

**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 2013

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

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, Spelling, Punctuation and Grammar

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, ie 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.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
<i>Intermediate performance 2 marks</i>
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<i>Threshold performance 1 mark</i>
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

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 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	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question


<p>Level 4 10–12</p>	<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>	<p>Level 2 4–6</p>	<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>
<p>Level 3 7–9</p>	<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>	<p>Level 1 1–3</p>	<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>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

Section A – Religion and Human Relationships

If you choose one question from this section you must answer all parts (a–e) of the question.


Question		Answer	Marks	Guidance
1	(a)	<p>State what is meant by the term ‘re-marriage’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marrying again after divorce or being widowed • The act of marrying again • Marrying the same person again after divorce. <p>1 mark for a correct response</p>	1	
	(b)	<p>Give two beliefs which Buddhists might have about contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Contraception is acceptable as a way of limiting family size and optimising the happiness of the family • Contraceptive methods must not harm the foetus, so only methods which prevent sperm reaching the ovum and fertilising it are acceptable eg Condom or Dutch cap • Artificial versus natural methods. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Buddhist attitude towards divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Divorce, although not approved of, is accepted as better than the suffering which can be endured in an unhappy marriage • Divorce as a result of adultery • Divorcing just in order to seek another partner to marry, would not be acceptable • Buddhists would, if divorce was inevitable, support the continued association of the former partners for the security of the family if there are children • Divorce could be seen as a failure • Divorce 'messes up' the family. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain what Buddhists might believe about the importance of marriage.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Marriage is a civil rather than a religious matter for Buddhists. The marital relationship should be based on love and compassion rather than lust and the couple should show respect for each other. The adherence of the couple to the third precept in particular and to the Noble Eightfold Path will support the marriage as a long term relationship. Marriage could be seen to justify attachment which will inhibit the progress of the couple towards the goal of nibbana which is why some reject it and go down the sangha route. However as it is recognised that if people feel the need to be partners, they should be guided by the five precepts and the eightfold path to enable them to approach the marital relationship in the right manner.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘A sexual relationship is the most important part of a marriage.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From the point of view of many Buddhists, marriage is an appropriate environment for a fulfilling sexual relationship, which is a natural urge which cannot be overcome by all people. It can lead to craving and attachment but within the context of marriage the precept about avoiding sexual misconduct can be fulfilled. Marriage is also an opportunity to encourage a sexual relationship based on love and compassion which accord with the principle of ahimsa as it is a formal relationship, intended to last. It should therefore produce less suffering than transient or promiscuous ones.</p> <p>So a sexual relationship is clearly an aspect of Buddhist marriage but not necessarily the most important part.</p> <p>From another point of view, the importance of the sexual relationship should be judged by the extent to which it helps the couple to become one – physically, spiritually and mentally. The current emphasis on sex and the sexualisation of society may give the impression that a sexual relationship is the most important part of a marriage but in reality it can't be (all the time) and as the married couple grow older and the marriage matures, sex may lose its original significance and take second place to the need to care and to express love in different ways.</p> <p>Others might suggest that a marriage is not possible without a sexual relationship. A marriage in the view of some people has to be consummated and if the couple don't continue to enjoy a physical relationship then the key difference between a marriage and any other friendship is lost – that the couple should enjoy each other physically.</p> <p>As with most things, it probably is a matter of balance. Cultural factors may influence how a couple feel they should act, but they should be able to find the right balance for them.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
2	(a)	<p>State what is meant by the term 're-marriage'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marrying again after divorce or being widowed • The act of marrying again • Marrying the same person again after divorce. <p>1 mark for a correct response</p>	1	
	(b)	<p>Give two beliefs which Christians might have about contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • For some Christians, contraception is acceptable as a way of limiting family size and optimising the happiness of the family • Many Christians would support the use of contraceptive methods which prevent the sperm reaching the ovum and fertilising it eg Condom or Dutch cap as these do not harm the foetus • Roman Catholic Christians reject any kind of contraception except natural methods, because they prevent the creation of life • Artificial versus natural methods. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Christian attitude towards divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • For some Christians, divorce is not an option because marriage is a union before God which can only be broken by death • Jesus' words about marriage make it clear that a person who remarries commits adultery because the previous marriage still exists • Some may take the view that if the marriage has died then the option of divorce should be taken • The couple might be advised to live apart rather than divorce • Divorce could be seen as a failure • Divorce 'messes up' the family. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain what Christians might believe about the importance of marriage.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>The Christian idea for marriage is that it is forever. The couple promise to be faithful, 'until death do us part' which leads many Christians to believe that marriage is a union which can not be dissolved. This shows the permanent nature of marriage This belief is reinforced by the statement in the wedding ceremony that 'what God has joined together let no man put asunder' Marriage is also considered to be the appropriate context for a sexual relationship and it reinforces the Christian attitudes and beliefs about the value of sexual relationships. Marriage is also believed to be the appropriate context for bringing children into the world and for their upbringing.</p> <p>Christians teach that marriage was ordained by God in order to satisfy the needs of the couple for mutual comfort and support throughout their lives.</p> <p>Candidates might give Biblical support for these teachings.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘A sexual relationship is the most important part of a marriage.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From a Christian point of view, marriage is the (only) appropriate environment for a fulfilling sexual relationship. The words of the marriage service refer to this expectation and some churches place great stress on the importance of a sexual relationship in order to ensure that the couple have children in line with the command to multiply.</p> <p>From another point of view, marriage is the way of controlling the natural sexual passion between couples. St Paul referred to it being better to marry than to burn with desire which could lead to fornication and sinful behaviour. So it is clearly an aspect of Christian marriage but not necessarily the most important part. The upbringing of children and the idea of marriage as companionship for life beyond the physical is also part of the Christian view.</p> <p>From another point of view, the importance of the sexual relationship should be judged by the extent to which it helps the couple to become one – physically, spiritually and mentally. The current emphasis on sex and the sexualisation of society may give the impression that a sexual relationship is the most important part of a marriage but in reality it can’t be (all the time) and as the married couple grow older and the marriage matures, sex may lose its original significance and take second place to the need to care and to express love in different ways.</p> <p>Others might suggest that a marriage is not possible without a sexual relationship. A marriage in the view of some Christians has to be consummated and if the couple don’t continue to enjoy a physical relationship then the key difference between a marriage and any other friendship is lost – that the couple should enjoy each other physically.</p> <p>As with most things, it probably is a matter of balance. Cultural factors may influence how a couple feel they should act, but they should be able to find the right balance for them.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
3	(a)	<p>State what is meant by the term 're-marriage'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marrying again after divorce or being widowed • The act of marrying again • Marrying the same person again after divorce. <p>1 mark for a correct response</p>	1	
	(b)	<p>Give two beliefs which Hindus might have about contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Many Hindus wish to have large families so contraception is unnecessary • The desire to have a son can lead to a high number of pregnancies • In recent years, economic factors have meant that some Hindus will use contraception to limit their families • If contraception is used, the methods which are acceptable tend to be the barrier methods as these do not destroy an existing life • Artificial versus natural methods • It is becoming more acceptable now. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Hindu attitude towards divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage is a union of families as much as of the couple, so divorce is a major issue • It is generally frowned on especially by higher caste Hindus • The joining of hands at the wedding is a sign that the families and the couple should never be parted • Divorce could be approved of if the woman proves to be infertile • Divorce could be seen as a failure • Divorce 'messes up' the family. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain what Hindus might believe about the importance of marriage.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Hindus believe marriage is an important duty (dharma) - the beginning of a new family unit and the coming together of two extended families. The couple enter the householder stage of their lives (grihastha ashrama)</p> <p>The married life is regarded as essential for the growth of personality and to make the couple complete as people for that stage in their lives.</p> <p>The husband and wife have specific duties towards each other.</p> <p>Marriage is said to be sacred and it is for the life of the couple and beyond according to some Hindus. The two 'souls' come together because their karma is intertwined.</p> <p>It is part of the cycle of life and the very nature of existence.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘A sexual relationship is the most important part of a marriage.’</p> <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 level descriptors. Candidates might consider some of the following:</p> <p>From the point of view of many Hindus, marriage is the appropriate environment for a fulfilling sexual relationship which is a natural urge. Sensual pleasure is one of the four purushartas – the basics of life. This needs to be balanced with a spirit of self control and for the vast majority of Hindus sexual relationships should take place in the context of a marriage. The encouragement of the reading of the Kama Sutra – to be read especially by Hindu wives – emphasises the significance of sex within the marital relationship.</p> <p>So a sexual relationship is clearly an aspect of Hindu marriage but not necessarily the most important part.</p> <p>From another point of view, the importance of the sexual relationship should be judged by the extent to which it helps the couple to become one – physically, spiritually and mentally. The current emphasis on sex and the sexualisation of society may give the impression that a sexual relationship is the most important part of a marriage but in reality it can’t be (all the time) and as the married couple grow older and the marriage matures, sex may lose its original significance and take second place to the need to care and to express love in different ways.</p> <p>Others might suggest that a marriage is not possible without a sexual relationship. A marriage in the view of some people has to be consummated and if the couple don’t continue to enjoy a physical relationship then the key difference between a marriage and any other friendship is lost – that the couple should enjoy each other physically.</p> <p>As with most things, it probably is a matter of balance. Cultural factors may influence how a couple feel they should act, but they should be able to find the right balance for them.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
4	(a)	<p>State what is meant by the term 're-marriage'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marrying again after divorce or being widowed • The act of marrying again • Marrying the same person again after divorce. <p>1 mark for a correct response</p>	1	
	(b)	<p>Give two beliefs which Muslims might have about contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Children are seen as a gift from Allah and contraception is not a popular choice for Muslims as it can be considered as a rejection of the gift • 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 • Contraception is allowed if the economic situation of the family means that a large family could be a problem • Natural or barrier methods are preferred • Artificial versus natural methods. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Muslim attitude towards divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Divorce is to be avoided because marriage is meant to be permanent • Divorce may be the only solution to a marriage that is in trouble • Muslims may accept that the marriage contract can be ended if the marriage is bringing misery to the couple and their children • Divorce brings shame on the family. It is legal but it is the thing that Allah hates most • Divorce cannot take place until it has been established that the woman is not pregnant • Divorce could be seen as a failure • Divorce 'messes up' the family. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain what Muslims might believe about the importance of marriage.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Marriage for Muslims is not so much a religious affair involving beliefs as a contractual matter, binding the couple together and by implication the families of the couple. Marriage enables the couple to live together in a sexual relationship which underlines the belief that sexual relations should take place only in the context of a marriage. Muhammad is reported to have encouraged marriage. Marriage provides the appropriate context for the upbringing of children and it is believed to be the best way to provide for the next generation.</p> <p>The belief that marriage is not necessarily the culmination of a romantic association but a carefully prepared relationship to mark what is considered to be a suitable union which will satisfy the couple, the family and the community is shown in the significance of the contractual nature of the relationship.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘A sexual relationship is the most important part of a marriage.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From the point of view many Muslims marriage is the only appropriate environment for a sexual relationship. Marriage is seen more as a contractual relationship enabling the couple to provide a supportive and effective environment for family life. Marriage is not usually based primarily on the desire to satisfy sexual needs so the sexual relationship is seen as part of the marriage but not the most important part. The expectation that couple will have children does imply that a sexual relationship is crucial for a good marriage but sex is for marriage, not marriage for sex.</p> <p>From another point of view, the importance of the sexual relationship should be judged by the extent to which it helps the couple to become one – physically, spiritually and mentally. The current emphasis on sex and the sexualisation of society may give the impression that a sexual relationship is the most important part of a marriage but in reality it can’t be (all the time) and as the married couple grow older and the marriage matures, sex may lose its original significance and take second place to the need to care and to express love in different ways.</p> <p>Others might suggest that a marriage is not possible without a sexual relationship. A marriage in the view of some people has to be consummated and if the couple don’t continue to enjoy a physical relationship then the key difference between a marriage and any other friendship is lost – that the couple should enjoy each other physically.</p> <p>As with most things, it probably is a matter of balance. Cultural factors may influence how a couple feel they should act, but they should be able to find the right balance for them.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
5	(a)	<p>State what is meant by the term 're-marriage'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marrying again after divorce or being widowed • The act of marrying again • Marrying the same person again after divorce. <p>1 mark for a correct response</p>	1	
	(b)	<p>Give two beliefs which Jews might have about contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Contraception is not encouraged in Judaism because the teaching in Genesis that is that Jews should be fertile, increase and fill the earth mean that contraception 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 • Artificial versus natural methods. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Jewish attitude towards divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage is meant to be permanent and divorce is a very unhappy outcome for the whole family • Family life is highly significant so its break up is equally significant • Jews do accept that divorce is sometimes inevitable • Teaching in the Torah shows that divorce is acceptable • Divorce could be seen as a failure • Divorce 'messes up' the family <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain what Jews might believe about the importance of marriage.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Marriage is believed to be the right form of living for a Jew. Refraining from marriage is not considered holy. It is a life long relationship which has a purpose of procreation but it also enables the couple to enjoy companionship, love and intimacy. Marriage is believed to bind the couple to the tradition of generations of Jews who have followed the rituals of Moses and Israel. Marriage is considered to be permanent and the couple should be able to survive as a couple through thick and thin. The smashing of a glass during the wedding ceremony signifies (according to some traditions) that the married couple will encounter sorrow as well as joy.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'A sexual relationship is the most important part of a marriage.'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From the point of view of many Jews, marriage is the appropriate environment for a sexual relationship which is a natural urge and must be fulfilled. Sex in marriage is for much more than just procreation. It is considered to be the way in which a couple can show their love for each other, even when they are too old to have children. So a sexual relationship is clearly a crucial aspect of a Jewish marriage. There is no teaching about celibacy in Judaism and Jews believe that G-d intended men and women to live together and take part in sexual activity.</p> <p>From another point of view, the importance of the sexual relationship should be judge by the extent to which it helps the couple to become one – physically, spiritually and mentally. The current emphasis on sex and the sexualisation of society may give the impression that a sexual relationship is the most important part of a marriage but in reality it can't be (all the time) and as the married couple grow older and the marriage matures, sex may lose its original significance and take second place to the need to care and to express love in different ways.</p> <p>Others might suggest that a marriage is not possible without a sexual relationship. A marriage in the view of some people has to be consummated and if the couple don't continue to enjoy a physical relationship then the key difference between a marriage and any other friendship is lost – that the couple should enjoy each other physically.</p> <p>As with most things, it probably is a matter of balance. Cultural factors may influence how a couple feel they should act, but they should be able to find the right balance for them.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	

Question		Answer	Marks	Guidance
6	(a)	<p>State what is meant by the term 're-marriage'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marrying again after divorce or being widowed • The act of marrying again • Marrying the same person again after divorce. <p>1 mark for a correct response</p>	1	
	(b)	<p>Give two beliefs which Sikhs might have about contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There is no specific Sikh teaching about contraception • Married couples are encouraged to have children but a couple 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 • Artificial versus natural methods. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Sikh attitude towards divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage should be permanent • For some Sikhs living in a western culture it has become acceptable • Divorce is to be avoided if at all possible because it wrecks the union of families brought together at the marriage • For many, more traditional Sikhs, divorce is considered shameful and it dishonours the family • Divorce could be seen as a failure • Divorce 'messes up' the family. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain what Sikhs might believe about the importance of marriage.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Marriage, in Sikhism, is believed to be a sacred bond which enables the couple to attain worldly and spiritual joy. The marriage ceremony is performed before Waheguru which underlines the belief in its spiritual significance Sikhs believe marriage to be a union of two souls who give each other companionship as they progress along their spiritual path. This is its significance which is just as important as its purpose to create the appropriate context for sexual pleasure and the upbringing of children.</p> <p>Marriage should be a harmonious relationship The marriage ceremony is known as Anand Karaj – Ceremony of Bliss which reflects the belief that marriage provides a happy situation for the couple.</p> <p>Sikhs believe marriage is intended to be life-long and is also socially significant as it unites families as much as the couple. It should be a partnership of equals who come together regardless of caste or social status.</p>	6	


Question	Answer	Marks	Guidance
(e)	<p>‘A sexual relationship is the most important part of a marriage.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From the point of view many Sikhs, marriage is the appropriate environment for a fulfilling sexual relationship. Sex outside marriage is strictly forbidden in Sikhism. The importance of the creation of children and living the life of a householder are encouraged which implies that a couple should have a good sexual relationship.</p> <p>So a sexual relationship is clearly a vital aspect of Sikh marriage but not necessarily the most important part.</p> <p>From another point of view, the importance of the sexual relationship should be judged by the extent to which it helps the couple to become one – physically, spiritually and mentally. The current emphasis on sex and the sexualisation of society may give the impression that a sexual relationship is the most important part of a marriage but in reality it can’t be (all the time) and as the married couple grow older and the marriage matures, sex may lose its original significance and take second place to the need to care and to express love in different ways.</p> <p>Others might suggest that a marriage is not possible without a sexual relationship. A marriage in the view of some people has to be consummated and if the couple don’t continue to enjoy a physical relationship then the key difference between a marriage and any other friendship is lost – that the couple should enjoy each other physically. As with most things, it probably is a matter of balance. Cultural factors may influence how a couple feel they should act, but they should be able to find the right balance for them.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	

Section B – Religion and Medical Ethics

If you choose one question from this section you must answer all parts (a–e) of the question.


Question		Answer	Marks	Guidance
7	(a)	<p>Buddhism</p> <p>What word means ‘easy death’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Euthanasia <p>1 mark for a correct response</p>	1	Accept Suicide due to connection with ‘the easy way out.’
	(b)	<p>Give two reasons why Buddhists might be against fertility treatment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Some treatments involve the production spare embryos which might not be used and then will be disposed of, which might be seen as an unskilful action Fertility treatment raises hopes It may be too expensive for the couple and/or for a public health service. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Buddhist response to the issues raised by cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong • The creation of identical individuals is unnatural and raises moral issues • Clones may be flawed in some way so cloning can be thought to be against the first precept • Cloning could lead to advances in medical treatment such as the production of human tissue for 'repairs' or even whole organs such as the kidney • It is against the idea of the sanctity of life • There is no eternal self 'anatta' which removes issues to do with kamma. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain different Buddhist attitudes towards the use of animals in medical research.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For some Buddhists, the use of animals for a purpose that does not benefit them breaks the first precept. Teaching about re-birth makes testing problematic. For other Buddhists, if the use of animals could reduce suffering of humans it could be justified but it should be as limited as possible and only when there is no other alternative. All sentient beings are considered to be valuable and should be treated with respect (ahimsa). Many Buddhists would view the use of animals as an unnecessary shortcut – there are other methods by which medical advances can be achieved. In some areas of research, tests are not validated by animal experiments.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'Every unborn child has the right to life.'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From a Buddhist point of view, life begins at conception and taking the life of a foetus is much the same as taking the life of an adult and breaks the first precept. For some Buddhists, abortion is wrong as it prevents the rebirth therefore every foetus should be allowed to live. Others who accept abortion, view taking the life of a foetus to become more serious as the foetus develops. Hence a later abortion has greater consequences for the person performing it as more suffering may be caused. Abortion creates bad kamma for the baby as it restricts the life it might have had.</p> <p>The Dalai Lama has referred to abortion as killing. Buddhists may also consider what is right for them. The intention behind the action is crucial. On the other hand, a foetus may endanger the life of the mother who has other children to look after, so taking the life of the foetus could be necessary (Double effect).</p> <p>Other people would take the view that even if there are no other children; the rights of the mother take precedence over the unborn child as she has the potential to have other children.</p> <p>From a secular point of view, the life of the foetus outside the womb has to be considered. The current health and future life chances of the foetus may be taken into account when considering its future. Abortion law allows the destruction of a foetus.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
8	(a)	<p>What word means 'easy death'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Euthanasia <p>1 mark for a correct response</p>	1	Accept Suicide due to connection with 'the easy way out.'
	(b)	<p>Give two reasons why Christians might be against fertility treatment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> For some Christians, AIH and IVF are usually acceptable, but not AID as this involves a third party in the marriage and is technically adultery Some Christians see infertility as a state to be accepted rather than challenged Fertility Treatment may involve the destruction of embryos and is therefore wrong Fertility treatment raises hopes It may be too expensive for the couple and/or for a public health service. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Christian response to the issues raised by cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong • The creation of identical individuals is unnatural and raises moral issues • Creating life artificially is like 'playing God' • Cloning could lead to advances in medical treatment such as the production of human tissue for 'repairs' or even whole organs such as the kidney • It is against the idea of the sanctity of life. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain different Christian attitudes towards the use of animals in medical research.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>As animals are a part of God's creation they deserve respect but although God created animals he gave mankind dominion over them so they can be used for the benefit of mankind. Some people see this as responsibility and not dominion. Animals are inferior in many ways and can be used to the benefit of humans including in medical research. If people will benefit through the use of animals then it is right (humans take precedence over animals) however some Christians would view the use of animals as an unnecessary shortcut – there are other methods by which medical advances can be achieved.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'Every unborn child has the right to life.'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>For some Christians the foetus is a full human being from conception and therefore taking the life of a foetus is much the same as taking the life of an adult. Life is sacred and God given so humans should not take it and have no right to do so. The rights of the unborn have to be preserved.</p> <p>For others, the foetus is only considered to be fully human when it can survive outside the womb. Only at that point does it have the same rights as people outside the womb. Before that it can be killed without it being considered murder although it is a serious matter and should not be taken lightly.</p> <p>Many Christians take the view that if a foetus endangers the life of the mother who has other children to look after, taking the life of the foetus could be necessary and justifiable. This could also be the case if the foetus is disabled or has a serious disease already which will affect its life outside the womb.</p> <p>Other people would take the view that even if there are no other children; the rights of the mother take precedence over the unborn child as she has the potential to have other children.</p> <p>From a secular point of view, the life of the foetus outside the womb has to be considered. The current health and future life chances of the foetus may be taken into account when considering its future. Abortion law allows the destruction of a foetus.</p> <p>It depends on whether you think the foetus is a full human with all the rights a baby or adult enjoys. If the foetus is considered to have the same rights as a person outside the womb, then every foetus has the right to live. However some would dispute at what point in its development a foetus becomes human and therefore when it gains rights.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
9	(a)	<p>What word means 'easy death'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Euthanasia <p>1 mark for a correct response</p>	1	Accept Suicide due to connection with 'the easy way out.'
	(b)	<p>Give two reasons why Hindus might be against fertility treatment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> AIH and IVF are acceptable, but not AID for many Hindus as the caste of the child would be unknown Fertility treatment raises hopes It may be too expensive for the couple and/or for a public health service. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Hindu response to the issues raised by cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong (ahimsa) • The creation of identical individuals is unnatural and raises moral issues • Creating life artificially is like 'playing God' – taking on the role of the gods • Cloning could lead to advances in medical treatment such as the production of human tissue for 'repairs' or even whole organs such as the kidney • It offends against the idea of the sanctity of life • Humans contain the spark of the divine which can not be created by humans. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain different Hindu attitudes towards the use of animals in medical research.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>The principle of ahimsa would rule out cruel treatment of animals and therefore most medical research. In a similar way, cruelty could create bad karma – animals can not speak or say how they are suffering</p> <p>The respect shown to animals by Hindus and their status as creations of Brahman makes it difficult to justify using them for research – even medical research for the benefit of people. The animal may be a relation by virtue of past (or future) reincarnation and so would not want experimentation on a member of their family. Many Hindus would view the use of animals as an unnecessary shortcut – there are other methods by which medical advances can be achieved.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Every unborn child has the right to life.’</p> <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 level descriptors. Candidates might consider some of the following:</p> <p>From a Hindu point of view, life begins at conception and taking the life of a foetus is much the same as taking the life of an adult. For some Hindus, the belief in reincarnation of the soul means that abortion is wrong as it prevents the rebirth therefore every foetus should be allowed to live.</p> <p>Hindu texts put the foetus on the same level as the adult. However there are issues with the abortion of female foetuses. On the other hand, a foetus may endanger the life of the mother who has other children to look after, so taking the life of the foetus could be necessary. In some cultural contexts the desire to have male children has led to the justification of the abortion of a female foetus.</p> <p>Other people would take the view that even if there are no other children; the rights of the mother take precedence over the unborn child as she has the potential to have other children.</p> <p>From a secular point of view, the life of the foetus outside the womb has to be considered. The current health and future life chances of the foetus may be taken into account when considering its future. Abortion law allows the destruction of a foetus.</p> <p>It depends on whether you think the foetus is a full human with all the rights a baby or adult enjoys. If the foetus is considered to have the same rights as a person outside the womb, then every foetus has the right to live. However some would dispute at what point in its development a foetus becomes human and therefore when it gains rights.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
10	(a)	<p>What word means ‘easy death’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Euthanasia <p>1 mark for a correct response</p>	1	Accept Suicide due to connection with ‘the easy way out.’
	(b)	<p>Give two reasons why Muslims might be against fertility treatment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> AID is not acceptable as it is technically adultery Fertility treatment may be seen as going against Allah’s plan for a person whom he has chosen to be infertile Fertility treatment raises hopes It may be too expensive for the couple and/or for a public health service. <p>1 mark for each response</p>	2	
	(c)	<p>Describe one Muslim response to the issues raised by cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong. The creation of identical individuals is unnatural and raises moral issues Creating life artificially is like ‘playing God’ – taking on the role of Allah (shirk) Cloning could lead to advances in medical treatment such as the production of human tissue for ‘repairs’ or even whole organs such as the kidney It offends against the idea of the sanctity of life. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain different Muslim attitudes towards the use of animals in medical research.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Experiments on animals in pursuit of relieving human suffering can be allowed, provided unnecessary cruelty is avoided. Allah gave mankind lordship of animals so they can be used for the benefit of humans provided they are treated with respect, even at the point of death. Some Muslims would view the use of animals as an unnecessary shortcut – there are other methods by which medical advances can be achieved.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'Every unborn child has the right to life.'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From Muslims, life begins at conception. Life, including the life of the foetus is sacred – a gift from Allah. However it is usually accepted that if, for example, a foetus endangers the life of the mother who has other children to look after; taking the life of the foetus could be necessary and acceptable. For the first four months of a pregnancy the rights of the mother are greater than those of the foetus. After this period they are equal. Other people would take the view that even if there are no other children; the rights of the mother take precedence over the unborn child as she has the potential to have other children.</p> <p>From a secular point of view, the life of the foetus outside the womb has to be considered. The current health and future life chances of the foetus may be taken into account when considering its future. Abortion law allows the destruction of a foetus.</p> <p>It depends on whether you think the foetus is a full human with all the rights a baby or adult enjoys. If the foetus is considered to have the same rights as a person outside the womb, then every foetus has the right to live. However some would dispute at what point in its development a foetus becomes human and therefore when it gains rights.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
11	(a)	<p>What word means 'easy death'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Euthanasia <p>1 mark for a correct response</p>	1	Accept Suicide due to connection with 'the easy way out.'
	(b)	<p>Give two reasons why Jews might be against fertility treatment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> AID is not acceptable as it is technically adultery Fertility treatment may be seen as going against G-d's plan for a person whom he has chosen to be infertile Fertility treatment raises hopes It may be too expensive for the couple and/or for a public health service. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Jewish response to the issues raised by cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong • The creation of identical individuals is unnatural and raises moral issues • Creating life artificially is like 'playing God' – taking on the role of G-d • Cloning could lead to advances in medical treatment such as the production of human tissue for 'repairs' or even whole organs such as the kidney • It offends against the idea of the sanctity of life. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain different Jewish attitudes towards the use of animals in medical research.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Although Jews regard animals to be below humans in G-d's creation they should be cared for and not treated cruelly but can be used for the benefit of mankind so they could be used in research. God created animals but gave mankind dominion over them so they can be used provided they are respected. Some Jews would view the use of animals as an unnecessary shortcut – there are other methods by which medical advances can be achieved.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'Every unborn child has the right to life.'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From some Jews, life begins at birth in the sense that the foetus becomes a person at that stage. However this does not mean that the foetus is unimportant just that if an abortion is necessary the life of the foetus is not considered to be that of a full person and therefore it could be taken without it being considered murder. If for example, a foetus endangers the life of the mother who has other children to look after, taking the life of the foetus could be necessary and acceptable.</p> <p>Other people would take the view that even if there are no other children the rights of the mother take precedence over the unborn child as she has the potential to have other children.</p> <p>From a secular point of view, the life of the foetus outside the womb has to be considered. The current health and future life chances of the foetus may be taken into account when considering its future. Abortion law allows the destruction of a foetus.</p> <p>It depends on whether you think the foetus is a full human with all the rights a baby or adult enjoys. If the foetus is considered to have the same rights as a person outside the womb, then every foetus has the right to live. However some would dispute at what point in its development a foetus becomes human and therefore when it gains rights.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	

Question		Answer	Marks	Guidance
12	(a)	<p>What word means 'easy death'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Euthanasia <p>1 mark for a correct response</p>	1	Accept Suicide due to connection with 'the easy way out.'
	(b)	<p>Give two reasons why Sikhs might be against fertility treatment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> AIH and IVF are acceptable, but not AID Fertility treatment may be seen as going against Waheguru's plan for a person whom he has chosen to be infertile Fertility treatment raises hopes It may be too expensive for the couple and/or for a public health service. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Sikh response to the issues raised by cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong • The creation of identical individuals is unnatural and raises moral issues • Creating life artificially is like ‘playing God’ – taking on the role of Waheguru • Cloning could lead to advances in medical treatment such as the production of human tissue for ‘repairs’ or even whole organs such as the kidney • It is against the idea of the sanctity of life • Humans contain the spark of the divine which can not be created by humans. <p>Marks should be awarded for a statement plus a development and exemplification.</p>	3	
(d)	<p>Explain different Sikh attitudes towards the use of animals in medical research.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Experiments on animals in pursuit of relieving human suffering are acceptable but cruelty is not acceptable. Animals must be treated with respect as part of Waheguru’s creation. Waheguru gave mankind lordship of animals so they can be used for the benefit of humans which could include medical research. Some Sikhs would view the use of animals as an unnecessary shortcut – there are other methods by which medical advances can be achieved. The animal may be a relation by virtue of past (or future) reincarnation and so would not want experimentation on a member of their family.</p>	6	


Question	Answer	Marks	Guidance
(e)	<p>'Every unborn child has the right to life.'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From the point of view of some Sikhs, life begins at conception and it is sacred as it contains the essence of God. The belief in reincarnation of the soul means that abortion is wrong therefore every foetus should be allowed to live. Life is sacred and human life especially so.</p> <p>On the other hand, a foetus may endanger the life of the mother who has other children to look after, so taking the life of the foetus could be necessary. In some cultural contexts the desire to have male children has led to the justification of the abortion of a female foetus.</p> <p>Other people would take the view that even if there are no other children; the rights of the mother take precedence over the unborn child as she has the potential to have other children.</p> <p>From a secular point of view, the life of the foetus outside the womb has to be considered. The current health and future life chances of the foetus may be taken into account when considering its future. Abortion law allows the destruction of a foetus.</p> <p>It depends on whether you think the foetus is a full human with all the rights a baby or adult enjoys. If the foetus is considered to have the same rights as a person outside the womb, then every foetus has the right to live. However some would dispute at what point in its development a foetus becomes human and therefore when it gains rights.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	

Section C – Religion, Poverty and Wealth

If you choose one question from this section you must answer all parts (a–e) of the question.


Question		Answer	Marks	Guidance
13	(a)	<p>Give one way in which Buddhists might put charity into practice.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving money to the poor • Giving service of some kind • Giving money to a charity • Working for a charity. <p>1 mark for a correct response</p>	1	
	(b)	<p>State two causes of world hunger.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Some Buddhists might consider it to be a result of actions in a previous life • World hunger might be the result of selfishness and on the part of individuals or governments • It is the result of a failure to share resources • Drought leading to poor harvests. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe how some Buddhists believe wealth should be used.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth is good if it is used for the benefit of others. It should be shared in proportion to one's wealth • It should not become an object or end in itself. • The accumulation of wealth is to be praised if it means that you can benefit others • Wealth can become a barrier to enlightenment if one becomes attached to it • A middle path between wealth and poverty is desirable. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Explain how Buddhists' beliefs might affect their choice of occupation.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Buddhists would seek occupations which accord with their view of Right Livelihood and Right Action in the Eightfold Path. An occupation should also be compatible with the Five Precepts. This means that certain occupations which exploit others or are fundamentally immoral are ruled out. This might prevent a Buddhist from being a butcher or from working in a casino. For others fishing or butchery could be acceptable because of the need to survive in the areas in which they live. Cultural factors may play their part in the choice of occupation as may gender.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Some people do not deserve to be cared for.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From a Buddhist point of view the principle of ahimsa underpins a caring attitude and caring practice. Whilst it may be that people are suffering in this life because of failure in a previous existence, it does not mean that less fortunate people should not be cared for. Caring for others is a positive action and can generate good kamma if the motivation is to help. There is great benefit to be gained by the giver and the receiver from sharing wealth and giving support to those in need. The issue of who deserves care, which might be in the form of charitable giving, comes second to the desire to care for others.</p> <p>However there is a danger in a blanket approach to caring for others if it is not balanced with common sense. There are, unfortunately, people in society who will rely on others whereas they could actually sort things out for themselves. The desire to be compassionate towards others is good but it would be wrong to waste resources on those who could easily fend for themselves. So caring for others does not mean giving uncritically to these just because they demand it.</p> <p>In the view of some, there are people who do not deserve care in any circumstances at all. Some people have wasted their talents and have not contributed to society and therefore do not deserve anything in the way of support. Some people have had their chance and society has to say no! to these people. This view though is impractical in modern society and offends against the idea of human rights.</p> <p>So it may be necessary to accept that some people who do not really deserve care will get it. This may be an inevitable consequence of a welfare state. What matters more is that those who really need the care, get it.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	


Question	Answer	Marks	Guidance
14 (a)	<p>Give one way in which Christians might put charity into practice.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving money to the poor • Giving service of some kind • Giving money to a charity • Working for a charity • Tithing • Love each other. <p>1 mark for a correct response</p>	1	
(b)	<p>State two causes of world hunger.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • World hunger might be the result of selfishness and on the part of individuals or governments • It is the result of a failure to share resources • Some Christian might see it as an opportunity given by God to enable Christians to show charity and agape • Drought leading to poor harvests • Some Christians might consider it to be a` punishment for sin. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe how some Christians believe wealth should be used.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth is a responsibility and should not be an end in itself • Wealth should be earned honestly and used unselfishly for the benefit of others • Money is not the root of all evil, but the love of money is • Wealth can become a barrier to entry into the Kingdom of God if one becomes attached to it. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Explain how Christians' beliefs might affect their choice of occupation.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>In choosing an occupation a Christian would be guided by the commandments to love God and love ones neighbour as oneself – so careers which help people are particularly appropriate. Other occupations which assist by creating wealth for the economy or which make aspects of life better are also considered appropriate. Immoral occupations where people are exploited or encouraged to risk their health or livelihood would be frowned upon. Christians might also take the view that they must pursue careers that allow them to show a Christ-like lifestyle. Cultural factors may play their part in the choice of occupation as may gender.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Some people do not deserve to be cared for.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From a Christian point of view, caring for others is embedded in the life and teaching of Jesus and it is anticipated that caring will be without favour. In other words, all those in need should be helped no matter who they are. The parable of the sheep and the goats seems to suggest that if considerations about whether someone is worth receiving care are taken into account, the opportunity to ‘help Jesus’ could be missed. So anyone who might deserve care should get it.</p> <p>There is great benefit to be gained by the giver and the receiver from sharing wealth and giving support to those in need. The issue of who deserves care, which might be in the form of charitable giving, comes second to the desire to care for others.</p> <p>However there is a danger in blanket approach to caring for others if it is not balanced with common sense. There are, unfortunately, people in society who will rely on others whereas they could actually sort things out for themselves. The desire to be compassionate towards others is good but it would be wrong to waste resources on those who could easily fend for themselves. So caring for others does not mean giving uncritically to these just because they demand it.</p> <p>In the view of some, there are people who do not deserve care in any circumstances at all. Some people have wasted their talents and have not contributed to society and therefore do not deserve anything in the way of support. Some people have had their chance and society has to say no! to these people.</p> <p>This view though is impractical in modern society and offends against the idea of human rights. So it may be necessary to accept that some people who do not really deserve care will get it. This may be an inevitable consequence of a welfare state. What matters more is that those who really need the care, get it. Some Christians would rather leave the final judgement about who deserves the care to the God.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question	Answer	Marks	Guidance
15 (a)	<p>Give one way in which Hindus might put charity into practice.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving money to the poor • Giving service of some kind • Giving money to a charity • Working for a charity. <p>1 mark for a correct response</p>	1	
(b)	<p>State two causes of world hunger.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • World hunger might be the result of selfishness and on the part of individuals or governments • It is the result of a failure to share resources • Drought leading to poor harvests • Some Hindus might consider it to be a result of actions in a previous life. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe how some Hindus believe wealth should be used.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A Hindu should work to provide wealth by lawful means • Wealth should be used to support the family. This is especially true at the householder stage when Hindus are encouraged to accumulate wealth for the benefit of the family • Wealth does not bring happiness, on its own but it is essential for the support of the extended family • In the later stages of life, a Hindu may reduce the need for wealth, to concentrate on leading a religious life • Wealth can affect the fulfilment of one's dharma if one becomes attached to it • People in the grihastha stage of life are obliged to support others with their wealth. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Explain how Hindus' beliefs might affect their choice of occupation.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Traditionally a Hindu will follow occupation routes associated with their varna. In the rural areas of India an appropriate occupation path may be to follow that of the family or to work in an area that matches the role of the varna. However with the development of an industrial economy and the attempt by the Indian Government to integrate the Dalits into all areas of society, the boundaries of caste are being broken down. The desire to do good and not to cause harm of any kind will mean that where there is a choice, a Hindu will reject occupations which exploit others or which bring suffering to people or animals. Cultural factors may play their part in the choice of occupation as may gender.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Some people do not deserve to be cared for.’</p> <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 level descriptors. Candidates might consider some of the following:</p> <p>From a Hindu point of view the principle of ahimsa underpins a caring attitude and caring practice. Whilst it may be that people are suffering in this life because of failure in a previous existence, it does not mean that less fortunate people should not be cared for. There is great benefit to be gained by the giver and the receiver from sharing wealth and giving support to those in need. The issue of who deserves care, which might be in the form of charitable giving, comes second to the desire to care for others.</p> <p>However there is a danger in blanket approach to caring for others if it is not balanced with common sense. There are, unfortunately, people in society who will rely on others whereas they could actually sort things out for themselves. The desire to be compassionate towards others is good but it would be wrong to waste resources on those who could easily fend for themselves. So caring for others does not mean giving uncritically to these just because they demand it.</p> <p>In the view of some, there are people who do not deserve care in any circumstances at all. Some people have wasted their talents and have not contributed to society and therefore do not deserve anything in the way of support. Some people have had their chance and society has to say no! to these people. This view though is impractical in modern society and offends against the idea of human rights. So it may be necessary to accept that some people who do not really deserve care will get it. This may be an inevitable consequence of a welfare state. What matters more is that those who really need the care, get it.</p> <p>Some Hindus would rather leave the final judgement about who deserves the care to the divine.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question	Answer	Marks	Guidance
16 (a)	<p>Give one way in which Muslims might put charity into practice.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving money to the poor • Giving service of some kind • Giving money to a charity • Working for a charity • Zakah. <p>1 mark for a correct response</p>	1	
(b)	<p>State two causes of world hunger.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • World hunger might be the result of selfishness and on the part of individuals or governments • It is the result of a failure to share resources • Drought leading to poor harvests • It may be the will of Allah • Some Muslims might consider it to be a punishment for sin. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe how some Muslims believe wealth should be used.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth should be earned through appropriate activities and it should be used for the benefit of the family and the community • Muslims will give money to Muslim charities • Wealth can become a distraction away from fulfilling the will of Allah if one becomes attached to it • Wealth needs to be purified and Zakah is important in this respect. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Explain how Muslims' beliefs might affect their choice of occupation.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>The Qur'an makes it clear that there are some occupations which are forbidden so occupations in the area of gambling and the manufacture and sale of alcohol are ruled out. Money lending for interest is also forbidden making banking in the western sense difficult as an occupation. All occupations should be honest and for the benefit of other Muslims, so working for a Muslim Charity or for an organisation that is promoting the health and well being of others is acceptable. Cultural factors may play their part in the choice of occupation as may gender.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Some people do not deserve to be cared for.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From a Muslim point of view the importance of caring for others is embedded in the faith as one of the Five Pillars of Islam – Zakah. The Qur’an also teaches that Muslims should give some of their surplus money to charity. So caring for others is an important aspect of a Muslim’s life. The issue of who deserves care, which might be in the form of charitable giving, comes second to the desire to care for others.</p> <p>However there is a danger in blanket approach to caring for others if it is not balanced with common sense. There are, unfortunately, people in society who will rely on others whereas they could actually sort things out for themselves. The desire to be compassionate towards others is good but it would be wrong to waste resources on those who could easily fend for themselves. So caring for others does not mean giving uncritically to these just because they demand it.</p> <p>In the view of some, there are people who do not deserve care in any circumstances at all. Some people have wasted their talents and have not contributed to society and therefore do not deserve anything in the way of support. Some people have had their chance and society has to say no! to these people. This view though is impractical in modern society and offends against the idea of human rights. So it may be necessary to accept that some people who do not really deserve care will get it. This may be an inevitable consequence of a welfare state. What matters more is that those who really need the care, get it.</p> <p>Some Muslims would rather leave the final judgement about who deserves the care to Allah.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	


Question		Answer	Marks	Guidance
17	(a)	<p>Give one way in which Jews might put charity into practice.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving money to the poor • Giving service of some kind • Giving money to a charity • Working for a charity • Tzekah. <p>1 mark for a correct response</p>	1	
	(b)	<p>State two causes of world hunger.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • World hunger might be the result of selfishness and on the part of individuals or governments • It is the result of a failure to share resources • Drought leading to poor harvests • Some Jews might consider it to be a punishment for sin. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe how some Jews believe wealth should be used.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Judaism does not approve of materialism but teaches that people should be content and not seek wealth for the sake of it • Wealth should be accumulated honestly • Wealth can be danger as it may distract the Jew from worship of G-d. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Explain how Jews' beliefs might affect their choice of occupation.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For Jews, employment is a very important part of life. There are some occupations which are forbidden so occupations in the area of pornography and the sex industry are ruled out. All occupations should be honest and for the benefit of others and the family. Working for a Jewish charity or for an organisation that is promoting the health and well being of others is very acceptable. A Jew may take into account whether the employment will make it difficult to observe the law or to perform religious obligations such as Sabbath observance. Cultural factors may play their part in the choice of occupation as may gender.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Some people do not deserve to be cared for.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>From a Jewish point of view caring for others, both in the Jewish community and beyond is encouraged by the Torah. Regular charitable giving is a part of life for many Jews. There is recognition however that caring for others does not necessarily mean that they should evade their responsibilities if they are able to address them. One of the best ways of helping others might be to lend money at no interest so the person in need of care still feels part of the process of dealing with their problems.</p> <p>However there is a danger in blanket approach to caring for others if it is not balanced with common sense. There are, unfortunately, people in society who will rely on others whereas they could actually sort things out for themselves. The desire to be compassionate towards others is good but it would be wrong to waste resources on those who could easily fend for themselves. So caring for others does not mean giving uncritically to these just because they demand it.</p> <p>In the view of some, there are people who do not deserve care in any circumstances at all. Some people have wasted their talents and have not contributed to society and therefore do not deserve anything in the way of support. Some people have had their chance and society has to say no! to these people. This view though is impractical in modern society and offends against the idea of human rights. So it may be necessary to accept that some people who do not really deserve care will get it. This may be an inevitable consequence of a welfare state. What matters more is that those who really need the care, get it.</p> <p>Some Jews would rather leave the final judgement about who deserves the care to G-d.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	

Question	Answer	Marks	Guidance
18 (a)	<p>Give one way in which Sikhs might put charity into practice.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving money to the poor • Giving service of some kind • Giving money to a charity • Working for a charity • Sewa. <p>1 mark for a correct response</p>	1	
(b)	<p>State two causes of world hunger.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • World hunger might be the result of selfishness and on the part of individuals or governments • It is the result of a failure to share resources • Drought leading to poor harvests • Some Sikhs might consider it to be a result of actions in a previous life. <p>1 mark for each response</p>	2	
(c)	<p>Describe how some Sikhs believe wealth should be used.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth is to be used for the support of family and those who are in need is useful to assist in this but it must not be an end in itself • Wealth can become distraction away from worship of Waheguru if one becomes attached to it • Sewa – service to the community is more important than the acquisition of wealth • Living a gurmukh life (following ways of the Guru) is more important than being wealthy. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain how Sikhs' beliefs might affect their choice of occupation.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For Sikhs, employment is a very important part of life. There are some occupations which are forbidden because they exploit others so for example, occupation in the area of pornography and the sex industry are ruled out. Any occupation that causes harm either physically or mentally must be ruled out. All occupations should be honest (Kirat Karna) and for the benefit of others and the family. Working for a Sikh charity or for an organisation that is promoting the health and well being of others, based on the principle of sewa, is very acceptable. Cultural factors may play their part in the choice of occupation as may gender.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Some people do not deserve to be cared for.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>The concept of sewa is fundamental to Sikhism and underpins Sikh attitude to the care of others. The idea of sewa – service to the community - implies that all people in need deserve help, without consideration of class, caste race or religion. Many Sikhs following the teaching of Guru Amar Das Ji and give a tenth of their surplus money to the community. The importance of the langar in the gurdwara reinforces the attitude that anyone who needs help deserves care.</p> <p>However there is a danger in this approach if it is not balanced with common sense. There are, unfortunately, people in society who will rely on others whereas they could actually sort things out for themselves. The desire to be compassionate towards others is good but it would be wrong to waste resources on those who could easily fend for themselves. So caring for others does not mean giving uncritically to these just because they demand it.</p> <p>In the view of some, there are people who do not deserve care in any circumstances at all. Some people have wasted their talents and have not contributed to society and therefore do not deserve anything in the way of support. Some people have had their chance and society has to say no! to these people. This view though is impractical in modern society and offends against the idea of human rights. So it may be necessary to accept that some people who do not really deserve care will get it. This may be an inevitable consequence of a welfare state. What matters more is that those who really need the care, get it. Some religious people would leave the final judgement about who deserves the care to Waheguru.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3	SPaG 3	

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