

**GCSE**

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

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

General Certificate of Secondary Education

**Mark Scheme for June 2015**

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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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## Annotations

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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## Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
  - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## AO1 part (d) question

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

## AO2 part (e) question

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


## MARK SCHEME

## SECTION A

Question	Answer	Mark	Guidance
1 (a)	<p><b>State the meaning of the term ‘divorce’.</b></p> <ul style="list-style-type: none"> <li>• Dissolution of a marriage</li> <li>• Ending of a marriage</li> <li>• Legal break up of a marriage</li> </ul> <p>1 mark for a correct response.</p>	1	
(b)	<p><b>Give two reasons why a Buddhist might be celibate.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is a requirement of a person who wishes to join the Sangha</li> <li>• It helps to avoid craving</li> <li>• It helps to avoid attachment</li> <li>• It aids the move towards nibbana</li> <li>• It promotes mental calm which aids meditation</li> <li>• It helps to avoid sexual misconduct</li> </ul> <p>1 mark for each response.</p>	2	
(c)	<p><b>Describe one Buddhist response to civil partnerships.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Some Buddhist cultures accept same sex relationships provided they are based on love and compassion and will promote ‘non harming’</li> <li>• For many Buddhists the local culture rejects same sex relationships</li> <li>• Buddhists will be guided by the third precept to avoid sexual misconduct</li> </ul>	3	


Question	Answer	Mark	Guidance
	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>		
(d)	<p><b>Explain how Buddhist beliefs are shown in marriage.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Marriage for Buddhists tends to be a social and civil matter rather than a religious one, although practices may differ widely depending on the cultural background of the couple. Marriage is seen as a necessary and legitimate form of attachment. The marriage relationship should not be based on lust (craving for sexual pleasure) but on love and compassion. This implies faithfulness and a sharing of household responsibilities. In the sigalavda sutta, Buddhists are encouraged show these characteristic. The sutta also suggests that the wife should respect her husband's family and be the household manager which reflects a different cultural situation from the one experienced by many Buddhists today.</p>	6	
(e)	<p><b>'Contraception within marriage is wrong.'</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Buddhism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Buddhist perspective, 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 before marriage and perhaps even within marriage. However this is not necessarily the preferred view as contraception will prevent a being from being re-born or at least delay its re-birth. Procreation is a key aspect of marriage and it could be considered wrong to prevent this.</p>	12	



Question		Answer	Mark	Guidance
		<p>Buddhists may also be concerned about the contraceptive methods to be used in a marriage. Barrier methods (e.g. Condom) may be accepted but methods which may destroy a fertilised egg (e.g. IUD), may be viewed as wrong. Ahimsa – the doctrine of non-harming implies that forms of contraception which could cause pain or that might initiate an abortion are not appropriate.</p> <p>Some people would see no problem with contraception in marriage at all. In fact it can be considered to be a wise and responsible thing to do to ensure that a family does not grow too large. Large numbers of children present special difficulties in the modern economic situation. They are more suited to rural subsistence economies.</p> <p>Some people view contraception within marriage as meddling with the natural result of a sexual relationship, and also with a key aspect of the marital relationship. Children are a blessing and should not be rejected. New life should be allowed and not prevented. Contraception radically alters the relationship of the couple in the marriage. Children become a choice – and maybe later on thought of as a bad choice. This can have a bad effect on how children are valued.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
2	(a)	<p><b>State the meaning of the term ‘divorce’.</b></p> <ul style="list-style-type: none"> <li>• Dissolution of a marriage</li> <li>• Legal ending of a marriage</li> <li>• Legal break up of a marriage</li> <li>• Termination of a marriage</li> </ul> <p>1 mark for a correct response.</p>	1	
	(b)	<p><b>Give two examples of things which are said or done during a Christian marriage ceremony.</b></p> <p>Responses might include:</p>	2	Within the context of the marriage ceremony only – in the church


Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> <li>• Giving of the ring</li> <li>• Making the promise</li> <li>• Vows</li> <li>• Hymns</li> <li>• Prayers</li> <li>• Blessing</li> <li>• Signing the register</li> <li>• Mass</li> <li>• Bible Reading</li> <li>• Homily</li> <li>• Giving away of the bride</li> <li>• Wearing white dress</li> <li>• Binding of the couple with the priests stole</li> </ul> <p>1 mark for each response.</p>		
(c)	<p><b>Describe one Christian response to civil partnerships.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Quakers, Methodists and some other non conformists take the view that same sex unions are a good thing and should be welcomed</li> <li>• This view is accepted by some members of the Church of England and couples may be blessed</li> <li>• The underpinning Christian attitude is that of supporting a loving relationship whether it is a man and a woman or two people of the same sex</li> <li>• The Roman Catholic Church does not accept same sex relationships</li> <li>• Active same sex, sexual relationships would be considered wrong and so civil partnerships are rejected by the Roman Catholic Church</li> <li>• Sexual relationships are considered right only in the context of heterosexual marriage enabling procreation, which is supported by scripture and Roman Catholic Church teaching</li> </ul>	3	Accept comments about same sex marriage

Question	Answer	Mark	Guidance
	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>		
(d)	<p><b>Explain how Christian beliefs are shown in marriage.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates need to identify the beliefs that are being shown in the action or issues that they choose to refer to.</p> <p>Candidates might concentrate on the actual marriage ceremony and refer to the vows, the promise to commit for life and the structure and content of the ceremony – prayers, hymns and the sermon. If they do this, to demonstrate understanding, candidates need to connect the activities of the ceremony with the belief in marriage as a promise for life, life-long companionship, the appropriate environment for sexual relationships and for the upbringing of children. Responses might also refer to how marriage might be conducted throughout life and the way in which Christian beliefs might affect it. For example the belief that it is a (indissoluble) union before God which cannot / should not be broken, might mean that the couple will never consider divorce and but will ensure that they work at the marriage to help it to succeed.</p>	6	
(e)	<p><b>‘Contraception within marriage is wrong.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Christianity in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christian denominations differ on this issue with the Roman Catholic position being that artificial contraception is wrong within marriage as it deliberately prevents the possibility of new life being created. It interferes with God’s plan for the couple and the potential child. It</p>	12	

Question	Answer	Mark	Guidance
	<p>may, in some cases, work by triggering an abortion which, as life begins at conception in the view of Roman Catholics, is wrong as well. There have been discussions in the Catholic church about the use of condoms within marriage for protection from STD transmission.</p> <p>Other Christians view contraception as a way of enabling couples to have an enjoyable sex life without jeopardising their family life through having more children than they can afford. There may be some difference of view about the methods which can be used, but in principal Protestant Christians see contraception as a positive rather than negative thing. Some Protestant Christians may also be concerned about the methods to be used in a marriage. Barrier methods (e.g. Condom) are usually accepted but methods which may destroy a fertilised egg (e.g. IUD) are viewed as wrong.</p> <p>Some people would see no problem with contraception in marriage at all. In fact it can be considered to be a wise and responsible thing to do to ensure that a family does not grow too large. Large numbers of children present special difficulties in the modern economic situation. They are more suited to rural subsistence economies.</p> <p>Some people view contraception within marriage as meddling with the natural result of a sexual relationship, and also with a key aspect of the marital relationship. Children are a blessing and should not be rejected. New life should be allowed and not prevented. Contraception radically alters the relationship of the couple in the marriage. Children become a choice – and maybe later on thought of as a bad choice and not as a gift. This can have a bad effect on how children are valued.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
3	<p>(a) <b>State the meaning of the term ‘divorce’.</b></p> <ul style="list-style-type: none"> <li>• Dissolution of a marriage</li> <li>• Ending of a marriage</li> <li>• Legal break up of a marriage</li> </ul> <p>1 mark for a correct response.</p>	1	

Question	Answer	Mark	Guidance
(b)	<p><b>Give two reasons why a Hindu might be celibate.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is a requirement of three of the ashramas</li> <li>• It helps to avoid craving</li> <li>• It helps to avoid attachment</li> <li>• It aids the move towards moksha</li> <li>• It promotes mental calm which aids meditation</li> <li>• It helps to avoid sexual misconduct</li> <li>• It accumulates spiritual power (tapas)</li> </ul> <p>1 mark for each response.</p>	2	
(c)	<p><b>Describe one Hindu response to civil partnerships.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Many Hindus accept that people are attracted to members of the same sex</li> <li>• In some Hindu communities there is disapproval of such relationships or they are ignored</li> <li>• The same sex relationship does not enable families to see a new generation being created to keep the family name alive so they would be against civil partnerships</li> <li>• This sort of relationship does not easily fit into the cycle of existence which is expected of Hindus even outside traditional culture of India</li> <li>• Marriage and reproduction is a requirement of dharma and the householder ashrama</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	


Question	Answer	Mark	Guidance
(d)	<p><b>Explain how Hindu beliefs are shown in marriage.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might concentrate on the actual marriage ceremony and refer to the vows, the promise to commit for life and the structure and content of the ceremony – blessings by the priest, joining of hands taking the seven steps around the fire and the tying together with the scarf. If they do this, to demonstrate understanding, candidates need to connect the activities of the ceremony with the belief in marriage as a promise for life, life-long companionship, the appropriate environment for sexual relationships, for the upbringing of children. Responses might also refer to how marriage might be conducted throughout life and the way in which Hindu beliefs might affect it. Marriage is part of the grihastha stage of life and is crucial as part of the fabric of family life uniting the couple and their families.</p>	6	
(e)	<p><b>‘Contraception within marriage is wrong.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Hindu point of view, large families are encouraged 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. Contraception has therefore been unnecessary within marriage as it would prevent the couple having a family and possibly a male child.</p> <p>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. Contraception which kills the fertilised egg (which is technically not contraception) is not favoured as it would be taking a life and interfering</p>	12	

Question		Answer	Mark	Guidance
		<p>with the natural cycle of life death and birth. Ahimsa – the doctrine of non-harming implies that forms of contraception which could cause pain or that might initiate an abortion are not appropriate.</p> <p>Some people see no problem with contraception in marriage at all. In fact it can be considered to be a wise and responsible thing to do to ensure that a family does not grow too large. Large numbers of children present special difficulties in the modern economic situation. They are more suited to rural subsistence economies.</p> <p>Some people would view contraception within marriage as meddling with the natural result of a sexual relationship, and also with a key aspect of the marital relationship. Children are a blessing and should not be rejected. New life should be allowed and not prevented. Contraception radically alters the relationship of the couple in the marriage. Children become a choice – and maybe later on thought of as a bad choice and not as a gift. This can have a bad effect on how children are valued.</p> <p>Contraception might be seen as adharmic – unrighteous or against universal law.</p> <p>Contraception also impedes the karma the unborn child if the contraception involves the destruction of an embryo.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
4	(a)	<p><b>State the meaning of the term ‘divorce’.</b></p> <ul style="list-style-type: none"> <li>• Dissolution of a marriage</li> <li>• Ending of a marriage</li> <li>• Legal break up of a marriage</li> </ul> <p>1 mark for a correct response.</p>	1	
	(b)	<p><b>Give two examples of things which are said or done during a Muslim marriage ceremony.</b></p> <p>Responses might include:</p>	2	


Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> <li>• Signing of the contract – Aqd Nikah</li> <li>• Giving of Mahr</li>   <li>• Imam may be present and offer prayers for the couple</li> <li>• The bride can send witnesses rather than be present at the ceremony</li> <li>• The walimah</li> </ul> <p>1 mark for each response.</p>		
(c)	<p><b>Describe one Muslim response to civil partnerships.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Homosexuality is forbidden in Islam although a blind eye may be turned on some occasions</li> <li>• Some Muslim lawyers consider homosexual relationships as impure and warrant severe punishment</li> <li>• Regularising a same sex relationship through a civil partnership is not acceptable</li> <li>• Sexual relationships are for procreation therefore same sex relationships are forbidden</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
(d)	<p><b>Explain how Muslim beliefs are shown in marriage.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In Islam, marriage is a contractual rather than a religious event. The couple may make promises but the central feature is the signing of the contract Aqd Nikah and the giving of mahr to the bride by the groom. Candidate may refer to these and other aspects of the ceremony as it is sometimes performed. For example, the imam may say prayers for the</p>	6	



Question	Answer	Mark	Guidance
	<p>couple and the guests. The wedding may conclude with a feast.</p> <p>If candidates take this approach, they need also to connect the activities of the ceremony with the belief in marriage as a contract for life, the only situation for sexual relationships, and as the best environment for the upbringing of children. Responses might also refer to how marriage might be conducted throughout life and the way in which Muslim beliefs might affect it. They might, for example, refer to the extent to which it is a union of families for many Muslims.</p>		
(e)	<p><b>‘Contraception within marriage is wrong.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Islam in your answer.</b></p> <p>Examiners should mark according to AO2 level 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. From a traditional Muslim point of view, large families are encouraged and being childless is a worry for many Muslims – more than having too many children. The desire to have a son can lead to large families. Contraception has therefore been seen as unnecessary within marriage as it would prevent the couple having a family and possibly a male child.</p> <p>However contraception is allowed if there is a 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. In recent years economic factors have also meant that some Muslims will use contraception to limit their families. Natural or barrier methods are preferred.</p> <p>Some people see no problem with contraception in marriage at all. In fact it can be considered to be a wise and responsible thing to do to ensure that a family does not grow too large. Large numbers of children present special difficulties in the modern economic situation. They are more suited to rural subsistence economies.</p>	12	


Question		Answer	Mark	Guidance
		Some people would view contraception within marriage as meddling with the natural result of a sexual relationship, and also with a key aspect of the marital relationship. Children are a blessing and should not be rejected. New life should be allowed and not prevented. Contraception radically alters the relationship of the couple in the marriage. Children become a choice – and maybe later on thought of as a bad choice and not as a gift. This can have a bad effect on how children are valued.		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
5	(a)	<p><b>State the meaning of the term ‘divorce’.</b></p> <ul style="list-style-type: none"> <li>• Dissolution of a marriage</li> <li>• Ending of a marriage</li> <li>• Legal break up of a marriage</li> </ul> <p>1 mark for a correct response.</p>	1	
	(b)	<p><b>Give two examples of things which are said or done during a Jewish marriage ceremony.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It takes place under a huppah (wedding canopy)</li> <li>• Signing of the Ketubah</li> <li>• Vows</li> <li>• Giving of the ring</li> <li>• Sheva Berachos – seven blessings said over a glass of wine</li> <li>• Smashing and crushing of a glass at the end of the ceremony</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<b>Describe one Jewish response to civil partnerships.</b>	3	

Question	Answer	Mark	Guidance
	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Male homosexuality is forbidden in Orthodox Judaism and although lesbianism is not referred to in the Torah the Talmud forbids it</li> <li>• Jews are encouraged to marry within the faith to preserve the Jewish family – a civil partnership / homosexual relationship precludes this</li> <li>• There is an obligation to procreate and a civil partnership does not allow this</li> <li>• Progressive Judaism has more open approach and might be positive towards a same sex couple, making a formal commitment to their loving relationship through a civil partnership</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>		
(d)	<p><b>Explain how Jewish beliefs are shown in marriage.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might concentrate on the actual marriage ceremony and refer to the promise to commit for life and the structure and content of the ceremony as it reflects belief – the huppah, the Ketubah, the vow, the giving of a ring, the recitation of the seven blessings and finally the smashing of a glass. If they do this, to demonstrate understanding, candidates need to connect the activities of the ceremony with the belief in marriage as a promise for life, life-long companionship, the appropriate environment for sexual relationships and for the upbringing of children. Responses might also refer to how marriage might be conducted throughout life and the way in which Jewish beliefs might affect it, for example by the importance of a sound marital relationship to provide a secure family life for children to enable them to be brought up in the faith.</p>	6	
(e)	<p><b>‘Contraception within marriage is wrong.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b></p>	12	

Question	Answer	Mark	Guidance
	<p><b>You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 level 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) means that contraception is not encouraged in Judaism. It is seen as interfering with G-d's plan. Contraception is allowed within marriage 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. Barrier methods therefore are not to be used.</p> <p>Some people see no problem with contraception in marriage at all. In fact it can be considered to be a wise and responsible thing to do to ensure that a family does not grow too large. Large numbers of children present special difficulties in the modern economic situation. They are more suited to rural subsistence economies.</p> <p>Some people would view contraception within marriage as meddling with the natural result of a sexual relationship, and also with a key aspect of the marital relationship. Children are a blessing and should not be rejected. New life should be allowed and not prevented. Contraception radically alters the relationship of the couple in the marriage. Children become a choice – and maybe later on thought of as a bad choice and not as a gift. This can have a bad effect on how children are valued.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
6 (a)	<p><b>State the meaning of the term 'divorce'.</b></p> <ul style="list-style-type: none"> <li>• Dissolution of a marriage</li> <li>• Ending of a marriage</li> <li>• Legal break up of a marriage</li> </ul> <p>1 mark for a correct response.</p>	1	

Question	Answer	Mark	Guidance
(b)	<p><b>Give two examples of things which are said or done during a Sikh marriage ceremony.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Couple walk clockwise around the Guru Granth Sahib Ji 4 times</li> <li>• Singing of the lavan hymn</li> <li>• Wearing of red by the bride</li> <li>• The wrapping of the couples hands in a scarf</li> <li>• Making of promises</li> </ul> <p>1 mark for each response.</p>	2	
(c)	<p><b>Describe one Sikh response to civil partnerships.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The emphasis in Sikhism is on following the strong encouragement from the Gurus to marry and create a family this is impossible in a civil / same sex relationship</li> <li>• Marriage is always referred in Sikh texts as heterosexual therefore same sex relationships are wrong</li> <li>• Homosexuality is considered a form of lust to be discouraged.</li> <li>• However in the West, Sikh views are changing and young Sikhs may take a more liberal view of relationships between same sex couples.</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
(d)	<p><b>Explain how Sikh beliefs are shown in marriage.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p>	6	

Question	Answer	Mark	Guidance
	<p>Candidates might concentrate on the actual marriage ceremony and might refer to the vows, the promise to commit for life and the structure and content of the ceremony – walking clockwise around the Guru Granth Sahib Ji four times, in time with the lavan hymn devised by Guru Ram Das Ji. If they do this, to demonstrate understanding, candidates need to connect the activities of the ceremony with the belief in marriage as a union of the souls of the couple for life, life-long companionship, the appropriate environment for sexual relationships, for the upbringing of children and for the union of families. Responses might also refer to how marriage might be conducted throughout life and the way in which Sikh beliefs might affect it. For example for Sikhs, marriage not only underpins the life of the nuclear family but is crucial as part of the fabric of extended family life uniting the couple and their families.</p>		
(e)	<p><b>‘Contraception within marriage is wrong.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Sikhism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.  Candidates might consider some of the following:</p> <p>In Sikhism there is no specific teaching in the scriptures or on the Rahit Maryada about contraception. Married couples are encouraged to have children but 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. This is a very pragmatic approach to the issue.</p> <p>Some people see no problem with contraception in marriage at all. In fact it can be considered to be a wise and responsible thing to do to ensure that a family does not grow too large. Large numbers of children present special difficulties in the modern economic situation. They are more suited to rural subsistence economies.</p> <p>Some people would view contraception within marriage as meddling with the natural result</p>	12	


Question	Answer	Mark	Guidance
	<p>of a sexual relationship, and also with a key aspect of the marital relationship. Children are a blessing and should not be rejected. New life should be allowed and not prevented.</p> <p>Contraception radically alters the relationship of the couple in the marriage. Children become a choice – and maybe later on thought of as a bad choice and not as a gift. This can have a bad effect on how children are valued.</p> <p>Contraception might be seen as adharmic – unrighteous or against universal law.</p> <p>Contraception also impedes the karma the unborn child if the contraception involves the destruction of an embryo.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

## SECTION B

7	(a)	<p><b>What is the purpose of fertility treatment?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To help a woman to have a baby</li> <li>• Assist in conception</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>State two reasons why a Buddhist might choose to have an abortion.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buddhists will choose the compassionate course of action to avoid suffering</li> <li>• Abortion may be acceptable provided the intention of the abortionist is good</li> <li>• To save the life of the mother</li> <li>• To prevent a child being born with severe handicaps</li> <li>• They have been raped</li> <li>• They are too young</li> <li>• Accidental pregnancy</li> <li>• Economic reasons</li> <li>• Other cultural reasons</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>Describe how some Buddhists might respond to the idea of cloning humans.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong as it prevent rebirths</li> <li>• The creation of identical individuals is unnatural</li> <li>• Clones may be flawed in some way which could lead to unnecessary suffering</li> </ul> <p>Ahimsa</p>	3	




		<ul style="list-style-type: none"> <li>• 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</li> <li>• The cyclical nature of existence will be disrupted by the creation of clones</li> <li>• God gave us the ability to do it, so we should</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>		
	(d)	<p><b>Explain the attitudes of some Buddhists towards euthanasia.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For many Buddhists, euthanasia goes against the principle of ahimsa and the first precept. It means that harm has to be done to a person which is fundamentally wrong. Helping a person to end their life will also put the helper in a bad mental state. However it might be argued by some Buddhists that it could be compassionate to help a person to die as it would help that person on to a better rebirth. The pros and cons would have to be weighed up to see the best path to follow.</p> <p>Candidates might distinguish further between attitudes towards active and passive euthanasia. Passive euthanasia in particular might seem the compassionate thing to do. Withdrawing unnecessary treatment for example, although not intended as a way to end life, may have that consequence and be of benefit to the person who is dying.</p> <p>Euthanasia might impede Kamma.</p>	6	
	(e)	<p><b>'Humans are right to use animals in medical research.'</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Buddhism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p>	12	

		<p>Candidates might consider some of the following:</p> <p>The issue here is whether humans have rights over animals which enable them to use them in research which could benefit humans.</p> <p>Buddhist teaching about non-harming (ahimsa) and the first precept forbids this kind of treatment.</p> <p>However, 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. Humans have misused their rights</p> <p>Some people just think that people are more important than animals and therefore it is a human's right to do with them as they wish.</p> <p>Animals may benefit in the long run, from the research themselves. They can't do it so humans clearly have the right to do this for them</p> <p>By exercising rights, a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way. So humans have the right provided the greater good is pursued.</p> <p>You have been every form of life before therefore compassion for all living things is required.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
8	(a)	<p><b>What is the purpose of fertility treatment?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To help a woman to have a baby</li> <li>• Assist in conception</li> </ul>	1	


		1 mark for response.		
	(b)	<p><b>State two reasons why a Christian might choose to have an abortion.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To save the life of the mother</li> <li>• To prevent a child being born with severe handicaps</li> <li>• They have been raped</li> <li>• They are too young</li> <li>• Accidental pregnancy</li> <li>• Economic reasons</li> <li>• Cultural reasons</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>Describe how some Christians might respond to the idea of cloning of humans.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Creating a new individual is (wrongly) taking on the role of God</li> <li>• Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong</li> <li>• The creation of identical individuals is unnatural</li> <li>• Clones may be flawed in some way which could lead to unnecessary suffering</li> <li>• 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</li> <li>• God gave us the ability to do it so we should</li> <li>• Cloning raises issues about whether the clone has a soul.</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
	(d)	<p><b>Explain the attitudes of some Christians towards euthanasia.</b></p> <p>Examiners should mark according to AO1 descriptors.</p>	6	

		<p>Candidates might consider some of the following:</p> <p>Most Christians tend to oppose euthanasia because it involves taking life which is murder. This is forbidden in the 10 commandments and it goes against Jesus teaching and the idea of the sanctity of life.</p> <p>Christians would seek to support the person to the end of their life rather than assist a suicide and as a result they might support the Hospice movement. In the view of some Christians, suffering may have a purpose and ending a life to avoid suffering could be against the will of God for that person. The view that active euthanasia could be a loving and compassionate act is held by a few Christians but it is illegal in Britain.</p> <p>Candidates might distinguish further between attitudes towards active and passive euthanasia. Passive euthanasia in particular might seem the compassionate thing to do. Withdrawing unnecessary treatment for example, although not intended as a way to end life, may have that consequence and be of benefit to the person who is dying. Euthanasia may not be planned but because of other treatment, life may be ended sooner than would naturally happen. This is 'double effect' which is morally acceptable to some Christians.</p>		
	(e)	<p><b>'Humans are right to use animals in medical research.'</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Christianity in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether humans have rights over animals which enable them to use them in research which could benefit humans.</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</p>	12	

		<p>stewardship and dominion over the animal kingdom.</p> <p>However, 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. Humans have misused their rights</p> <p>Some people think that people are more important than animals and therefore it is a humans right to do with them as they wish.</p> <p>Animals may benefit in the long run, from the research themselves. They can't do it so humans clearly have the right to do this for them</p> <p>By exercising rights, a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way. So humans have the right provided the greater good is pursued.</p> <p>Animals are less important as they do not have souls</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
9	(a)	<p><b>What is the purpose of fertility treatment?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To help a woman to have a baby</li> <li>• Assist in conception</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>State two reasons why a Hindu might choose to have an abortion.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To save the life of the mother</li> <li>• To prevent a child being born with severe handicaps</li> </ul>	2	


		<ul style="list-style-type: none"> <li>• They have been raped</li> <li>• They are too young</li> <li>• Accidental pregnancy</li> <li>• Economic reasons</li> <li>• Cultural reasons</li> </ul> <p>1 mark for each response.</p>		
	(c)	<p><b>Describe how some Hindus might respond to the idea of cloning of humans.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong</li> <li>• The creation of identical individuals is unnatural, interfering with karma</li> <li>• Clones may be flawed in some way which could lead to unnecessary suffering</li> <li>• 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</li> <li>• The cyclical nature of existence and reincarnation will be disrupted by the creation of clones</li> <li>• God gave us the ability to do it so we should</li> <li>• Ahimsa means that no hurt should be done in the process of cloning</li> <li>• Questions about the atman- whether the clone possess this?</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
	(d)	<p><b>Explain the attitudes of some Hindus towards euthanasia.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For Hindus euthanasia goes against the principle of ahimsa as it causes harm to the person who is ill and also to the person who helps to hasten death Suffering is meant to be endured and the sufferer should be supported to prevent bad</p>	6	

		<p>karma which has caused the suffering being carried into the next life. However in the view of some Hindus, it could be to help a person near death, to die as it would help that person on to a better rebirth.</p> <p>Candidates might distinguish further between attitudes towards active and passive euthanasia. Passive euthanasia in particular might seem the compassionate thing to do. Withdrawing unnecessary treatment for example, although not intended as a way to end life, may have that consequence and be of benefit to the person who is dying.</p> <p>Euthanasia might impede Karma.</p>		
	(e)	<p><b>‘Humans are right to use animals in medical research.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether humans have rights over animals which enable them to use them in research which could benefit humans.</p> <p>Hindu teaching about non-harming (ahimsa) requires that any use of animals must be responsible and controlled.  Animals have ‘atman’ and are part of the cycle of samsara.</p> <p>However, 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. Humans have misused their rights.</p> <p>Some people just think that people are more important than animals and therefore it is a humans right to do with them as they wish.</p>	12	

		<p>Animals may benefit in the long run, from the research themselves. They can't do it so humans clearly have the right to do this for them.</p> <p>By exercising rights, a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way. So humans have the right provided the greater good is pursued.</p> <p>You have been every form of life before therefore compassion for all living things is required.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
10	(a)	<p><b>What is the purpose of fertility treatment?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To help a woman to have a baby</li> <li>• Assist in conception</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>State two reasons why a Muslim might choose to have an abortion.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To save the life of the mother</li> <li>• To prevent a child being born with severe handicaps</li> <li>• They have been raped</li> <li>• They are too young</li> <li>• Accidental pregnancy</li> <li>• Economic reasons</li> <li>• Cultural reasons</li> </ul> <p>1 mark for each response.</p>	2	




	(c)	<p><b>Describe how some Muslims might respond to the idea of cloning of humans.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Creating a new individual is (wrongly) taking on the role of Allah</li> <li>• Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong</li> <li>• The creation of identical individuals is unnatural</li> <li>• Clones may be flawed in some way which could lead to unnecessary suffering</li> <li>• 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</li> <li>• God gave us the ability to do it so we should</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
	(d)	<p><b>Explain the attitudes of some Muslims towards euthanasia.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For many Muslims, only Allah has the right to decide when a person dies so any interference to assist someone to die is wrong. Anyone who helps a person to die is considered to have committed murder and will be punished. Suffering may have a purpose which is not understood by the human mind and ending it could be against the divine plan. Ending the suffering by killing the person would be acting against Allah.</p> <p>Candidates might distinguish further between attitudes towards active and passive euthanasia. Passive euthanasia in particular might seem the compassionate thing to do for some Muslims in some situations. Withdrawing unnecessary treatment for example, although not intended as a way to end life, may have that consequence and be of benefit to the person who is dying.</p>	6	

	(e)	<p><b>‘Humans are right to use animals in medical research.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Islam in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether humans have rights over animals which enable them to use them in research which could benefit humans.</p> <p>Muslim teaching includes a bill of rights for animals (13<sup>th</sup> 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>However, 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. Humans have misused their rights.</p> <p>Some people just think that people are more important than animals and therefore it is a humans right to do with them as they wish.</p> <p>Animals may benefit in the long run, from the research themselves; They can’t do it so humans clearly have the right to do this for them.</p> <p>By exercising rights, a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way. So humans have the right provided the greater good is pursued.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	


11	(a)	<p><b>What is the purpose of fertility treatment?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To help a woman to have a baby</li> <li>• Assist in conception</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>State two reasons why a Jew might choose to have an abortion.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• to save the life of the mother</li> <li>• to prevent a child being born with severe handicaps</li> <li>• They have been raped</li> <li>• They are too young</li> <li>• Accidental pregnancy</li> <li>• Economic reasons</li> <li>• Cultural reasons</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>Describe how some Jews might respond to the idea of cloning of humans.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Creating a new individual is (wrongly) taking on the role of G-d</li> <li>• Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong</li> <li>• The creation of identical individuals is unnatural</li> <li>• Clones may be flawed in some way which could lead to unnecessary suffering</li> <li>• 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</li> </ul> <p>Marks should be awarded for any combination of statements, development and</p>	3	

		exemplification.		
	(d)	<p><b>Explain the attitudes of some Jews towards euthanasia.</b></p> <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 which is condemned in the Torah. Jews would rather seek to support the person to the end of their life rather than assist what is effectively a suicide. For many Jews, suffering is considered to have a purpose and ending it could be against the divine plan for the person who is ill. Reference may be made to the teachings about suffering which can be derived from the book of Job. Candidates might distinguish further between attitudes towards active and passive euthanasia. Passive euthanasia in particular might seem the compassionate thing to do. Withdrawing unnecessary treatment for example, although not intended as a way to end life, may have that consequence and be of benefit to the person who is dying.</p>	6	
	(e)	<p><b>‘Humans are right to use animals in medical research.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The issue here is whether humans have rights over animals which enable them to use them in research which could benefit humans.</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.</p>	12	

		<p>However, 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. Humans have misused their rights.</p> <p>Some people just think that people are more important than animals and therefore it is a humans right to do with them as they wish.</p> <p>Animals may benefit in the long run, from the research themselves. They can't do it so humans clearly have the right to do this for them.</p> <p>By exercising rights, a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way. So humans have the right provided the greater good is pursued.</p> <p>Genesis account gives mankind dominion over animals.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
12	(a)	<p><b>What is the purpose of fertility treatment?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To help a woman to have a baby</li> <li>• Assist in conception</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p><b>State two reasons why a Sikh might choose to have an abortion.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To save the life of the mother</li> <li>• To prevent a child being born with severe handicaps</li> <li>• They are too young</li> </ul>	2	

		<ul style="list-style-type: none"> <li>• They have been raped</li> <li>• Accidental pregnancy</li> <li>• Economic reasons</li> <li>• Cultural reasons</li> </ul> <p>1 mark for each response.</p>		
	(c)	<p><b>Describe how some Sikhs might respond to the idea of cloning of humans.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Creating a new individual is (wrongly) taking on the role of Waheguru</li> <li>• Cloning involves the production and destruction of embryos, which is killing human life and is therefore wrong</li> <li>• The creation of identical individuals is unnatural</li> <li>• Clones may be flawed in some way which could lead to unnecessary suffering</li> <li>• 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</li> <li>• God gave us the ability to do it so we should</li> <li>• Questions about the atman- whether the clone possess this?</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
	(d)	<p><b>Explain the attitudes of some Sikhs towards euthanasia.</b></p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For Sikhs euthanasia is wrong because only Waheguru has the right to take life. Euthanasia is taking a life and it is murder.</p> <p>Sikhs would rather seek to support the person to the end of their life rather than assist what is effectively a suicide. Many Sikhs believe that suffering may have a purpose and ending it could be against the divine plan for the person who is ill. The teaching about sewa encourages Sikhs to be compassionate and provide the best care for the suffering</p>	6	

		<p>person but this does not include killing them, even if they desire it.</p> <p>Candidates might distinguish further between attitudes towards active and passive euthanasia. Passive euthanasia in particular might seem the compassionate thing to do. Withdrawing unnecessary treatment for example, although not intended as a way to end life, may have that consequence and be of benefit to the person who is dying.</p> <p>Euthanasia might impede Karma.</p>		
	(e)	<p><b>‘Humans are right to use animals in medical research.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Sikhism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.  Candidates might consider some of the following:</p> <p>The issue here is whether humans have rights over animals which enable them to use them in research which could benefit humans.</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. So humans’ rights over the animals are controlled and limited.</p> <p>However, 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. Humans have misused their rights.</p> <p>Some people just think that people are more important than animals and therefore it is a humans right to do with them as they wish.</p> <p>Animals may benefit in the long run, from the research themselves. They can’t do it so</p>	12	


		<p>humans clearly have the right to do this for them.</p> <p>By exercising rights, a greater good – the greater reduction in suffering can be achieved by using animals in research in a responsible and painless way. So humans have the right provided the greater good is pursued.</p> <p>Interfering with animals means that one is potentially interfering with karma. Also the Immanence of Waheguru means that animals are not without divine value.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	



## SECTION C


13	(a)	<p><b>State the meaning of the term ‘poverty’.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Not having enough money to cover basic needs</li> <li>• Living on less than \$1 a day</li> </ul> <p>1 mark for a response.</p>	1	
	(b)	<p><b>Give two Buddhist teachings about caring for others.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Buddha taught that wealth should be used in ways that help others</li> <li>• Buddhists are encouraged to show compassion (The Hungry Tigress)</li> <li>• Alms are given to bhikkhus</li> </ul> <p>1 Mark for each response.</p>	2	
	(c)	<p><b>Describe one Buddhist attitude towards wealth.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Neither excessive wealth or poverty are helpful in relieving dukkha</li> <li>• The middle way is recommended by the Buddha</li> <li>• If you have wealth, should be used to the benefit of others</li> <li>• Failure to use it for the benefit of others this will lead to bad kamma which could lead to an unfavourable rebirth</li> <li>• Wealth should be achieved through right livelihood</li> <li>• Wealth can lead to tanha or attachment</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

(d)	<p><b>Explain why it is important for Buddhists to have a moral occupation.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For Buddhists, the morality of an occupation may be judged according to the concept of Right Livelihood. Hence any employment must enable Buddhists be sure that their livelihood meets the requirement. This area of the eightfold path which Buddhists should aim to perfect. It also important that any employment is will be one which is compatible with Buddhist teachings and beliefs such as the five precepts. Buddhists would seek to take up occupations which promote happiness and relieve suffering such as a doctor or nurse. On the other hand occupations which go against the five precepts should be avoided. For example being a butcher breaks the precept of non harming. Similarly, careers in pornography would be against the third precept as it would encourage sexual misconduct. These could be termed immoral. Careers which help others and which do no harm are clearly moral occupations and it is important for Buddhists to pursue those.</p>	6	
(e)	<p><b>'Buddhists should not gamble with their money.'</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Buddhism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Gambling means that you risk some or all of your money, in the hope of getting more without effort. Often it relies on a game of chance or very unpredictable events for the money to be won or lost. Attitudes to gambling depend on attitudes towards the use of money and wealth and greed.</p> <p>Buddhists do not approve of gambling because it causes craving. In fact it is based on a greedy desire for wealth without effort. This craving is bound to lead to dukkah – suffering. This is precisely what Buddhists try to reduce by following the Eightfold Path. Gambling particularly contradicts the idea of the idea of 'right livelihood' expressed in the 'Eightfold</p>	12	

		<p>Path. By gambling a Buddhist would be doing something which is in opposition to their fundamental beliefs.</p> <p>Gambling could mean the loss of the original money. This means you have wasted your wealth and this may have major consequences for your family. Even if the amount is small it is wrong for money to be squandered in this way as it is meant to be used wisely. Gambling is just like wasting money on irrelevant objects or activities which is discouraged in Buddhism.</p> <p>By gambling you are also supporting people who are engaged in livelihoods which are not good by Buddhist standards. Gambling is associated with dishonest and immoral activities. Gambling and immorality go together.</p> <p>Gambling can become an addiction and even if you can handle it, others might not be able to and you should avoid it for their sake. It is not a good example to others who may be weaker.</p> <p>Other people take the view that gambling for small amounts can be fun and it is often a very good way of raising money. For example, a raffle or the tombola at the village fete. There is no harm in this sort of gambling. It can even help to raise money for a religious organisation, so it can't be completely bad. Is it really any different to other ways of spending money which don't have a very worthwhile outcome? Moderation in all things is the best approach and this applies to gambling as well. Anyway, it is up to the individual what they do with their money and if they want to risk it by gambling, that is their affair.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
14	(a)	<p><b>State the meaning of the term 'poverty'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Not having enough money to cover basic needs</li> <li>• Living on less than \$1 a day</li> </ul> <p>1 mark for a response.</p>	1	Do not credit the response: 'people who are poor'

(b)	<p><b>Give two Christian teachings about caring for others.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Golden rule</li> <li>• Love your neighbour</li> <li>• Agape</li> <li>• Jesus example in healing the sick and helping the poor</li> <li>• The parable of the sheep and the goats</li> <li>• Care for the alien in your midst</li> </ul> <p>1 mark for each response.</p>	2	
(c)	<p><b>Describe one Christian attitude towards wealth.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Wealth is given by God</li> <li>• It is to be used wisely and in the service of others</li> <li>• This is shown in the teaching of Jesus in his parables such as the parable of the talents (pounds)</li> <li>• Wealth which is not shared can become an impediment to entering the Kingdom of God (Rich Young Ruler)</li> <li>• Regular giving / tithing</li> <li>• The love of money is the root of all evil</li> <li>• It's OK to be rich – it is what you do with it that matters</li> <li>• Jesus had rich friends</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	


(d)	<p><b>Explain why it is important for Christians to have a moral occupation.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christians want to show through the way they live that they follow the teaching of Jesus and so their choice of occupation has to be judged according to the 'law of love' (agape) and the desire of Christians to do good towards others. Whilst good works alone may not enable a believer to achieve salvation, to be true to their faith, Christians should behave morally and that includes in their choice of occupation. Occupations should benefit society and fulfil the second commandment to love one's neighbour</p> <p>Some occupations involve harming others or are intrinsically sinful because they are against for example the Ten Commandments or break the law of love. Christians should avoid these. Christians should also avoid any occupations which might cause weaker brethren to stray from the faith so running a pub could be considered by some Christians as immoral because it encourages drinking which can lead to alcoholism and a violent life style. Other occupations lead to a waste of resources (failure of stewardship) and some to sexual immorality. Occupations which are constructive (edifying) and beneficial are well regarded and considered to be moral and would be acceptable to Christians. It is important that Christians pursue such occupations.</p>	6	
(e)	<p><b>'Christians should not gamble with their money.'</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Christianity in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Gambling means that you risk some or all of your money, in the hope of getting more without effort. Often it relies on a game of chance or very unpredictable events for the money to be won or lost. Attitudes to gambling depend on attitudes towards the use of money and wealth and greed.</p>	12	

		<p>Many Christians are opposed to gambling because money and wealth is a gift which is to be used wisely and not risked in a game of chance. The parable of the talents / pounds implies that Jesus' followers should use their money wisely to increase their wealth. This idea along with the general principles of Christianity and especially of agape, oppose the notion of gaining wealth by chance. It encourages the desire to covet and even worship money. However, many Christians believe that gambling a small amount is not wrong and can be a leisure pursuit like any other. Some churches even hold raffles or run a tombola stall to raise money for the church. Few Christians feel that gambling the possible interest on their money is wrong when they buy Premium Bonds.</p> <p>However for many Christians gambling is wrong because by getting involved in that industry you are also supporting people who are engaged in livelihoods which are not good by Christian standards. Gambling is associated with dishonest and immoral activities. Gambling and immorality go together.</p> <p>Many Christians also take the view expressed by St Paul that they have duty towards weaker brethren (Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak. 1 Corinthians 8 v 9). Gambling can become an addiction and even if you can handle it, others might not be able to and you should avoid it for their sake. It is not a good example to others who may be weaker.</p> <p>Other people take the view that gambling for small amounts can be fun and it is often a very good way of raising money. For example, a raffle or the tombola at the village fete. There is no harm in this sort of gambling. If it can even help to raise money for religious organisations it can't be completely bad. Gambling supports many sports.</p> <p>Is it really any different to other ways of spending money which don't have a very worthwhile outcome? Moderation in all things is the best approach and this applies to gambling as well. Anyway, it is up to the individual what they do with their money and if they want to risk it by gambling, that is their affair.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	


15	(a)	<p><b>State the meaning of the term ‘poverty’.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Not having enough money to cover basic needs</li> <li>• Living on less than \$1 a day</li> </ul> <p>1 mark for a response.</p>	1	
	(b)	<p><b>Give two Hindu teachings about caring for others.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Giving to the poor / caring for the poor is a part of a person’s dharma</li> <li>• Ghandi taught that as all people have an atman within them, then all people should be treated with respect</li> <li>• The principle of dana – giving - which should be central as it helps to remove bad karma</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>Describe one Hindu attitude towards wealth.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Wealth, if it is acquired morally (artha) is fine</li> <li>• If wealth is gained dishonestly it will lead to bad karma, especially if it is the result of exploitation of the poor</li> <li>• Wealth brings great responsibilities toward assisting those less fortunate</li> <li>• It is acceptable to acquire wealth according to your dharma</li> <li>• Aquisition of wealth is an obligation of the householder ashrama.</li> <li>• Money is described as black, white and spotted money</li> <li>• Wealth should not be a focus of life. Detachment - maya – should be pursued instead</li> </ul>	3	

		Marks should be awarded for a statement supported by any combination of development and exemplification.		
	(d)	<p><b>Explain why it is important for Hindus to have a moral occupation.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For Hindus, it is important that an occupation follows the guiding principle of ahimsa. The extent to which it avoids harm and encourages good will show whether it is moral or immoral. Hence, occupations which cause harm or encourage wrong doing are seen as immoral. Running a casino could be considered wrong as it encourages gambling which is encouraging people to risk what they have in the hope of getting more without effort. Occupations which involve cruelty to (some) animals would also be considered immoral. Occupations should be consistent with the acquisition of good Karma – making them moral. Careers which help others and which do no harm are therefore clearly moral occupations. It is important that Hindus pursue such occupations.</p>	6	
	(e)	<p><b>'Hindus should not gamble with their money.'</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.  Candidates might consider some of the following:</p> <p>Gambling means that you risk some or all of your money, in the hope of getting more without effort. Often it relies on a game of chance or very unpredictable events for the money to be won or lost. Attitudes to gambling depend on attitudes towards the use of money and wealth and greed.</p> <p>Many Hindus believe the gambling is wrong because it means that money is wasted. Wealth should be used wisely and should help to build up good karma . This is not achieved through gambling. Gambling has bad consequences, which lead to bad karma. Some Hindus might view gambling as going against the principle of Artha, which states</p>	12	




		<p>that money should be gained by lawful and moral means. Gambling is basically immoral so is bound to lead to bad karma for all involved. Gambling is associated with dishonest and immoral activities. Gambling and immorality go together.</p> <p>Other people take the view that gambling for small amounts can be fun and it is often a very good way of raising money. For example, a raffle or the tombola at the village fete. There is no harm in this sort of gambling. It can even help to raise money for a religious organisation, so it can't be completely bad. Is it really any different to other ways of spending money which don't have a very worthwhile outcome? Moderation in all things is the best approach and this applies to gambling as well. Anyway, it is up to the individual what they do with their money and if they want to risk it by gambling, that is their affair.</p>		
		Spelling, punctuation and grammar (SpaG) are assessed using the separate marking grid.	SpaG 3	
16	(a)	<p><b>State the meaning of the term 'poverty'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Not having enough money to cover basic needs</li> <li>• Living on less than \$1 a day</li> </ul> <p>1 mark for a response.</p>	1	
	(b)	<p><b>Give two Muslim teachings about caring for others.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Muslims are required to care for others as shown in the life of the Prophet when he reached al-Madinah</li> <li>• Islam is opposed to hoarding money – it should be circulated in the community to enable all to be cared for</li> <li>• Everything comes from Allah and should benefit everyone</li> <li>• Zakah is one of the five pillars and shows care for others</li> </ul> <p>1 Mark for each response.</p>	2	

(c)	<p><b>Describe one Muslim attitude towards wealth.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Everything, including wealth comes from Allah</li> <li>• Allah’s gifts are intended to benefit everyone so wealth must be used for the good of others and should not be hoarded.</li> <li>• Wealth needs to be purified by Zakah, which is a duty -one of the five pillars.</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
(d)	<p><b>Explain why it is important for Muslims to have a moral occupation.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For Muslims, it is important that an occupation fulfils the expectations of the Quran, is compatible with the example of Muhammad and shows obedience to Allah. This makes an occupation moral and acceptable to Muslims.</p> <p>The Qur’an is clear about some occupations being immoral. Money lending is immoral and anything involving gambling or alcohol is immoral. Making money from the sex trade is also immoral and is put on the same level as fraud or burglary.</p> <p>Occupations which are constructive (edifying) and beneficial to the Ummah are well regarded and considered to be moral. It is important that Muslims pursue such occupations.</p>	6	
(e)	<p><b>‘Muslims should not gamble with their money.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Islam in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p>	12	

		<p>Candidates might consider some of the following:</p> <p>Gambling is very specifically forbidden in Islam.</p> <p>Gambling means that you risk some or all of your money, in the hope of getting more without effort. Often it relies on a game of chance or very unpredictable events for the money to be won or lost. Attitudes to gambling depend on attitudes towards the use of money and wealth and greed.</p> <p>The Muslim attitude towards gambling is that it is prohibited, harmful and destructive to society. Gambling is addictive by nature, a practice that often takes money from the poor in the hope that they may "win" something without having to work for it. Gambling is mentioned in the Qur'an alongside drinking alcohol as an abomination, a sin, and a grave harm to mankind.</p> <p>"O you who believe! Intoxicants and gambling, sacrificing to stones, and (divination by) arrows, are an abomination- of Satan's handwork: eschew such (abomination), that you may prosper." (Quran 5:90)</p> <p>Furthermore if a Muslim did gamble they would be supporting people who are engaged in livelihoods which are not good by Muslim standards. Gambling is associated with dishonest and immoral activities. Gambling and immorality go together.</p> <p>Other people take the view that gambling for small amounts can be fun and it is often a very good way of raising money. For example, a raffle or the tombola at the village fete. There is no harm in this sort of gambling. It can even help to raise money for a religious organisation, so it can't be completely bad. Is it really any different to other ways of spending money which don't have a very worthwhile outcome? Moderation in all things is the best approach and this applies to gambling as well. Anyway, it is up to the individual what they do with their money and if they want to risk it by gambling, that is their affair.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	

17	(a)	<p><b>State the meaning of the term ‘poverty’.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Not having enough money to cover basic needs</li> <li>• Living on less than \$1 a day</li> </ul> <p>1 mark for a response.</p>	1	
	(b)	<p><b>Give two Jewish teachings about caring for others.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Jews should give regularly – one tenth of their money (tzedaka) to care for others</li> <li>• Help for others should help them to support themselves</li> <li>• Excess wealth should be shared, showing care for others</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p><b>Describe one Jewish attitude towards wealth.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Wealth comes from G-d and brings responsibility</li> <li>• This is seen in the requirement for wealthy Jews to give tzedaka – one tenth of their income to the poor</li> <li>• Wealth may be a sign of G-d’s approval but it must be used for the benefit of others</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
	(d)	<p><b>Explain why it is important for Jews to have a moral occupation.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p>	6	


		<p>For Jews, it is important that an occupation fulfils the expectations of the Torah law and their desire to do good towards others. Some occupations involve harming others or are intrinsically sinful because they are against, for example, the Ten Commandments. Occupations which either break the commandments or encourage others to do the same would be considered immoral.</p> <p>Jews should not engage in work which harms others either physically or by exploiting them personally or financially. Jobs associated with gambling, drugs and prostitution are considered harmful and wrong.</p> <p>Occupations which are constructive (edifying) and beneficial to the Jewish community and the wider community are well regarded and considered to be moral. It is important that Jews pursue such occupations.</p>		
	(e)	<p><b>‘Jews should not gamble with their money.’</b></p> <p><b>Discuss this statement.</b>  <b>You should include different, supported points of view and a personal viewpoint.</b>  <b>You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Gambling means that you risk some or all of your money, in the hope of getting more without effort. Often it relies on a game of chance or very unpredictable events for the money to be won or lost. Attitudes to gambling depend on attitudes towards the use of money and wealth and greed.</p> <p>There are different views about gambling in Judaism. In the Talmud, the rabbis take a dim view about gambling. It is a risky enterprise financially, and addictive. It is not a responsible way for money to be used. Some take the view that that the winner is really a loser in moral terms because the person who loses gives up their money reluctantly. It is being taken from them and they get nothing tangible in return. It is a bit like stealing.</p> <p>Gambling, whether betting on horses, roulette or cards, also only gives the illusion of contributing to the local economy. In the end, though, it contributes nothing of value that endures. Judaism teaches the importance of each person trying to earn a livelihood by contributing something useful to the world. Taking other people's money through gambling</p>	12	

		<p>contributes nothing, and is dishonest. Many Jewish thinkers have seen gambling as a frivolous pursuit because it could easily lead to impoverishment and destroy family life. According to the Halachah a consistent gambler is disqualified to acting as witnesses in a Jewish court of Law.</p> <p>However throughout history some forms of gambling have been accepted in Judaism. It is not specifically condemned in the Torah and some see the use of the umin and thummim stones or the practice of ‘casting lots’ as support for this view. Some rabbis therefore allow occasional gambling, mainly during festivals like Purim, Chanukah.</p> <p>Other people take the view that gambling for small amounts can be fun and it is often a very good way of raising money. For example, a raffle or the tombola at the village fete. There is no harm in this sort of gambling. It can even help to raise money for a religious organisation, so it can’t be completely bad. Is it really any different to other ways of spending money which don’t have a very worthwhile outcome? Moderation in all things is the best approach and this applies to gambling as well. Anyway, it is up to the individual what they do with their money and if they want to risk it by gambling, that is their affair.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
18	(a)	<p><b>State the meaning of the term ‘poverty’.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Not having enough money to cover basic needs</li> <li>• Living on less than \$1 a day</li> </ul> <p>1 mark for a response.</p>	1	
	(b)	<p><b>Give two Sikh teachings about caring for others.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Vand chhakna means that Sikhs should share wealth and good with others</li> <li>• Helping others without seeking reward generates good karma helping a Sikh to achieve mukti – release</li> </ul>	2	

		<ul style="list-style-type: none"> <li>• The principle of daswasdh – giving a tenth of income to charitable causes</li> <li>• The practice of sewa – offering service also shows care for others</li> </ul> <p>1 mark for each response.</p>		
	(c)	<p><b>Describe one Sikh attitude towards wealth.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Wealth comes from Waheguru</li> <li>• Wealth brings responsibilities</li> <li>• Sikhs should live by the principle of vand chhakna which means that wealth must be shared with those less fortunate</li> <li>• Wealth enables Sikhs to practice sewa</li> <li>• The pursuit of wealth alone is unhealthy. Sikhs need to show detachment – maya,</li> <li>• Kirat karna – a living should be earned by honest work</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
	(d)	<p><b>Explain why it is important for Sikhs to have a moral occupation.</b></p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For Sikhs, it is important that an occupation accords with the principle of Krit Karma (earning one's living righteously), which makes an occupation moral. Sikhs will live by honest means so any dishonest trade is forbidden and is immoral.</p> <p>Any occupation which causes harm must be avoided. Sikhs must avoid being lured by easy money as this would contradict the principle of hard work. Occupations which are harmful to others should be avoided.</p> <p>Occupations which are constructive (edifying) and beneficial to the Sikh community and the wider community are well regarded and considered to be moral. It is important that Sikhs pursue such occupations.</p>	6	

(e)	<p><b>'Sikhs should not gamble with their money.'</b></p> <p><b>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</b></p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>Gambling means that you risk some or all of your money, in the hope of getting more without effort. Often it relies on a game of chance or very unpredictable events for the money to be won or lost. Attitudes to gambling depend on attitudes towards the use of money and wealth and greed.</p> <p>Sikhs believe that one should earn a living in an honest way (Kirat Karna). For most Sikhs this means that trying to gain wealth without effort is to be avoided. Gambling could mean the loss of the original money. This means you have wasted your wealth and this may have major consequences for your family. Even if the amount is small it is wrong for money to be squandered in this way as it is meant to be used wisely. Gambling is just like wasting money on irrelevant objects or activities which is discouraged in Sikhism. Gambling and the greed which drives it go completely against the principle of sewa (service to the community) in Sikhism.</p> <p>By gambling you are also supporting people who are engaged in livelihoods which are not good by Sikh standards. Gambling is associated with dishonest and immoral activities. Gambling and immorality go together.</p> <p>Gambling can become an addiction and even if you can handle it, others might not be able to and you should avoid it for their sake. It is not a good example to others who may be weaker.</p> <p>Other people take the view that gambling for small amounts can be fun and it is often a very good way of raising money. For example, a raffle or the tombola at the village fete. There is no harm in this sort of gambling. It can even help to raise money for a religious organisation, so it can't be completely bad. Is it really any different to other ways of spending money which don't have a very worthwhile outcome? Moderation in all things is the best approach and this applies to gambling as well. Anyway, it is up to the individual what they do with their money and if they want to risk it by gambling, that is their affair</p>	12	
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	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid.	SPaG 3	
	<b>Total:</b>	<b>51</b>	

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