence in the past of animals suffering unnecessarily for example, in order to test drugs which have been of only trivial benefit to humans. Vivisection has been conducted without good reason – if in fact there are any good reasons.</p> <p>People are more important than animals.</p> <p>Christian teaching can allow for the use of animals in research if the human benefit is clear and the research minimises the suffering for the animals. This would be a part of stewardship and dominion over the animal kingdom.</p> <p>If a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way, then it may be acceptable.</p>	12	

Question		Answer	Marks	Guidance
9	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> • Killing oneself • Self murder <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Life is precious so suicide is wrong • The way a person's life ends affects the next life – suicide is a bad way • Life is not a person's to take away • Suicide is a selfish act and is not the loving thing to do – it leaves loved ones to sort out the problems which result from a suicide <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Abortion is never desirable as it is the taking of a life • Abortion could create bad karma • Abortion could interfere with future lives and the atma <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Euthanasia goes against the principle of ahimsa. Suffering is to be endured and the sufferer supported to prevent bad karma which has caused the suffering being carried into the next life. It could be compassionate to help a person to die as it would help that person on to a better rebirth.</p> <p>Candidates might distinguish between attitudes to active and passive euthanasia in their responses.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether the use of animals in medical research is ever justified</p> <p>There has been evidence in the past of animals suffering unnecessarily for example, in order to test drugs which have been of only trivial benefit to humans. Vivisection has been conducted without good reason – if in fact there are any good reasons.</p> <p>Hindu teaching about non-harming (ahimsa) requires that any use of animals must be responsible and controlled.</p> <p>Animals have souls.</p> <p>If a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way, then it may be acceptable.</p>	12	

Question		Answer	Marks	Guidance
10	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> • Killing oneself • Self murder <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Only Allah has the right to decide when a person should die • People who commit suicide will go to Hell • Suicide is forbidden • Suicide is a selfish act and is not the loving thing to do – it leaves loved ones to sort out the problems which result from a suicide <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Abortion is never desirable as it is the taking of a life • Abortion is murder • Abortion interferes with Allah's creation <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Only Allah has the right to decide when a person dies. Anyone who helps a person to die commits murder and will be punished. Suffering may have a purpose and ending it could be against the divine plan. Candidates might distinguish between attitudes to active and passive euthanasia in their responses. Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether the use of animals in medical research is ever justified</p> <p>There has been evidence in the past of animals suffering unnecessarily for example, in order to test drugs which have been of only trivial benefit to humans. Vivisection has been conducted without good reason – if in fact there are any good reasons.</p> <p>People are more important than animals.</p> <p>Muslim teaching includes a bill of rights for animals (13th Century). Muslims would accept research conducted for the benefit of people provided it is carried out responsibly and with regard to the fact that animals are a creation of Allah.</p> <p>If a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way, then it may be acceptable.</p>	12	

Question		Answer	Marks	Guidance
11	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> • Killing oneself • Self murder <p>1 Mark for the response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Life is sacred and only G-d has the right to take it away • Suicide is self murder which is forbidden in the Commandments • Suicide is a selfish act and is not the loving thing to do – it leaves loved ones to sort out the problems which result from a suicide <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Abortion is never desirable as it is the taking of a life • Abortion is murder • Abortion interferes with G-d's plan for the life of the unborn child <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Most Jews oppose euthanasia because taking life is murder. Jews would seek to support the person to the end of their life rather than assist a suicide. Suffering may have a purpose and ending it could be against the divine plan. Candidates might distinguish between attitudes to active and passive euthanasia in their responses. Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether the use of animals in medical research is ever justified</p> <p>There has been evidence in the past of animals suffering unnecessarily for example, in order to test drugs which have been of only trivial benefit to humans. Vivisection has been conducted without good reason – if in fact there are any good reasons. People are more important than animals.</p> <p>Jewish teaching can allow for the use of animals in research if the human benefit is clear and the research minimises the suffering for the animals. This would be a part of stewardship and dominion over the animal kingdom. Jews would accept research conducted for the benefit of people provided it is carried out responsibly and with regard to the fact that animals are a creation of G-d. If a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way, then it may be acceptable.</p>	12	

Question		Answer	Marks	Guidance
12	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> • Killing oneself • Self murder <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Life is given by Waheguru and no person has the right to take it • The way a person's life ends affects the next life – suicide is a bad way • Suicide is a selfish act and is not the loving thing to do – it leaves loved ones to sort out the problems which result from a suicide <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Abortion is never desirable as it is the taking of a life • Abortion is murder • Abortion interferes with Waheguru's plan for the unborn child <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Only Waheguru has the right to take life. Most Sikhs oppose euthanasia because taking life is murder. Sikhs would seek to support the person to the end of their life rather than assist a suicide. Suffering may have a purpose and ending it could be against the divine plan. Teaching about sewa encourages Sikhs to be compassionate and provide the best care for the suffering person. Candidates might distinguish between attitudes to active and passive euthanasia in their responses. Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether the use of animals in medical research is ever justified</p> <p>There has been evidence in the past of animals suffering unnecessarily for example, in order to test drugs which have been of only trivial benefit to humans. Vivisection has been conducted without good reason – if in fact there are any good reasons.</p> <p>People are more important than animals.</p> <p>Sikh teaching can allow for the use of animals in research if the human benefit is clear and the research minimises the suffering for the animals. Sikhs would accept research conducted for the benefit of people provided it is carried out responsibly and with regard to the fact that animals are a creation of Waheguru.</p> <p>If a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way, then it may be acceptable.</p>	12	

SECTION C

Question		Answer	Marks	Guidance
13	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • An occupation discouraged by Buddhism • An occupation which does not conform to acceptable standards of behaviour • An occupation which breaks the rules or the moral code of Buddhism • An occupation which does not help society <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Doctor • Teacher • Honest worker in a moral industry such as catering • Bank manager • Charity worker <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Buddhists virtue of Dana – Generosity – underpins much of what the Buddhist way of life and giving to charity would enable a Buddhist to show Dana. Dana is characterised by unattached and unconditional generosity, giving and letting go. So by giving money to charity a Buddhist would be cultivating generosity – Dana • Buddhists believe that giving without seeking anything in return leads to a greater spiritual wealth • A Buddhist would have a positive attitude towards giving to charity because they are encouraged to show compassion. This can be shown by giving to charity • Giving to charity is an example of ‘Right Livelihood’ in the eightfold path and it is compatible with five precepts <p>A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If money becomes the main object of a Buddhist's life, for example through gambling or extravagance, this would be a misuse and is rejected by Buddhists. A Buddhist will live by honest means so any dishonest trade is forbidden and is immoral. Bribes are forbidden. Any use of money which causes harm must be avoided so the first precept is upheld and the principle of ahimsa observed. Money should be the result of hard work and it must therefore be used for the good of the family and the community not wasted on trivial things or an excessive life style. Buddhism is against materialism and the greed and envy it creates.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In Buddhism it is wrong to be either too rich or too poor as neither path reduces Dukkha.</p> <p>People should seek the middle way.</p> <p>However wealth might be the result of generosity in a past life and provided it is used well for the benefit of others there is nothing wrong with having wealth. Buddhists have a responsibility to do this partly to ensure they will gain good kamma to ensure their next rebirth will be a good one.</p> <p>Others would take the view that wealth corrupts people and religious people should not be wealthy as it is bound to lead them away from God. It just leads to more craving for more wealth or a preoccupation with keeping the wealth safe.</p> <p>In any society there are bound to be rich and less well off. Sometimes it is best that a religious person becomes rich as they will want to use their wealth to help others. If only non-religious people were able to be wealthy this could reduce the help available to the less well, off as these people may feel no obligation to help others.</p>	12	

Question		Answer	Marks	Guidance
14	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • An occupation discouraged by Christianity • An occupation which does not conform to acceptable standards of behaviour • An occupation which breaks the rules or the moral code of Christianity • An occupation which does not help society <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Doctor • Teacher • Honest worker in a moral industry such as catering • Bank manager • Charity worker <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Many Christians believe that giving to charity is a way of following the example of Jesus. How he showed compassion for the poor and needy. Some of his parables and teachings imply that the eternal welfare of a person depends on whether they are caring towards others (Lazarus and Dives/Sheep and Goats) – which would include giving to charity. • Christians would favour giving to charity because of the example of Christians throughout history – saints and actions of the church • Christians believe that all people are made in the image of God that they have the responsibility towards their neighbour. Giving to charity enables them to fulfil that responsibility expressed in the two great commandments <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If money becomes the main object of a Christian's life, for example through gambling or extravagance, this would be a misuse and is rejected by Christians. A Christian will live by honest means so any dishonest trade is forbidden and is immoral. Bribes are forbidden. Any use of money which causes harm must be avoided. Money should be the result of hard work and it must therefore be used for the good of the family and the community not wasted on trivial things or an excessive life style. Christianity is against materialism and the greed and envy it creates.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In Christianity it is wrong for people to be obsessed with wealth. The parable of the Rich Fool shows that God is not impressed with a person who just seeks to be wealthy. Many great Christians have given up wealth to live a more simple life amongst the poor.</p> <p>Wealth is sometimes seen as preventing a person entering the Kingdom of God (Rich Young Ruler)</p> <p>Others would take the view that wealth corrupts people and religious people should not be wealthy as it is bound to lead them away from God. It just leads to more craving for more wealth or a preoccupation with keeping the wealth safe.</p> <p>In any society there are bound to be rich and less well off. Sometimes it is best that a religious person becomes rich as they will want to use their wealth to help others. If only non-religious people were able to be wealthy this could reduce the help available to the less well, off as these people may feel no obligation to help others.</p>	12	

Question		Answer	Marks	Guidance
15	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • An occupation discouraged by Hinduism • An occupation which does not conform to acceptable standards of behaviour • An occupation which breaks the rules or the moral code of Hinduism • An occupation which is unsuitable for Hindus of a particular varna • An occupation which does not help society <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Doctor • Teacher • Honest worker in a moral industry such as catering • Bank manager • Charity worker <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A Hindu will have different responsibilities and obligations / dharma during the stages of life. One of these is to assist less well off people and this could be achieved by giving to charity • Since all people have atman within them, all people should be treated with respect and if they are in need, respect is shown by helping them. Giving to a charity could be an appropriate way of showing that respect • Money alone cannot bring happiness especially if it is not shared with the poor, so giving to charity would be beneficial <p>A statement 1 mark, with a development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If money becomes the main object of a Hindu's life for example through gambling or extravagance, this would be a misuse and is rejected by most Hindus. A Hindu will live by honest means so any dishonest trade is forbidden and is immoral. Bribes are forbidden. Any use of money which causes harm must be avoided. Money should be the result of hard work and it must therefore be used for the good of the family and the community not wasted on trivial things or an excessive life style. Wasting money is against karma and can lead to bad consequences.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Wealth and power are considered by some Hindu writers as responsibilities which enable the wealthy person to be constructive in developing a fair society and pursue good ends. So it is not wrong to be wealthy but it is wrong to keep it to oneself and to use it to live an excessive or extravagant lifestyle. Wealthy people should be moderate and not waste their wealth as that is against karma and will lead to bad consequences.</p> <p>Others would take the view that wealth corrupts people and religious people should not be wealthy as it is bound to lead them away from a spiritual life. It just leads to a desire for more wealth or a preoccupation with keeping the wealth safe.</p> <p>In any society there are bound to be rich and less well off. Sometimes it is best that a religious person becomes rich as they will want to use their wealth to help others. If only non-religious people were able to be wealthy this could reduce the help available to the less well off as these people may feel no obligation to help others.</p>	12	

Question		Answer	Marks	Guidance
16	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • An occupation forbidden by Islam • An occupation which does not conform to acceptable standards of behaviour • An occupation which breaks the rules or the moral code of Islam • An occupation which does not help society <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Doctor • Teacher • Honest worker in a moral industry such as catering • Bank manager • Charity worker <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Muhammad ﷺ encouraged his followers to give alms so giving to charity would be a natural aspect of a Muslim's obligation • Responsibility towards the Ummah means that if giving to charity would be beneficial, it would be approved • Zakah as one of the five pillars of Islam could be considered an obligation to give to charity <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If money becomes the main object of a Muslims life for example through gambling or extravagance, this would be a misuse and is rejected by Islam. A Muslim will live by honest means so any dishonest trade is forbidden and is immoral. Bribes are forbidden. Any use of money which causes harm must be avoided. Money should be the result of hard work and it must therefore be used for the good of the family and the community not wasted on trivial things or an excessive life style. Islam is against materialism.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Wealth comes from Allah, so it is not wrong to be wealthy but it is wrong to keep it to oneself and to use it live an excessive or extravagant lifestyle. Wealthy people should be moderate and should ensure they contribute Zakah which purifies their wealth. Wealthy people should also give to charity.</p> <p>Others would take the view that wealth corrupts people and religious people should not be wealthy as it is bound to lead them away from a spiritual life. It just leads to more desire for more wealth or a preoccupation with keeping the wealth safe.</p> <p>In any society there are bound to be rich and less well off. Sometimes it is best that a religious person becomes rich as they will want to use their wealth to help others. If only non-religious people were able to be wealthy this could reduce the help available to the less well, off as these people my feel no obligation to help others.</p>	12	

Question		Answer	Marks	Guidance
17	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • An occupation discouraged by Judaism • An occupation which does not conform to acceptable standards of behaviour • An occupation which breaks the rules or the moral code of Judaism • An occupation which does not help society <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Doctor • Teacher • Honest worker in a moral industry such as catering • Bank manager • Charity worker <p>1 Mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Torah (Deuteronomy 15: 7–8) supports a Jew giving to a charity. • Jews see their obligation to assist others who are less fortunate to make their way in the world. • Some Jews consider that the Torah teaches everything we have is a blessing from G-d. Those who have been granted the means were chosen by G-d to be the givers, whilst others were chosen to be receivers. • Giving to a good cause is great in G-d's eyes • Tzedkah, the obligation to give a certain amount of one's earnings to charity, is part of being a Jew <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>If money becomes the main object of a Jew's life for example through gambling or extravagance there is a danger of being distracted from what is really important in life. A Jew will live by honest means so any dishonest trade is forbidden and is immoral. Bribes or lending at exorbitant interest rates are seen as a misuse of wealth and are forbidden. Any use of money which causes harm must be avoided. Money should be the result of hard work and it must therefore be used for the good of the family and the community not wasted on trivial things or an excessive life style. Judaism is against materialism. Money must not be wasted but it would be just as bad to give it all away and make oneself poor as a result.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors. Candidates might consider some of the following:</p> <p>Wealth comes from G-d, so it is not wrong to be wealthy but it is wrong to keep it to oneself and to use it live an excessive or extravagant lifestyle. Wealthy people should be moderate and should ensure they contribute a tenth of their wealth as tzedaka - righteousness. Excess wealth should be given to the poor (gleaners / leaving fruit on the vine). Wealthy people should also give to charity.</p> <p>Others would take the view that wealth corrupts people and religious people should not be wealthy as it is bound to lead them away from a spiritual life. It just leads to more desire for more wealth or a preoccupation with keeping the wealth safe.</p> <p>In any society there are bound to be rich and less well off. Sometimes it is best that a religious person becomes rich as they will want to use their wealth to help others. If only non-religious people were able to be wealthy this could reduce the help available to the less well off as these people may feel no obligation to help others.</p>	12	

Question		Answer	Marks	Guidance
18	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • An occupation discouraged by Sikhism • An occupation which does not conform to acceptable standards of behaviour • An occupation which breaks the rules or the moral code of Sikhism • An occupation which does not help society <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Doctor • Teacher • Honest worker in a moral industry such as catering • Bank manager • Charity worker <p>1 Mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Sikhs are guided by the desire to put principle of vand chhakna (which means to share one's wealth and goods with those less fortunate) into action. Giving to charity could be a way of doing this • Giving to charity could be a way of carrying out Sewa or selfless service • Working for a charity could create good karma <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If money becomes the main object of a Sikhs life for example through gambling or extravagance there is a danger of being distracted from what is really important in life. A Sikh will live by honest means so any dishonest trade is forbidden and is immoral. This is the principle of kirit karma. Bribes or lending at exorbitant interest rates are seen as a misuse of wealth and are forbidden. Any use of money which causes harm must be avoided. Money should be the result of hard work and it must therefore be used for the good of the family and the community not wasted on trivial things or an excessive life style.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Wealth comes from Waheguru, so it is not wrong to be wealthy but it is wrong to keep it to oneself and to use it live an excessive or extravagant lifestyle. Wealthy people should be moderate and should live according to the principle of vand chhaknaand and share their wealth with those less fortunate.</p> <p>Others would take the view that wealth corrupts people and religious people should not be wealthy as it is bound to lead them away from a spiritual life. It just leads to more desire for more wealth or a preoccupation with keeping the wealth safe.</p> <p>In any society there are bound to be rich and less well off. Sometimes it is best that a religious person becomes rich as they will want to use their wealth to help others. If only non-religious people were able to be wealthy this could reduce the help available to the less well, off as these people my feel no obligation to help others.</p>	12	

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