

# **Religious Studies B**

General Certificate of Secondary Education **B603**

**Ethics 1, (Relationships, Medical Ethics, Poverty and Wealth)**

## **Mark Scheme for June 2010**

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## INSTRUCTIONS TO EXAMINERS

### General points

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

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

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

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

### Specific points

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good  
AO2 Weak, Limited, Competent, Good

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

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

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

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

**Written communication**

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

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

The following points should be remembered:

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

## AO1 part (d) question

Level 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1–2	<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>
Level 2 3–4	<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>
Level 3 5–6	<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 and 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>

## AO2 part (e) question

Level 0 0	<b>No evidence submitted or response does not address the question.</b>
Level 1 1–3	<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> <li>• Errors of grammar, punctuation and spelling may be intrusive</li> </ul>
Level 2 4–6	<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> <li>• There may be errors in spelling, grammar and punctuation</li> </ul>
Level 3 7–9	<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> <li>• There may be occasional errors in spelling, grammar and punctuation</li> </ul>
Level 4 10–12	<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> <li>• Few, if any errors in spelling, grammar and punctuation</li> </ul>

**Section A: Religion and Human Relationships**

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

**1 Buddhism**

- (a) What does contraception mean? [1]**

Responses might include one of:

- Preventing conception/preventing the creation of a life
- Birth Control.

1 Mark for the response.

- (b) Name two forms of contraception that might be acceptable to some Buddhists. [2]**

Responses might include:

- Any method which prevents sperm reaching the ovum and fertilising it eg condom.

1 Mark for each response

- (c) Describe what a Buddhist might mean by celibacy. [3]**

Responses might include:

- Abstinence from any sexual relationship
- Celibacy is a positive power
- It is an aspect of devotion and acceptance of the monastic life
- It is a way of seeking release from the attachment from the world which comes from sexual relationships and from the craving and desire for sex.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the beliefs of Buddhists about the value of sexual relationships. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

If a relationship promotes the happiness and well-being of both parties, then it is positive and acceptable.

All relationships: straight, gay, or lesbian, based on mutual consent and are to be valued equally.

In the case of the lay man and woman where there is mutual consent, where adultery is not involved and where the sexual act is an expression of love, respect, loyalty and warmth, it is a positive thing and it is the same when the two people are of the same gender.

Sexual relationships are guided by the third precept – avoid sexual misconduct. Sex should be an expression of love between two people and when it is, it contributes to our mental and emotional well-being.

Promiscuity, which implies the disregard for the feelings of others, would make a sexual act unskilful whether it be heterosexual or homosexual.

A sexual relationship is valuable but should be more than a physical one. Buddha's teachings do not condemn sexual activity which does not lead to pregnancy, but the pursuit of sensual desire alone is not helpful in the search for enlightenment so a relationship based on the physical would be of limited value and could be destructive.

Cultural pressures against homosexual relationships may exist.

- (e) **'It is the duty of religious people to encourage contraception to avoid the world becoming overpopulated.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

The expansion of the world's population must be stopped because resources are limited and religious people above all others, because they care about people, have a duty to do something about it. The most obvious response is to keep the population stable or reduce it which can only be achieved by using contraception. Therefore religious people have a duty to promote and encourage contraception.

Having a family is important for most people. It is surely a right to reproduce but there has to be constraint. Overlarge families are the result of selfishness as is the failure to share and use the world's resources fairly. If people thought about consequences there would be enough room, food and opportunity for everyone.

Buddhists who seek to reduce the suffering coming from selfish craving and desire, may agree that they have a duty to plan their families, think about others and set an example rather than openly promote contraception. The teaching of the eightfold path could guide Buddhists to encourage the use of contraception as a form of 'Right Action' where the outcome would put less pressure on the world's resources and therefore do less harm than an uncontrolled increase in population.

The population problem is not the result of a lack of contraception it is the result of poverty and the perceived need to have many children to support the family. Religious people should fight for justice and fairness in the economy of the world and the population problem will solve itself. As people become richer they have smaller families. They don't need religious people interfering in their sex lives by promoting contraception.

Beliefs of this faith may stand in the way of 'duty' or solving a practical problem such as overpopulation.

**Total: [24]**

**2 Christianity****(a) What does contraception mean? [1]**

Responses might include one of:

- Preventing conception/preventing the creation of a life
- Birth Control.

1 Mark for the response.

**(b) Name two forms of contraception that might be acceptable to some Christians [2]**

Responses might include:

- Any method which prevents sperm reaching the ovum and fertilising it.  
Eg: condom/rhythm method/cap
- IUD and other such treatments are acceptable to some Christians
- Natural methods such as the 'natural rhythm' or abstinence

1 Mark for each response

**(c) Describe the attitude of some Christians towards sex before marriage. [3]**

Responses might include:

- Most Christians believe that marriage is the proper context for sexual relationships so sex before marriage is not acceptable.
- Some Christians take the view that provided the couple are committed to each other and the relationship is a 'steady' one that it is acceptable.
- Reference to Christian movements to promote chastity.
- The idea of the body as the temple of the Holy Spirit and to be treated with appropriate respect.
- Sex is for procreation and therefore should be part of a stable married relationship

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the beliefs of Christians about the value of sexual relationships. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- For many Christians, the sexual relationship within marriage is the consummation of the marriage. Without this the marriage does not exist.
- The sexual relationship of the couple is the physical expression of their love for each other.
- The sexual relationship enables the couple to have children and create a Christian family – a key aspect of the marriage.
- Candidates may refer to the variety of attitudes taken by different Christians towards single sex relationships. Some Christians being completely against these on the grounds of interpretation of Biblical/Church teaching and others accepting of the value of a loving relationship no matter what the sexual orientation is.

- (e) **'It is the duty of religious people to encourage contraception to avoid the world becoming overpopulated.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

The expansion of the world's population must be stopped because resources are limited and religious people above all others, because they care about people, have a duty to do something about it. The most obvious response is to keep the population stable or reduce it which can only be achieved by using contraception. Therefore religious people have a duty to promote and encourage contraception.

Having a family is important for most people. It is surely a right to reproduce but there has to be constraint. Overlarge families are the result of selfishness as is the failure to share and use the world's resources fairly. If people thought about consequences there would be enough room, food and opportunity for everyone.

Many Christians, who are keen to reduce the suffering and distress which will result from overpopulation, will agree that they have a duty to plan their families and think about others and set an example rather than openly promote contraception. They may not however use artificial forms of contraception themselves and would not commend them to others. They may recommend sexual restraint or the use of 'natural methods'.

Other Christians might take the view that some forms of contraception enable people to act responsibly and in a manner which show respect of the world. Some Christians might work for an organisation or charity which encourages the use of contraception in countries where it could make a significant difference to the wellbeing of the population by limiting family size.

The population problem is not the result of a lack of contraception it is the result of poverty and the perceived need to have many children to support the family. Religious people should fight for justice and fairness in the economy of the world and the population problem will solve itself. As people become richer they have smaller families. They don't need religious people interfering in their sex lives by promoting contraception.

Beliefs of this faith may stand on the way of 'duty' or solving a practical problem such as overpopulation.

**Total: [24]**

**3 Hinduism****(a) What does contraception mean? [1]**

Responses might include one of:

- Preventing conception/preventing the creation of a life
- Birth Control.

1 Mark for the response.

**(b) Name two forms of contraception that might be acceptable to some Hindus. [2]**

Responses might include:

- condom/IUD/Contraceptive Pill.

1 Mark for each response

**(c) Describe what a Hindu might mean by celibacy. [3]**

Responses might include:

- Abstinence from any sexual relationship
- Celibacy is a positive power
- It is an aspect of devotion and suppression of physical desire
- It is a way of seeking release from the attachment from the world which comes from sexual relationships and from the craving and desire for sex
- Adoption of the life of a celibate holy person to concentrate on
- the spiritual rather than the physical.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the beliefs of Hindus about the value of sexual relationships. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Hindus believe that sensual/sexual pleasure (kama) is one of the four aims of life (purusharthas). Sex is considered as something to be enjoyed as a duty of married life, enables the couple to have children and create a family.

Self-control is an important aspect of Hindu teaching, therefore sexual intercourse has to take place between married couples only.

The sexual relationship of the couple is the physical expression of their love for each other.

Cultural pressures against homosexual relationships may exist.

- (e) **'It is the duty of religious people to encourage contraception to avoid the world becoming overpopulated.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

The expansion of the world's population must be stopped because resources are limited and religious people above all others, because they care about people, have a duty to do something about it. The most obvious response is to keep the population stable or reduce it which can only be achieved by using contraception. Therefore religious people have a duty to promote and encourage contraception.

Having a family is important for most people. It is surely a right to reproduce but there has to be constraint. Overlarge families are the result of selfishness as is the failure to share and use the world's resources fairly. If people thought about consequences there would be enough room, food and opportunity for everyone.

Many Hindus are keen to reduce the suffering and distress which will result from overpopulation and may believe they have a duty to plan their families, think about others and set an example rather than openly promote contraception.

Hindus believe it a duty to have children during the householder stage of their lives so they will not use contraception to avoid having children altogether.

In India, because of the great population, birth control has been promoted as a way of responding to overpopulation as an environmental issue, rather than as an issue of personal ethics.

The population problem is not the result of a lack of contraception it is the result of poverty and the perceived need to have many children to support the family. Religious people should fight for justice and fairness in the economy of the world and the population problem will solve itself. As people become richer they have smaller families. They don't need religious people interfering in their sex lives by promoting contraception.

Beliefs of this faith may stand on the way of 'duty' or solving a practical problem such as overpopulation.

**Total: [24]**

## 4 Islam

**(a) What does contraception mean? [1]**

Responses might include one of:

- Preventing conception/preventing the creation of a life
- Birth Control.

1 Mark for the response.

**(b) Name two forms of contraception that might be acceptable to some Muslims. [2]**

Responses might include:

- Any method which prevents sperm reaching the ovum and fertilising it eg condom/diaphragm/rhythm method.

1 Mark for each response

**(c) Describe the attitude of Muslims towards sex before marriage. [3]**

Responses might include:

- Sex is a gift from Allah and can/should only take place within marriage
- Mixing of the sexes socially is controlled and the sexes are often separated formally so (sexual) relationships before marriage are considered to be culturally inappropriate and possibly forbidden.
- Sex is for procreation and therefore should be part of a stable married relationship

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the beliefs of Muslims about the value of sexual relationships. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Relationships should be heterosexual
- Sexual intercourse is thought of as an act of worship in Islam
- It fulfils emotional and physical needs as well as enabling the couple to have children
- By having children the couple can contribute towards Allah's creation.

- (e) **'It is the duty of religious people to encourage contraception to avoid the world becoming overpopulated.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

The expansion of the world's population must be stopped because resources are limited and religious people above all others, because they care about people, have a duty to do something about it. The most obvious response is to keep the population stable or reduce it which can only be achieved by using contraception. Therefore religious people have a duty to promote and encourage contraception.

Having a family is important for most people. It is surely a right to reproduce but there has to be constraint. Overlarge families are the result of selfishness as is the failure to share and use the world's resources fairly. If people thought about consequences there would be enough room, food and opportunity for everyone.

Muslims, who are keen to reduce the suffering and distress which will result from overpopulation, will agree that they have a duty to plan their families and think about others and set an example rather than openly promote contraception. They may also accept the use of contraception to support the health of the mother and the wellbeing of the family and may promote it for these reasons.

Muslim scholars are divided on this issue and the Qur'an and Hadith do not give unambiguous guidance.

The governments of some Muslim nations have encouraged contraception to deal with issues of overpopulation.

The population problem is not the result of a lack of contraception it is the result of poverty and the perceived need to have many children to support the family. Religious people should fight for justice and fairness in the economy of the world and the population problem will solve itself. As people become richer they have smaller families. They don't need religious people interfering in their sex lives by promoting contraception.

Beliefs of this faith may stand on the way of 'duty' or solving a practical problem such as overpopulation.

**Total: [24]**

**5 Judaism****(a) What does contraception mean? [1]**

Responses might include one of:

- Preventing conception/preventing the creation of a life
- Birth Control.

1 Mark for the response.

**(b) Name two forms of contraception that might be acceptable to some Jews [2]**

Responses might include:

- Contraceptive pill
- IUD and barrier methods are acceptable to some liberal Jews.

1 Mark for each response

**(c) Describe the attitude of some Jews towards sex before marriage. [3]**

Responses might include:

- Sex before marriage is not acceptable
- Sex is an important part of a relationship, but only within marriage.
- Sex is for procreation and therefore should be part of a stable married relationship

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the beliefs of Jews about the value of sexual relationships. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Within marriage, sex enables the couple to have children and create a family, helping to fulfil the promise to Abraham
- Sex sanctifies the marriage relationship
- Fidelity in sexual relationships maintains the marital purity
- Sex enhances the love between the couple
- Periods of abstinence enrich married life
- Cultural pressures against homosexual relationships may exist.

- (e) **'It is the duty of religious people to encourage contraception to avoid the world becoming overpopulated.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

The expansion of the world's population must be stopped because resources are limited and religious people above all others, because they care about people, have a duty to do something about it. The most obvious response is to keep the population stable or reduce it which can only be achieved by using contraception. Therefore religious people have a duty to promote and encourage contraception.

Having a family is important for most people. It is surely a right to reproduce but there has to be constraint. Overlarge families are the result of selfishness as is the failure to share and use the world's resources fairly. If people thought about consequences there would be enough room, food and opportunity for everyone.

Jews who are keen to reduce the suffering and distress which will result from overpopulation, may consider that they have a duty to plan their families, think about others and set an example rather than openly promote contraception.

Judaism has always positive attitude to sex since God commanded his people to 'be fruitful and multiply' (Genesis 1:28; 9:1), but this has been set in the context of having a family size that can be well supported. Early Rabbis saw the command as limited once the married couple had achieved a family of sensible proportions (eg 2 boys + 1 or 2 girls). Contraception is therefore acceptable in these circumstances. This could lead Jews to support organisations working to reduce overpopulation by the promotion of contraception provided the methods were acceptable.

The population problem is not the result of a lack of contraception it is the result of poverty and the perceived need to have many children to support the family. Religious people should fight for justice and fairness in the economy of the world and the population problem will solve itself. As people become richer they have smaller families. They don't need religious people interfering in their sex lives by promoting contraception.

Beliefs of this faith may stand on the way of 'duty' or solving a practical problem such as overpopulation.

**Total: [24]**

**6 Sikhism****(a) What does contraception mean? [1]**

Responses might include one of:

- Preventing conception/preventing the creation of a life
- Birth Control.

1 Mark for the response.

**(b) Name two forms of contraception that might be acceptable to some Sikhs. [2]**

Responses might include:

- condom/IUD/Contraceptive Pill.

1 Mark for each response

**(c) Describe the attitude of some Sikhs towards sex before marriage. [3]**

Responses might include:

- The divine spark of Waheguru (God) is present in every human body, which means the body has to be kept clean and perfect so it is necessary to avoid anything that might harm the body
- Sex is therefore limited to marriage and pre-marital or extra-marital sex is forbidden.
- Sex is for procreation and therefore should be part of a stable married relationship

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the beliefs of Sikhs about the value of sexual relationships. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Sex is important for procreation, but the purpose of the marriage relationship is so couple can assist each other on their spiritual path rather than for physical/sexual enjoyment.

Being sexually faithful is important as the marriage makes the couple like one soul within two bodies.

Refraining from sex is also encouraged by some Sikhs, to enable the couple to concentrate on divine love.

Cultural pressures against homosexual relationships may exist.

- (e) **'It is the duty of religious people to encourage contraception to avoid the world becoming overpopulated.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

The expansion of the world's population must be stopped because resources are limited and religious people above all others, because they care about people, have a duty to do something about it. The most obvious response is to keep the population stable or reduce it which can only be achieved by using contraception. Therefore religious people have a duty to promote and encourage contraception.

Having a family is important for most people. It is surely a right to reproduce but there has to be constraint. Overlarge families are the result of selfishness as is the failure to share and use the world's resources fairly. If people thought about consequences there would be enough room, food and opportunity for everyone.

Sikhs who are keen to reduce the suffering and distress which will result from overpopulation, may agree that they have a duty to plan their families, think about others and set an example rather than openly promote contraception.

Contraception is acceptable within the context of the marital relationship in Sikhism and whilst natural methods are preferred, no methods are forbidden. A Sikh may therefore agree with and actively support the promotion of contraception, as a way of helping to reduce the overpopulation of the world.

The population problem is not the result of a lack of contraception it is the result of poverty and the perceived need to have many children to support the family. Religious people should fight for justice and fairness in the economy of the world and the population problem will solve itself. As people become richer they have smaller families. They don't need religious people interfering in their sex lives by promoting contraception.

Beliefs of this faith may stand on the way of 'duty' or solving a practical problem such as overpopulation.

**Total: [24]**

**Section B: Religion and Medical Ethics**

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

**7 Buddhism**

**(a) What does euthanasia mean? [1]**

- Easy death
- Mercy killing
- Good death
- Relevant examples.

1 Mark for the response.

**(b) Give two reasons which might lead a person to commit suicide. [2]**

Responses might include:

- Despair because of financial worries
- Feeling of worthlessness possibly from the loss of the love of a partner.

1 Mark for each response

**(c) Describe the attitude of some Buddhists towards suicide. [3]**

Responses might include:

- The way life ends has a huge effect on the new life so at death a person's thoughts should be selfless. There should be no anger fear or hatred. If a person takes their own life because they are in despair or just miserable, this is not a good end and so suicide in these cases is not approved of
- Suicide is a morally neutral act
- It could be approved of in the case of people who have achieved enlightenment such as monks as happened as a form of political protest during the Vietnam War.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the attitude of some Buddhists to helping a terminally ill person to die. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Helping a person to end their life is going to put the helper in a bad mental state. Hence, assisted euthanasia is not approved of. The intention of ending a life is against Buddhist teaching which places a great deal of emphasis on doing no harm. So aiding a person who wants to die is not in line with the general thrust of the faith.

Some might argue that it would be compassionate to help a person to die and would help that person on to a better rebirth.

Candidates may distinguish between active and passive euthanasia in their responses.

(e) 'Only God has the right to take life.'

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Candidates might develop the view of the religion towards this with further evidence and argument.

Candidates may discuss the point that as there is no God in Buddhism this may be a meaningless statement.

The issue of how a life should end, especially when a person is terminally ill and in great pain, is of significance to Buddhists. They would consider the issue in the context of their care for all sentient beings and their desire for right conduct and the principle of ahimsa. It can be argued that this way of thinking is much more responsible than passing the question of what to do in such difficult medical cases on to God.

In some situations the life and death issue becomes blurred by the ability of modern medical care to prolong life. There is a difference between killing (active euthanasia) and allowing a person to die – nature taking its course – passive euthanasia.

People who have no faith may view their life as their own. This may lead them to consider that it is up to them whether they live or die. No one else should interfere.

Whilst it may not be wrong in the absolute sense, it is a selfish act that will cause suffering and sorrow for those left behind.

In some circumstances it is better that the person takes their life rather than live and suffer – this could be an argument for euthanasia or for example in wartime when a spy may choose suicide rather than suffer torture.

**Total: [24]**

**8 Christianity**

**(a) What does euthanasia mean? [1]**

- Easy death
- Mercy killing
- Good death
- Relevant examples.

1 Mark for the response.

**(b) Give two reasons which might lead a person to commit suicide. [2]**

Responses might include:

- Despair because of financial worries
- Feeling of worthlessness possibly from the loss of the love of a partner.

1 Mark for each response

**(c) Describe the attitude of some Christians towards suicide. [3]**

Responses might include:

- Suicide is self murder and is therefore wrong. In the view of some Christians, suicide will lead to eternal damnation
- Other Christians support organisations like the Samaritans because they believe people at risk of committing suicide need help, not condemnation
- Only God has the right to take life.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the attitude of some Christians to helping a terminally ill person to die. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Most Christians are against this because taking a life is murder and they would seek to help to support and comfort the person through the final stages of their life rather than assist their suicide through euthanasia
- Some Christians believe that if the quality of life is so bad that the person feels unable to go on living that the loving (Christian) thing to do is to help them
- Suffering may have purpose and euthanasia could be going against the divine plan
- The Hospice movement offers a positive alternative to euthanasia
- Candidates may distinguish between active and passive euthanasia in their responses.

(e) 'Only God has the right to take life.'

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Candidates might develop the view of the religion towards this with further evidence and argument.

Life is sacred and God - given, no human has the right to take on that role. Jesus showed reverence for life and helped the sick and those near death. His action and teaching concur with the view that God gives and takes away. Any interference in that is wrong.

Christians believe that people are made in the image of God and the body is the temple of the Holy Spirit. It is disrespectful to God to take life or to ask for your life to be taken. Some Christian teaching suggests that the suffering which may come as result of a painful terminal illness is a part of a plan God has for people and those around them. People should not interfere with this possibly inscrutable plan. Others would take the view that whilst only God can take life, there are limits to what he would expect his creatures to suffer and that his compassion and mercy can sometimes require that a person is allowed to die. Some might go further and accept active euthanasia for the same reasons.

In some situations the life and death issue becomes blurred by the ability of modern medical care to prolong life. There is a difference between killing (active euthanasia) and allowing a person to die – nature taking its course – passive euthanasia.

People who have no faith may view their life as their own. This may lead them to consider that it is up to them whether they live or die. No one else should interfere.

Whilst it may not be wrong in the absolute sense, it is a selfish act that will cause suffering and sorrow for those left behind.

In some circumstances it is better that the person takes their life rather than live and suffer – this could be an argument for euthanasia or for example in wartime when a spy may choose suicide rather than suffer torture.

**Total: [24]**

**9 Hinduism**

**(a) What does euthanasia mean? [1]**

- Easy death
- Mercy killing
- Good death
- Relevant examples.

1 Mark for the response.

**(b) Give two reasons which might lead a person to commit suicide. [2]**

Responses might include:

- Despair because of financial worries
- Feeling of worthlessness possibly from the loss of the love of a partner.

1 Mark for each response

**(c) Describe the attitude of some Hinduism towards suicide. [3]**

Responses might include:

- Life is precious so suicide is wrong
- Unless it is a sacrifice to help others it is considered to be wrong
- The way life ends has a huge effect on the new life, so at death a person's thoughts should be selfless. There should be no anger fear or hatred. If a person takes their own life because they are in despair or just miserable, this is not a good end and so suicide in these cases is not approved of.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the attitude of some Hindus to helping a terminally ill person to die. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- The respect for life (Ahimsa) means that taking the life of a suffering person is wrong
- Suffering is to be endured and the sufferer supported through to prevent the bad karma which has caused the suffering being carried into the next life
- Some might argue that it would be compassionate to help a person to die and would help that person on to a better rebirth
- Candidates may distinguish between active and passive euthanasia in their responses.

(e) 'Only God has the right to take life.'

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Candidates might develop the view of the religion towards this with further evidence and argument.

In some situations the life and death issue becomes blurred by the ability of modern medical care to prolong life. There is a difference between killing (active euthanasia) and allowing a person to die – nature taking its course – passive euthanasia.

Taking ones own life or assisting others to take their life is generally prohibited in Hinduism, on the basis that it disrupts the timing of the cycle of death and rebirth and therefore yields bad karma which in turn prevents moksha.

Taking life could also go against the principle of ahimsa – care for other beings.

People who have no faith may view their life as their own. This may lead them to consider that it is up to them whether they live or die. No one else should interfere.

Whilst it may not be wrong in the absolute sense, it is a selfish act that will cause suffering and sorrow for those left behind.

In some circumstances it is better that the person takes their life rather than live and suffer – this could be an argument for euthanasia or for example in wartime when a spy may choose suicide rather than suffer torture.

**Total: [24]**

## 10 Islam

(a) What does euthanasia mean? [1]

- Easy death
- Mercy killing
- Good death
- Relevant examples.

1 Mark for the response.

(b) Give two reasons which might lead a person to commit suicide. [2]

Responses might include:

- Despair because of financial worries
- Feeling of worthlessness possibly from the loss of the love of a partner.

1 Mark for each response

(c) Describe the attitude of some Muslims towards suicide. [3]

Responses might include:

- Only Allah has the right to decide when a person dies
- Suicide is forbidden and the person will be sent to Hell if they die as a result of suicide
- **NOTE**:- 'Suicide bombing' is part of a wider debate about martyrdom and is not an acceptable response to this question.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

(d) Explain the attitude of some Muslims to helping a terminally ill person to die. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Only Allah has the right to decide when a person dies. A person who helps a suffering person to die has committed murder and will be punished
- The suffering person should seek support from Allah
- Suffering may have purpose and euthanasia could be going against the divine plan
- Candidates may distinguish between active and passive euthanasia in their responses.

(e) 'Only Allah has the right to take life.'

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Candidates might develop the view of the religion towards this with further evidence and argument.

Life is sacred and given by Allah. No human has the right to take on that role. The Qur'an is clear about this – 'no person can ever die except by Allah's leave and at an appointed term.' (Sura 3.145). Euthanasia is a form of murder and is disrespectful of Allah as the creator of human life and interferes with his plan for each person.

In some situations the life and death issue becomes blurred by the ability of modern medical care to prolong life. There is a difference between killing (active euthanasia) and allowing a person to die – nature taking its course – passive euthanasia.

People who have no faith may view their life as their own. This may lead them to consider that it is up to them whether they live or die. No one else should interfere.

Whilst it may not be wrong in the absolute sense, it is a selfish act that will cause suffering and sorrow for those left behind.

In some circumstances it is better that the person takes their life rather than live and suffer – this could be an argument for euthanasia or for example in wartime when a spy may choose suicide rather than suffer torture.

**Total: [24]**

## 11 Judaism

**(a) What does euthanasia mean? [1]**

- Easy death
- Mercy killing
- Good death
- Relevant examples.

1 Mark for the response.

**(b) Give two reasons which might lead a person to commit suicide. [2]**

Responses might include:

- Despair because of financial worries
- Feeling of worthlessness possibly from the loss of the love of a partner.

1 Mark for each response

**(c) Describe the attitude of some Jews towards suicide. [3]**

Responses might include:

- Life is sacred – G-d given and taking it is self murder and against the Commandments – you shall not kill
- Other Jews support organisations like the Samaritans because they believe people at risk of committing suicide need help, not condemnation.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain the attitude of some Jews to helping a terminally ill person to die. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Most Jews are against this because taking a life is murder and they would seek to help to support and comfort the person through the final stages of their life rather than assist their suicide through euthanasia
- It is considered acceptable to turn off the life support machine if it is clear that recovery will never take place
- Suffering may have purpose and euthanasia could be going against the divine plan
- Candidates may distinguish between active and passive euthanasia in their responses.

(e) 'Only G-d has the right to take life.'

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Candidates might develop the view of the religion towards this with further evidence and argument.

Life is sacred and G-d - given, no human has the right to take on that role. Judaism forbids euthanasia in all forms. It is considered to be an act of homicide. The life of a person is not their own. It belongs to the One Who granted that life – G-d. Life can only be taken back by the true Owner of that life. Despite what may seem to be noble intentions, an act of so called 'mercy killing' meddles in an area which is the province of the divine not mankind.

People who have no faith may view their life as their own. This may lead them to consider that it is up to them whether they live or die. No one else should interfere.

In some situations the life and death issue becomes blurred by the ability of modern medical care to prolong life. There is a difference between killing (active euthanasia) and allowing a person to die – nature taking its course – passive euthanasia.

Whilst it may not be wrong in the absolute sense, it is a selfish act that will cause suffering and sorrow for those left behind.

In some circumstances it is better that the person takes their life rather than live and suffer – this could be an argument for euthanasia or for example in wartime when a spy may choose suicide rather than suffer torture.

**Total: [24]**

## 12 Sikhism

(a) What does euthanasia mean? [1]

- Easy death
- Mercy killing
- Good death
- Relevant examples.

1 Mark for the response.

(b) Give two reasons which might lead a person to commit suicide. [2]

Responses might include:

- Despair because of financial worries
- Feeling of worthlessness possibly from the loss of the love of a partner.

(c) Describe the attitude of some Sikhs towards suicide. [3]

Responses might include:

Life is given by Waheguru (God) and no person should take it.

Sikhs might support organisations like the Samaritans because they believe people at risk of committing suicide need help, not condemnation and this would be supported by teaching about Sewa

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

(d) Explain the attitude of some Sikhs to helping a terminally ill person to die. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Assisted suicide/euthanasia would be wrong as only Waheguru (God) can end life.

The teaching about sewa encourages Sikhs to provide the best possible care for the suffering person.

Candidates may distinguish between active and passive euthanasia in their responses.

(e) 'Only Waheguru has the right to take life.'

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Candidates might develop the view of the religion towards this with further evidence and argument.

Life is sacred and given by Waheguru and no human has the right to take on that role. Most Sikhs believe that the timing of birth and death should be left in Waheguru's hands, so euthanasia is wrong. Suffering is a part of karma and may have to be accepted as such. However many Sikhs will try to view things from a wider perspective and make a judgement about whether prolonging a terminal illness is right or if passive euthanasia is appropriate.

In some situations the life and death issue becomes blurred by the ability of modern medical care to prolong life. There is a difference between killing (active euthanasia) and allowing a person to die – nature taking its course – passive euthanasia.

People who have no faith may view their life as their own. This may lead them to consider that it is up to them whether they live or die. No one else should interfere.

Whilst it may not be wrong in the absolute sense, it is a selfish act that will cause suffering and sorrow for those left behind.

In some circumstances it is better that the person takes their life rather than live and suffer – this could be an argument for euthanasia or for example in wartime when a spy may choose suicide rather than suffer torture.

**Total: [24]**

**Section C: Religion, Poverty and Wealth**

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

**13 Buddhism**

- (a) State one cause of world hunger. [1]**

Responses might include:

- Failure of crops as a result of drought
- War
- Famine
- Natural disasters
- Political reasons
- Moral response – greed.

1 Mark for the response.

- (b) State two reasons why a Buddhist might help the poor. [2]**

Responses might include:

- Poverty is a form of 'ill being' – dukkha which Buddhists aim to eliminate
- It is a noble thing to help the poor and to use wealth for that purpose.

1 Mark for each response

- (c) Describe Buddhists teaching about caring for others. [3]**

Responses might include:

- The Eightfold Path – Right Action – which means to act with compassion and kindness
- Many Buddhists share general humanitarian concern for other people
- Buddhism teaches compassion towards all sentient beings
- The five precepts encourage care for others
- Dana and transferred merit.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

- (d) Explain Buddhist attitudes towards wealth. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Wealth is good if it is used for the benefit of others. It should be shared
- in proportion to one's wealth.
- It is not to become an object or end in itself.
- The accumulation of wealth is to be praised if it means that you
- can benefit others.
- Wealth can become a barrier to enlightenment if one becomes attached to it.

(e) **'Money is the cause of all evil in the world.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Money like any other thing on its own is not wrong it is how it is viewed and used that matters.

Bikkus believe money to be corrupting and do not have anything to do with it.

In the early Pali Scriptures the Buddha explains the balance between way earning and protecting money and of how it should be used to benefit others as well as oneself and ones family. Money is not inherently wrong but the accumulation of wealth should lead to a better moral and spiritual life. Attachment to money for its own sake will have a negative effect on the spiritual progress of a person. Sufficient money however will enable a lay Buddhists to have the economic security which is good provided the money is acquired by righteous means and any excess is used for the benefit of others.

Money is a vital part of modern life and it would be impossible to do without it. It is a very good thing as it enables humans to exchange goods, supports prosperity and good lives.

The obsession with (love of) money as and end in itself is the problem and that is the cause of a great deal if not all of the evil deeds in the world.

**Total: [24]**

**14 Christianity**

- (a) State one cause of world hunger. [1]**

Responses might include:

- Failure of crops as a result of drought
- War
- Famine
- Natural disasters
- Political reasons
- Moral response – greed.

1 Mark for the response.

- (b) State two reasons why a Christian might help the poor. [2]**

Responses might include:

- They are following the example of Jesus
- They are obeying biblical teaching such as the Parable of the Sheep and the Goats.

1 Mark for each response

- (c) Describe Christian teaching about caring for others. [3]**

Responses might include:

- Many Christians share general humanitarian concern for other people
- Jesus showed compassion and care for all people
- Biblical teaching strongly supports this
- The church has always had a strong focus on charitable acts and work.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

- (d) Explain Christian attitudes towards wealth. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Wealth is a responsibility and should not be an end in itself
- Wealth should be earned honestly and used unselfishly for the benefit of others
- Money is not the root of all evil, but the love of money is
- Wealth can become a barrier to entry into the Kingdom of God if one becomes attached to it.

(e) **'Money is the cause of all evil in the world.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Money like any other thing on its own is not wrong it is how it is viewed and used that matters.

Jesus condemned the rich for their misuse of their wealth, not because money was a bad thing. He encouraged them to use their wealth in positive ways – parables such as Lazarus and Dives and the story of the Rich Young Ruler show that wealth and money can become a barrier between a person and God.

The New Testament teaches that it is not money that is evil but that the love of money is the root of all evil. Money is neutral and like many other things it is the intention behind its use that makes it good or bad.

Money is a vital part of modern life and it would be impossible to do without it. It is a very good thing as it enables humans to exchange goods, supports prosperity and good lives.

The obsession with (love of) money as an end in itself is the problem and that is the cause of a great deal if not all of the evil deeds in the world.

**Total: [24]**

## 15 Hinduism

- (a) **State one cause of world hunger.** [1]

Responses might include:

- Failure of crops as a result of drought
- War
- Famine
- Natural disasters
- Political reasons
- Moral response – greed.

- (b) **State two reasons why a Hindu might help the poor.** [2]

Responses might include:

- Dana – giving is a part of everyday life
- Helping the poor can help a person to build up good karma.

1 Mark for each response

- (c) **Describe Hindu teaching about caring for others.** [3]

Responses might include:

- Many Hindus take the view (Ghandi) that as everyone is a part of God they share the same world and should care for each other
- Service to others is a good way to find God/Brahman
- Caring can build up good karma
- Wealth can become a barrier to fulfilment if one becomes attached to it.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

- (d) **Explain Hindu attitudes towards wealth.** [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- A Hindu should work to provide wealth by lawful means to support the
- Family. This is especially true at the householder stage when Hindus are encouraged to accumulate wealth for the benefit of the family.
- Wealth does not bring happiness on its own, but it is essential for the support of the extended family.
- In the later stages of life, a Hindu may reduce the need for wealth, to concentrate on leading a religious life.
- Wealth can affect the fulfilment of one's dharma if one becomes attached to it.

(e) **'Money is the cause of all evil in the world.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Money like any other thing on its own is not wrong it is how it is viewed and used that matters.

Many Hindu's worship the goddess Lakshmi – who is the goddess of prosperity and wealth both spiritual and material. Wealth (Artha) is important for the overall happiness of the family and can be sought especially during the householder stage of one's life. Money is not an obstacle to self realisation but attachment to money is. Such attachment could be a source of evil – not money itself.

Money is a vital part of modern life and it would be impossible to do without it. It is a very good thing as it enables humans to exchange goods, supports prosperity and good lives.

The obsession with (love of) money as an end in itself is the problem and that is the cause of a great deal if not all of the evil deeds in the world.

**Total: [24]**

## 16 Islam

**(a) State one cause of world hunger. [1]**

Responses might include one of:

- Failure of crops as a result of drought
- War
- Famine
- Natural disasters
- Political reasons
- Moral response – greed.

1 Mark for the response.

**(b) State two reasons why a Muslim might help the poor. [2]**

Responses might include:

- Wealth comes from Allah and should be shared
- Zakah is one of the five pillars of Islam.

1 Mark for each response

**(c) Describe Muslim teaching about caring for others. [3]**

Responses might include:

- The Qu'ran encourages Muslims to care for each other as Allah sees all that they do and He expects that they will do so
- The giving of Zakah is an example of this. It helps the poor but also helps them to help the rich whose wealth is purified by the giving of Zakah
- Muslim teaching emphasises the unity of the Umma which requires Muslims to care for each other.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain Muslim attitudes towards wealth. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Wealth should be earned through appropriate activities and it should be used for the benefit of the family and the community
- Muslims will give money to Muslim charities
- The charging of interest on loans is forbidden
- Wealth is not to be sought as an end in itself
- Wealth can become a distraction away from fulfilling the will of Allah if one becomes attached to it
- Wealth needs to be purified and Zakah is important in this respect Muslims will follow the example of Muhammad ﷺ in their attitude to wealth.

(e) **'Money is the cause of all evil in the world.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Money like any other thing on its own is not wrong it is how it is viewed and used that matters.

Money is not yours so for example when you do Zakah you are distributing it on behalf of Allah. Is therefore principally good and a gift from Allah. The problem is how it is misused.

Money, provided it is earned by permissible means, is to be used for oneself and for those for whom you are responsible, so it is a good thing. One who believes in Allah and who would be righteous will use money for the benefit of the weaker members of society and will be judged accordingly.

Money is a vital part of modern life and it would be impossible to do without it. It is a very good thing as it enables humans to exchange goods, supports prosperity and good lives.

The obsession with (love of) money as an end in itself is the problem and that is the cause of a great deal if not all of the evil deeds in the world.

**Total: [24]**

## 17 Judaism

**(a) State one cause of world hunger. [1]**

Responses might include one of:

- Failure of crops as a result of drought
- War
- Famine
- Natural disasters
- Political reasons
- Moral response – greed.

1 Mark for the response.

**(b) State two reasons why a Jew might help the poor. [2]**

Responses might include:

- Wealth comes from G-d and should be shared
- Tzedekah – an obligation to give to the poor
- Teaching in the Bible and the Talmud emphasise the importance of helping the poor.

1 Mark for each response

**(c) Describe Jewish teaching about caring for others. [3]**

Responses might include:

- There's a basic human responsibility to help others
- "Tzedek, tzedek you shall pursue" (tzedek = Justice) (Deut. 16:20)
- Helping people to become self sufficient is a vital part of caring for them
- Care for each other and a just society is emphasised in the scriptures (eg Amos).

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

**(d) Explain Jewish attitudes towards wealth. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Judaism does not approve of materialism but teaches that people should be content and not seek wealth for the sake of it
- Wealth should be accumulated honestly
- Wealth can be danger as it may distract the Jew from God.

(e) **'Money is the cause of all evil in the world.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Money like any other thing on its own is not wrong it is how it is viewed and used that matters.

Teaching in Deuteronomy (8 11 – 14) reminds Jews that money (silver and gold) can become an obsession leading to G-d being forgotten. So the love of money will be a distraction and could lead to evil, but not money itself.

Money has a place in one's life. People must work to provide for their family and they need to live comfortably, but people who love money never have enough (Ecclesiastes 5:10)

Money is a vital part of modern life and it would be impossible to do without it. It is a very good thing as it enables humans to exchange goods, supports prosperity and good lives.

The obsession with (love of) money as an end in itself is the problem and that is the cause of a great deal if not all of the evil deeds in the world.

**Total: [24]**

## 18 Sikhism

- (a) State one cause of world hunger. [1]

Responses might include one of:

- Failure of crops as a result of drought
- War
- Famine
- Natural disasters
- Political reasons
- Moral response – greed.

1 Mark for the response.

- (b) State two reasons why a Sikh might help the poor. [2]

Responses might include:

- Wealth comes from Waheguru and should be shared
- Riches are a blessing to be used for the benefit of the poor.

1 Mark for each response

- (c) Describe Sikh teaching about caring for others. [3]

Responses might include:

- There's a basic human responsibility to help others
- Equality and compassion are essential for a good spiritual life
- Sewa – service to the community – is essential to the life of a Sikh.

A statement 1 Mark, with development 2 Marks and exemplification/amplification 3 Marks.

- (d) Explain Sikhs attitudes towards wealth.[6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

- Wealth is to be used for the support of family and those who are in need
- Sewa – service to the community is central to the practice of the faith so wealth is useful to assist in this but it must not be an end in itself
- Wealth can become distraction away from worship of Waheguru if one becomes attached to it.

(e) **'Money is the cause of all evil in the world.'**

**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer. [12]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Money like any other thing on its own is not wrong it is how it is viewed and used that matters.

Sikhism teaches that the godly person is blessed and so are the riches they possess because they can be used for charitable purposes and to give happiness. (Guru Amar Das). So money is neutral – it is there to be used for the benefit of others and wealthy people are expected to support the less well off and this enables them to show compassion which is an essential part of the spiritual life. People who misuse money or make it the main goal of their lives may as a result use it to cause evil, but it is their actions that cause the evil, not money in itself.

Money is a vital part of modern life and it would be impossible to do without it. It is a very good thing as it enables humans to exchange goods, supports prosperity and good lives.

The obsession with (love of) money as an end in itself is the problem and that is the cause of a great deal if not all of the evil deeds in the world.

**Total: [24]**

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