

Religious Studies A and B: Unit B603

General Certificate of Education **GCSE J620/J621**

General Certificate of Education (Short Course) **GCSE J120/J121**

Mark Schemes for the Unit

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J620/J621/J120/J121/MS/R/10J

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B603 Ethics (Relationships, Medical Ethics, Poverty and Wealth)

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

AO2 part (e) question

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

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 is meant by divorce? [1]

- The ending of a marriage (before the death of either partner)

1 Mark for a correct response

(b) State two reasons which a Buddhist might give for seeking a divorce [2]

Responses might include:

- Physical abuse
- Adultery
- Emotional abuse

1 Mark for each response

(c) Describe the roles of men and women in a Buddhist family [3]

Responses might include:

- Neither the Buddha nor Buddhist texts give specific instructions on marriage and family life.
- There is plenty of commentary in other literature advising how marital and family life can be lived happily.
- The emphasis within family life in Buddhist ethics is upon the proper roles and responsibilities that characterize the husband-wife relationship and the parent-child relationship.
- Husbands and wives are to show respect, honour, and faithfulness towards one another
- Parents are responsible for inculcating Buddhist ethics and practices in their children and, in turn, children are expected to be obedient and to preserve the traditions of the family.
- Family life may also be influenced by local cultural practices.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain Buddhist attitudes towards divorce and remarriage**[6]**

Examiners should mark according to AO1 descriptors.
Candidates might consider some of the following:

Divorce, although not approved of, is accepted as better than the suffering which can be endured in an unhappy marriage.

This depends on cultural factors, and in the case of a person who has been widowed it is acceptable. However it will depend on the reason for the break up – divorce as a result of adultery, to seek another partner to marry would not be acceptable. It should not be the pathway to serial monogamy.

Buddhists are keen to see the continued association of the former partners and would support their re-marriage.
Reference to the 4th precept about sexual conduct.

(e) 'Married couples should never divorce.'

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:

How the 1st, 3rd or 4th precepts (killing, lying, sexual misconduct) might be relevant to this discussion and how they might guide Buddhists in dealing with marital difficulties which could lead to divorce.

Where the amount of suffering arising as a result of the marriage becomes disproportionate and where that suffering would be alleviated by the divorce.

Marriage involves a promise to stay together for life and divorce breaks this. Promises should not be broken and so Divorce should not be an option. Divorce is a weak response to the natural struggle of living with another person. It avoids the issue.

Marriage is an ideal and the promises are made in good faith, but in reality the relationship can die or the marriage become violent and dangerous. In these circumstances marriage is best ended.

It is not the death of the partner than ends a marriage, but the death of a marriage itself. Divorce becomes inevitable so the partners can move on.

Total: [24]

2 Christianity**(a) What is meant by divorce? [1]**

- The ending of a marriage (before the death of either partner)

1 Mark for a correct response

(b) State two reasons which some Christians might give for seeking a divorce. [2]

Responses might include:

- Physical abuse
- Adultery
- Emotional abuse

1 Mark for each response

(c) Describe the roles of men and women in a Christian family. [3]

Responses might include:

- In the modern era, the relationship tends to be an equal one with responsibilities shared.
- There should be fidelity, love and compassion between the partners of a marriage.
- Both men and women in the family have a role in the upbringing of any children in the faith.
- Some candidates might give appropriate accounts of traditional roles.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain Christian attitudes towards divorce and remarriage. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

In the RC tradition, divorce is impossible as the marriage is an indissoluble union.

Remarriage is therefore also impossible.

Other denominations reluctantly accept that marriages can end and may allow the remarriage of the innocent party in church.

Differences in attitude between Protestant denominations.

(e) 'Married couples should never divorce.'

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 Bible teaches that the couple become one flesh, so the marriage is a union which can not be separated.

Marriage is viewed by many Christians as a sacrament.

The (Christian) marriage ceremony requires the couple to exchange vows which should not be broken.

Marriage involves a promise to stay together for life and divorce breaks this. Promises should not be broken and so Divorce should not be an option. Divorce is a weak response to the natural struggle of living with other persons. It avoids the issue.

Marriage is an ideal and the promises are made in good faith, but in reality the relationship can die or the marriage become violent and dangerous. In these circumstances marriage is best ended.

It is not the death of the partner than ends a marriage, but the death of a marriage itself. Divorce becomes inevitable so the partners can move on.

Total: [24]

3 Hinduism

(a) What is meant by divorce? [1]

- The ending of a marriage (before the death of either partner)

1 Mark for a correct response

(b) State two reasons which some Hindus might give for seeking a divorce. [2]

Responses might include:

- Physical abuse
- Adultery
- Emotional abuse

1 Mark for each response

(c) Describe the roles of men and women in a Hindu family. [3]

Responses might include:

- Roles are to be seen in the context of Varna and Dharma.
- Traditional roles prevail in Hindu society regarding the man as the head of the family, the woman as a mother and significant in the extended family.
- Family life may also be influenced by local cultural practices.
- Reference to the laws of Manu

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain Hindu attitudes towards divorce and remarriage. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

The strict view is that marriage ties the couple irrevocably together.

However practically there have always been remedies to a bad marriage in the case of adultery, violence and childlessness.

Divorce still carries a stigma but re-marriage is acceptable.

(e) 'Married couples should never divorce.'

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 view held by many Hindus that divorce breaks up the key aspect (marriage) of the family stage (samskara) in the life of a Hindu. There are also inheritance issues and issues to do with the status of children and the fact that divorce pulls two families apart as well as the couple.

The joining of hands by the couple at the marriage ceremony shows that the relationship can/should not be broken.

In reality divorce does happen but it carries social stigma.

Marriage involves a promise to stay together for life and divorce breaks this. Promises should not be broken and so Divorce should not be an option. Divorce is a weak response to the natural struggle of living with other persons. It avoids the issue.

Marriage is an ideal and the promises are made in good faith, but in reality the relationship can die or the marriage become violent and dangerous. In these circumstances marriage is best ended.

It is not the death of the partner than ends a marriage, but the death of a marriage itself. Divorce becomes inevitable so the partners can move on.

Total: [24]

4 Islam**(a) What is meant by divorce? [1]**

- The ending of a marriage (before the death of either partner)

1 Mark for a correct response

(b) State two reasons which a Muslim might give for seeking a divorce. [2]

Responses might include:

- Physical abuse
- Adultery
- Emotional abuse

1 Mark for each response

(c) Describe the roles of men and women in a Muslim family. [3]

Response might include:

- Women have a role as wife and mother which does not mean they can't fulfil other roles.
- Men have the traditional role of leading the family.
- Both are expected to provide a strong family structure to secure the upbringing of the children.
- Family life may also be influenced by local cultural practice.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain Muslim attitudes towards divorce and remarriage. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

The marriage is a legal contract which can be ended, therefore Divorce, although considered a last resort, is acceptable.

It is accepted that some marriages fail and if after efforts by the couple and the community to support the marriage it is still impossible, divorce is allowed.

A man can not divorce his wife until it is shown that she is not pregnant.

A woman may divorce her husband if he agrees or if she has been badly treated by him.

Remarriage is also acceptable.

'Divorce is the most hateful thing that Allah has allowed.'

(e) 'Married couples should never divorce.'

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:

Marriage is a contract and can be broken by divorce, but the matter should not be taken lightly as families are involved and although it is allowed it is not welcomed. ('Divorce is the most hateful thing that Allah has allowed.'). Children must be cared for properly, if there is a divorce.

Marriage involves a promise to stay together for life and divorce breaks this. Promises should not be broken and so Divorce should not be an option. Divorce is a weak response to the natural struggle of living with other persons. It avoids the issue.

Marriage is an ideal and the promises are made in good faith, but in reality the relationship can die or the marriage become violent and dangerous. In these circumstances marriage is best ended.

It is not the death of the partner than ends a marriage, but the death of a marriage itself. Divorce becomes inevitable so the partners can move on.

Total: [24]

5 Judaism

(a) What is meant by divorce? [1]

- The ending of a marriage (before the death of either partner)

1 Mark for a correct response

(b) State two reasons which a Jew might give for seeking a divorce. [2]

Responses might include:

- Physical abuse
- Adultery
- Emotional abuse

1 Mark for each response

(c) Describe the roles of men and women in a Jewish family. [3]

Responses might include:

- Depending on the family, whether orthodox or progressive, the roles may be highly traditional with a clear distinction between the role of the Father and the Mother, or progressive where the roles are more equally shared.
- Specific roles related for example to the celebration of Shabbat.
- Family life may also be influenced by local cultural practices.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain Jewish attitudes towards divorce and remarriage. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Marriage is a great blessing and is intended to last until the death of one of the partners. Judaism has always accepted that some marriages fail so divorce and remarriage without restriction are allowed.

(e) 'Married couples should never divorce.'

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:

At the marriage the Jewish couple make promises which emphasise the significance of marriage as life long relationship and divorce should not be contemplated lightly. 'Behold, you are consecrated to me by means of this ring, according to the rituals of Moses and Israel.'

Marriage involves a promise to stay together for life and divorce breaks this. Vows before G-d should not be broken and so Divorce should not be an option. Divorce is a weak response to the natural struggle of living with other persons. It avoids the issue.

Marriage is an ideal and the promises are made in good faith, but in reality the relationship can die or the marriage become violent and dangerous. In these circumstances marriage is best ended.

It is not the death of the partner than ends a marriage, but the death of a marriage itself. Divorce becomes inevitable so the partners can move on.

Total: [24]

6 Sikhism

(a) What is meant by divorce? [1]

- The ending of a marriage (before the death of either partner)

1 Mark for a correct response

(b) State two reasons which a Sikh might give for seeking a divorce. [2]

Responses might include:

- Physical abuse
- Adultery
- Emotional abuse

1 Mark for each response

(c) Describe the roles of men and women in a Sikh family. [3]

Responses might include:

- Traditional roles prevail in Sikh society regarding the man as the head of the family, the woman as a mother and significant in the extended family.
- Many women also take on roles outside the home.
- Family life may also be influenced by local cultural practices.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain Sikh attitudes towards divorce and remarriage. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Marriage is intended to be for life as it is a union of souls before God (Waheguru) and also a joining of families.

It is accepted that some marriages fail and if after efforts by the couple and the community to support the marriage it is still impossible, divorce is allowed.

Remarriage is acceptable.

(e) 'Married couples should never divorce.'

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:

A marriage is a commitment made in front of Waheguru and cannot easily be broken. If a problem with the relationship arises the community should help to resolve the situation. If one of the couple does not want to heal the marriage the other partner can ask the community for permission to divorce and remarry. However the consequences of a divorce affect the families as much as the couple, so divorce as a resolution to marital problems, is to be avoided.

Marriage involves a promise to stay together for life and divorce breaks this. Promises should not be broken and so Divorce should not be an option. Divorce is a weak response to the natural struggle of living with other persons. It avoids the issue.

Marriage is an ideal and the promises are made in good faith, but in reality the relationship can die or the marriage become violent and dangerous. In these circumstances marriage is best ended.

It is not the death of the partner than ends a marriage, but the death of a marriage itself. Divorce becomes inevitable so the partners can move on.

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 is meant by cloning? [1]

- The biological production of genetically identical individuals.
- Making exact copies of any living thing.

1 Mark for a correct response

(b) State two reasons why some Buddhists might oppose human cloning. [2]

Responses might include:

- Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong.
- The creation of identical individual raises moral issues.

1 Mark for each response

(c) Describe the attitudes of some Buddhists towards a childless couple seeking fertility treatment? [3]

Responses might include:

- The creation of life is to be approved and encouraged also a couple seeking fertility treatment should be encouraged and supported.
- Allowing a couple fertility treatment could be an act of compassion.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain some Buddhist attitudes towards abortion. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

For many Buddhists, human life is created at conception and abortion is the same as killing a fully grown human because it is deliberate killing.

Buddhists will choose the compassionate course of action to avoid suffering.

For others abortion may be acceptable provided the intention of the abortionist is good for example to save the life of the mother or to prevent a child being born with terrible handicaps

(e) 'Children are a gift, not a right.'

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:

This does not apply to Buddhism as there is no God to give the gift of life. However that does not mean that children are a right. As human beings they need to be born into circumstances where the couple can treat them according to Buddhists values and morality. So someone who demands to have a child, but cannot ensure a family environment where the 5 precepts and the eightfold path would guide the household, does not have an intrinsic right to have a child.

Reproduction is the most natural thing for humans and it is promoted by most religions. So it is expected and almost required in some faiths that people will have children. However until recently those who could not, were taught to accept this as their lot in life. The development of Fertility treatment has enabled people to demand the right to have a child.

In polygamous societies infertility was dealt with by another wife being taken to provide the children so the idea that every man should be able to have children is not entirely new.

The idea of Children as a gift is old fashioned and belongs to the pre medical age. No one has the right to prevent a person fulfilling their (God given) desire to create the next generation.

Some people take the view that childlessness is decided by God and therefore should not be challenged or at least only by certain methods. In this view God is the giver of life and to demand children as a right is presumptuous.

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The idea that children are a right also makes them into a kind of material possession –
house + car + 2.5 children = happiness

Total: [24]

8 Christianity**(a) What is meant by cloning? [1]**

- The biological production of genetically identical individuals.
- Making exact copies of any living thing.

1 Mark for a correct response

(b) State two reasons why some Christians might oppose human cloning. [2]

Responses might include:

- Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong.
- The creation of identical individual raises moral issues
- Playing God

1 Mark for each response

(c) Describe the attitudes of some Christians towards a childless couple seeking fertility treatment? [3]

Responses might include:

- The creation of life is to be approved and encouraged so a couple seeking fertility treatment should be encouraged and supported.
- For Some Christians, AIH and IVF are usually acceptable, but not AID as this involves a third party in the marriage and is technically adultery.
- Some Christians see infertility as a state to be accepted rather than challenged.
- Fertility Treatment may involve the destruction of embryos

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain some Christian attitudes towards abortion. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

For Christians, human life is created at conception and is sacred. Many regard abortion as the same as killing a fully grown human because it is deliberate killing.

Others question when life actually begins. Not all Christians believe life to begin at conception although most Roman Catholics would believe it does.

Abortion is acceptable, for example, if the foetus could not survive outside the womb.

For others abortion may be acceptable provided the intention of the abortionist is good for example to save the life of the mother or to prevent a child being born with terrible handicaps.

(e) 'Children are a gift, not a right.'

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:

Children as a gift from God has been a central idea within Christianity. God, as the creator and giver of life enables the couple to have children. Having children is therefore not a right. Children are a blessing from God and they are to be received and treasured as a gift.

Reproduction is the most natural thing for humans and it is promoted by most religions. So it is expected and almost required in some faiths that people will have children. However until recently those who could not, were taught to accept this as their lot in life. The development of Fertility treatment has enabled people to demand the right to have a child.

In polygamous societies infertility was dealt with by another wife being taken to provide the children so the idea that every man should be able to have children is not entirely new.

The idea of Children as a gift is old fashioned and belongs to the pre medical age. No one has the right to prevent a person fulfilling their (God given) desire to create the next generation.

Other people take the view that childlessness is decided by God and therefore should not be challenged or at least only by certain methods. In this view God is the giver of life and to demand children as a right is presumptuous.

The idea that children are a right also makes them into a kind of material possession –
house + car + 2.5 children = happiness

Total: [24]

9 Hinduism**(a) What is meant by cloning? [1]**

- The biological production of genetically identical individuals.
- Making exact copies of any living thing.

1 Mark for a correct response

(b) State two reasons why some Hindus might oppose human cloning. [2]

Responses might include:

- Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong.
- The creation of identical individual raises moral issues.
- The concept of ahimsa could have a bearing on Hindu views.

1 Mark for each response

(c) Describe the attitudes of some Hindus towards a childless couple seeking fertility treatment? [3]

Responses might include:

- The creation of life is to be approved and encouraged so a couple seeking fertility treatment should be encouraged and supported.
- AIH and IVF are acceptable, but not AID as the caste of the child would be unknown.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain some Hindu attitudes towards abortion. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

For Hindus human life is created at conception and abortion is the same as killing a fully grown human because it is deliberate killing.

Hindus will choose the compassionate course of action to avoid suffering.

For others abortion may be acceptable provided the intention of the abortionist is good for example to save the life of the mother or to prevent a child being born with terrible handicaps.

Having children is part of dharma so fertility treatment can be a positive thing for a Hindu.

(e) 'Children are a gift, not a right.'

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:

Children are seen as a blessing in Hindu scriptures – a welcome and necessary aspect of the marital and familial relationship. Failure to have children has serious consequences socially and in terms of fulfilling familial duties. This does not however mean that having children is a right. Some people may have to accept that they will be childless and find their destiny in some other way.

Reproduction is the most natural thing for humans and it is promoted by most religions. So it is expected and almost required in some faiths that people will have children. However until recently those who could not, were taught to accept this as their lot in life. The development of Fertility treatment has enabled people to demand the right to have a child.

In polygamous societies infertility was dealt with by another wife being taken to provide the children so the idea that every man should be able to have children is not entirely new.

The idea of Children as a gift is old fashioned and belongs to the pre medical age. No one has the right to prevent a person fulfilling their (divinely given) desire to create the next generation.

Other people take the view that childlessness is decided by God/the gods and therefore should not be challenged or at least only by certain methods. In this view God/the gods is/are the giver(s) of life and to demand children as a right is presumptuous.

The idea that children are a right also makes them into a kind of material possession –
house + car + 2.5 children = happiness

Total: [24]

10 Islam**(a) What is meant by cloning? [1]**

- The biological production of genetically identical individuals.
- Making exact copies of any living thing.

1 Mark for a correct response

(b) State two reasons why some Muslims might oppose human cloning. [2]

Responses might include:

- Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong.
- The creation of identical individual raises moral issues.
- Playing 'Allah'

1 Mark for each response

(c) Describe the attitudes of some Muslims towards a childless couple seeking fertility treatment? [3]

Responses might include:

- The creation of life is to be approved and encouraged so a married couple seeking fertility treatment should be encouraged and supported.
- AID is not acceptable as it is technically adultery.
- Fertility treatment may be seen as going against Allah's plan.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain some Muslim attitudes towards abortion. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Abortion is forbidden in most circumstances.

For Muslims, human life begins a certain point in the womb and abortion is the same as killing a fully grown human because it is deliberate killing and in the view of some Muslims, those killed will be met by their killers at the day of judgement.

On occasions abortion may be acceptable to save the life of the mother, but the later an abortion takes place the worse it is considered to be.

(e) 'Children are a gift, not a right.'

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:

Allah is the creator of all life so the new life of a child is a gift from Allah and can not be taken for granted. Children are to be desired but not thought of as a right. 'He (Allah) bestows (children) male and female according to his will. He leaves barren who he will.' Surah 42 49 -50.

Reproduction is the most natural thing for humans and it is promoted by most religions. So it is expected and almost required in some faiths that people will have children. However until recently those who could not, were taught to accept this as their lot in life. The development of Fertility treatment has enabled people to demand the right to have a child.

In polygamous societies infertility was dealt with by another wife being taken to provide the children so the idea that every man should be able to have children is not entirely new.

The idea of Children as a gift is old fashioned and belongs to the pre medical age. No one has the right to prevent a person fulfilling their desire (given by Allah) to create the next generation.

Other people take the view that childlessness is decided by Allah and therefore should not be challenged or at least only by certain methods. In this view Allah is the giver of life and to demand children as a right is presumptuous.

The idea that children are a right also makes them into a kind of material possession –
house + car + 2.5 children = happiness

Total: [24]

11 Judaism**(a) What is meant by cloning? [1]**

- The biological production of genetically identical individuals.
- Making exact copies of any living thing.

1 Mark for a correct response

(b) State two reasons why some Jews might oppose human cloning. [2]

Responses might include:

- Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong.
- The creation of identical individual raises moral issues.
- Playing G-d

1 Mark for each response

(c) Describe the attitudes of some Jews towards a childless couple seeking fertility treatment? [3]

Responses might include:

- The creation of life is to be approved and encouraged so a couple seeking fertility treatment should be encouraged and supported.
- AID is not acceptable as it is technically adultery.
- Fertility treatment may be seen as going against G-d's plan.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain some Jewish attitudes of towards abortion. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

For Jews, human life is created at conception and abortion is the same as killing a fully grown human because it is deliberate killing.

On occasions an abortion is acceptable, if the mother agrees, for example to save the life of the mother or to prevent a child being born with terrible handicaps.

(e) 'Children are a gift, not a right.'

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:

G-d alone is the creator and giver of life. Children are to be desired by a married couple and considered as a mitzvah – a commandment. However they are a gift, earnestly desired but they are not a right as it is G-d's decision whether a particular woman should be able to have children.

Reproduction is the most natural thing for humans and it is promoted by most religions. So it is expected and almost required in some faiths that people will have children. However until recently those who could not, were taught to accept this as their lot in life. The development of Fertility treatment has enabled people to demand the right to have a child.

In polygamous societies infertility was dealt with by another wife being taken to provide the children so the idea that every man should be able to have children is not entirely new.

The idea of Children as a gift is old fashioned and belongs to the pre medical age. No one has the right to prevent a person fulfilling their (G-d given) desire to create the next generation.

Other people take the view that childlessness is decided by G-d and therefore should not be challenged or at least only by certain methods. In this view G-d is the giver of life and to demand children as a right is presumptuous.

The idea that children are a right also makes them into a kind of material possession –
house + car + 2.5 children = happiness

Total: [24]

12 Sikhism

(a) What is meant by cloning? [1]

- The biological production of genetically identical individuals.
- Making exact copies of any living thing.

1 Mark for a correct response

(b) State two reasons why some Sikhs might oppose human cloning. [2]

Responses might include:

- Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong.
- The creation of identical individual raises moral issues.
- Playing God

1 Mark for each response

(c) Describe the attitudes of some Sikhs towards a childless couple seeking fertility treatment? [3]

Responses might include:

- The creation of life is to be approved and encouraged so a married couple seeking fertility treatment should be supported.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain some Sikh attitudes towards abortion. [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

For Sikhs, human life is created at conception and abortion is the same as killing a fully grown human because it is deliberate killing.

On rare occasions, abortion may be acceptable to save the life of the mother or to prevent a child being born with terrible handicaps

(e) 'Children are a gift, not a right.'

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:

Waheguru is the giver of life so children are a gift. To demand children as a right is presumptuous. Childlessness is decided by Waheguru. Childlessness therefore should not be challenged. However some Sikhs may make use of certain acceptable methods of fertility treatment but the life created is still regarded as a gift.

Reproduction is the most natural thing for humans and it is promoted by most religions. So it is expected and almost required in some faiths that people will have children. However until recently those who could not, were taught to accept this as their lot in life. The development of Fertility treatment has enabled people to demand the right to have a child.

In polygamous societies infertility was dealt with by another wife being taken to provide the children so the idea that every man should be able to have children is not entirely new.

The idea of Children as a gift is old fashioned and belongs to the pre medical age. No one has the right to prevent a person fulfilling their desire (given by Waheguru) to create the next generation.

The idea that children are a right also makes them into a kind of material possession – house + car + 2.5 children = happiness.

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) What is meant by poverty? [1]

- The state of having little or no money or material possessions.

1 Mark for a correct response

(b) State two Buddhist attitudes to the use of money. [2]

Responses might include:

- Money is needed to support family life and the community.
- Money should be used for good purposes and should not be desired just for its own sake. A balance needs to be struck.
- Money should not be used for immoral purposes
- Bikkus are not allowed to handle money.

1 Mark for each response

(c) How might a Buddhist respond to the needs of poor people? [3]

Responses might include:

- Buddhists might respond by giving to a charity (dana) – supporting a Buddhist charity or one that fitted with their ethical views.
- They might take individual action to show that they have compassion and to preserve life.
- Dana
- Examples of responses may be given.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain what Buddhism teaches about the causes of poverty? [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Poverty is (often) the result of human greed and the failure to share the plentiful resources of the world.

It is the result of the three poisons – hate, ignorance and greed

It can also be the result of misfortune.

In the view of some Buddhists it could individually be the result of greedy behaviour in a previous life.

On occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.

- (e) 'Giving money to a charity is the most important thing a religious person can do.'

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:

Buddhists believe that giving to others is a positive action which can generate good Kamma for the giver, if the intention is to help others and not to seek praise for charitable deeds.. Wealth should be used to reduce Dukkah and giving to charity will help in this. Giving to charity is important but not necessarily the best or the only way to achieve enlightenment which is the goal for Buddhists. It may be just as important that a Buddhists takes up employment that does no harm (right livelihood) and is of positive benefit to people rather than just giving money to a charity.

All religions contain the idea of assisting and supporting the needy and the weak of society. This can be done by giving money to a charity. In this way the religions person is fulfilling the desire to help, is giving money to a good cause and one that is probably well organised.

However giving money may not be the only way of supporting a charity – giving time – and possessions might be more useful or working in charity shops and or volunteering to help n some way.

Whatever is given – it can be considered the most important and outwardly practical effect of religious faith.

Being religious is not just about helping one's fellow human. It is about spiritual development. So for many believers giving to charity is important but not the be all and end all of the religious life.

Total: [24]

14 Christianity**(a) What is meant by poverty? [1]**

- The state of having little or no money or material possessions.

1 Mark for a correct response

(b) State two Christian attitudes to the use of money. [2]

Responses might include:

- Money is needed to support family life and the community
- Money should be used for good purposes and should not be desired just for its own sake. A balance needs to be struck.
- Money should not be used for immoral purposes.
- Money should be tithed.
- Some religious orders renounce personal wealth and money

1 Mark for each response

(c) How might a Christian respond to the needs of poor people? [3]

Responses might include:

- Christians might respond by giving to a charity – supporting a Christian charity or one that fitted with their ethical views.
- They might take individual action to show that they have compassion and to preserve life.
- Examples of responses may be given.
 - Donations of food/clothing/furniture.
 - Running soup kitchens

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain what Christianity teaches about the causes of poverty? [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Poverty is (often) the result of human greed and the failure to share the plentiful resources of the world.

It can also be the result of misfortune.

Some view it as a divine punishment.

On occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.

- (e) **‘Giving money to a charity is the most important thing a religious person can do.’**

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:

Jesus set an example to his followers by the way he tried to help others and he told parables which showed how important charitable works were (eg The sheep and the goats).

Showing compassion and caring for those less fortunate, which can be done today by giving to charity, are therefore an important aspects of being Christian. However charitable activities were not the only focus of Jesus life and the same will be true for Christians, so there are other things that could be more important such as prayer or evangelism.

All religions contain the idea of assisting and supporting the needy and the weak of society. This can be done by giving money to a charity. In this way the religions person is fulfilling the desire to help, is giving money to a good cause and one that is probably well organised.

However giving money may not be the only way of supporting a charity – giving time – and possessions might be more useful or working in charity shops and or volunteering to help in some way.

Whatever is given – it can be considered the most important and outwardly practical effect of religious faith.

Being religious is not just about helping one’s fellow human. It is about the care of one’s own soul/spiritual development and relationship with God. So for many believers giving to charity is important but not the be all and end all of the religious life.

Total: [24]

15 Hinduism**(a) What is meant by poverty? [1]**

The state of having little or no money or material possessions.

1 Mark for a correct response

(b) State two Hindu attitudes to the use of money. [2]

Responses might include:

- Money is needed to support family life and the community.
- Money should be used for good purposes and should not be desired just for its own sake. A balance needs to be struck.
- Money should not be used for immoral purposes.
- Some Hindus renounce personal wealth completely
- For Hindu's during the grihastha stage if life (family), the pursuit of material wealth or artha is a legitimate aim of life.

1 Mark for each response

(c) How might a Hindu respond to the needs of poor people? [3]

Responses might include:

- Hindus might respond by giving to a charity – supporting a Hindu charity or one that fitted with their ethical views.
- They might take individual action to show that they have compassion and to preserve life.
- Examples of responses may be given.
- Food may be provided at the temple.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain what Hinduism teaches about the causes of poverty? [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Poverty is (often) the result of human greed and the failure to share the plentiful resources of the world.

It can also be the result of misfortune.

Some view it as a divine punishment.

In the view of some Hindus it could individually be the result of greedy behaviour in a previous life.

On occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.

The concept of Maya

- (e) **‘Giving money to a charity is the most important thing a religious person can do.’**

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:

Helping the poor is expected in Hinduism because to do otherwise and reject the needs of others goes against the belief in ahimsa – non harming. Some Hindus try to give something to the poor each day and consider giving to charity to be a responsibility which comes with wealth. However giving money to charity is not necessarily the most important thing a Hindu can do as there are many other things which must be done to fulfil the requirements of a Hindu’s life, so as to ensure the next life is a good life

All religions contain the idea of assisting and supporting the needy and the weak of society. This can be done by giving money to a charity. In this way the religions person is fulfilling the desire to help, is giving money to a good cause and one that is probably well organised.

However giving money may not be the only way of supporting a charity – giving time – and possessions might be more useful or working in charity shops and or volunteering to help n some way.

Whatever is given – it can be considered the most important and outwardly practical effect of religious faith.

Being religious is not just about helping one’s fellow human. It is about the care of one’s own soul/spiritual development and relationship with God or the gods. So for many believers giving to charity is important but not the be all and end all of the religious life.

Total: [24]

16 Islam**(a) What is meant by poverty? [1]**

The state of having little or no money or material possessions.

1 Mark for a correct response

(b) State two Muslim attitudes to the use of money. [2]

Responses might include:

- Money is needed to support family life and the community.
- Money should be used for good purposes and should not be desired just for its own sake. A balance needs to be struck.
- Money should not be used for immoral purposes.
- Usury is forbidden
- Zakah is pillar of Islam

1 Mark for each response

(c) How might a Muslim respond to the needs of poor people? [3]

Responses might include:

- Muslims might respond by giving to a charity – supporting a Muslim charity or one that fitted with their ethical views.
- They might take individual action to show that they have compassion and to preserve life.
- Examples of responses may be given.
- Box for charitable giving outside the Mosque on Fridays
- Extra giving at Eid festivals/sharing of meals.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain what Islam teaches about the causes of poverty? [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Poverty is (often) the result of human greed and the failure to share the plentiful resources of the world.

Some view it as a divine punishment.

It can also be the result of misfortune.

On occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.

Some Muslims see a person's position in life to be determined by Allah – the idea of divine providence.

- (e) 'Giving money to a charity is the most important thing a religious person can do.'

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:

For Muslims, wealth and money comes from Allah in the first place so charity is a way of returning it to him.

Giving to charity also strengthens the Umma. It purifies wealth and by giving you are helping others.

Zakah, one of the Five Pillars of Islam, is a requirement for Muslims and is very important. Sadaqah (extra charity to the poor) is also encouraged in the Qur'an. However there are 4 other pillars which must be taken into account, so giving to charity is important, but not necessarily the most important thing.

All religions contain the idea of assisting and supporting the needy and the weak of society. This can be done by giving money to a charity. In this way the religious person is fulfilling the desire to help, is giving money to a good cause and one that is probably well organised.

However giving money may not be the only way of supporting a charity – giving time – and possessions might be more useful or working in charity shops and or volunteering to help in some way.

Being religious is not just about helping one's fellow human; it is about the care of one's own soul/spiritual development and relationship with Allah. Giving to charity may be part of this but other things can be just as important.

Whatever is given – it can be considered the most important and outwardly practical effect of religious faith.

Total: [24]

17 Judaism**(a) What is meant by poverty? [1]**

The state of having little or no money or material possessions.

1 Mark for a correct response

(b) State two Jewish attitudes to the use of money. [2]

Responses might include:

- Money is needed to support family life and the community.
- Money should be used for good purposes and should not be desired just for its own sake. A balance needs to be struck.
- Money should not be used for immoral purposes.
- Money can be used to give to charity - tzedakah/pushkes.

1 Mark for each response

(c) How might a Jew respond to the needs of poor people? [3]

Responses might include:

- Jews might respond by giving to a charity – supporting a Jewish charity or one that fitted with their ethical views.
- They might take individual action to show that they have compassion and to preserve life.
- Examples of responses may be given.
- Invite strangers to Shabbat/festival meals.
- Lending of money rather than giving.

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain what Judaism teaches about the causes of poverty? [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Poverty is (often) the result of human greed and the failure to share the plentiful resources of the world.

Some view it as a divine punishment.

It can also be the result of misfortune.

On occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.

- (e) **‘Giving money to a charity is the most important thing a religious person can do.’**

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 Torah teaches Jews to share their wealth and many Jews will support charities such as Jewish Relief. However charity may not be the best way of helping someone and so is not the most important this a Jew can do. It could be better to help people to take responsibility for their own affairs and offer support which encourages that, for example through interest free loans, rather than by just giving to charity which can undermine a person's dignity and independence.

All religions contain the idea of assisting and supporting the needy and the weak of society. This can be done by giving money to a charity. In this way the religions person is fulfilling the desire to help, is giving money to a good cause and one that is probably well organised.

However giving money may not be the only way of supporting a charity – giving time – and possessions might be more useful or working in charity shops and or volunteering to help in some way.

Whatever is given – it can be considered the most important and outwardly practical effect of religious faith.

Being religious is not just about helping one's fellow human. It is about the care of one's own soul/spiritual development and relationship with G-d. So for many believers giving to charity is important but not the be all and end all of the religious life.

Total: [24]

18 Sikhism**(a) What is meant by poverty? [1]**

The state of having little or no money or material possessions.

1 Mark for a correct response

(b) State two Sikh attitudes to the use of money. [2]

Responses might include:

- Money is needed to support family life and the community.
- Money should be used for good purposes and should not be desired just for its own sake. A balance needs to be struck.
- Money should not be used for immoral purposes.

1 Mark for each response

(c) How might a Sikh respond to the needs of poor people? [3]

Responses might include:

- Sikhs might respond by giving to a charity – supporting a Sikh charity or one that fitted with their ethical views.
- They might take individual action to show that they have compassion and to preserve life.
- Examples of responses may be given.
- Sharing food in the Langar

3 statements = 3 marks

1 statement + development + 1 statement = 3 marks

1 statement + development = 2 marks

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

(d) Explain what Sikhism teaches about the causes of poverty? [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Poverty is (often) the result of human greed and the failure to share the plenteous resources of the world.

Some view it as a divine punishment.

It can also be the result of misfortune.

On occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.

- (e) 'Giving money to a charity is the most important thing a religious person can do.'

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 Grur Amar Das Ji taught that Sikhs should give one tenth of the money they did not need for living to the community (daswandth). Sikhs are also encouraged to give time and talents as sewa as well as money. Sharing wealth – vand chhakna - is important and provided the intention is good, it can contribute to the generation of good karma. Giving money to charity is therefore could be an appropriate activity for a Sikh but it is not necessarily the most important as a Sikh has many other obligations

All religions contain the idea of assisting and supporting the needy and the weak of society. This can be done by giving money to a charity. In this way the religions person is fulfilling the desire to help, is giving money to a good cause and one that is probably well organised.

However giving money may not be the only way of supporting a charity – giving time – and possessions might be more useful or working in charity shops and or volunteering to help n some way.

Whatever is given – it can be considered the most important and outwardly practical effect of religious faith.

Being religious is not just about helping one's fellow human. It is about the care of one's own soul/spiritual development and relationship with Waheguru. So for many believers giving to charity is important but not the be all and end all of the religious life.

Total: [24]

Grade Thresholds

General Certificate of Secondary Education
GCSE Religious Studies A (World Religions) (J620 J120)
GCSE religious Studies B (Philosophy and/or Applied Ethics) (J621 J121)
January 2010 Examination Series

Unit Threshold Marks

Unit		Maximum Mark	a*	a	b	c	d	e	f	g	u
B603	Raw	48	42	37	32	27	22	17	13	9	0
	UMS	50	45	40	35	30	25	20	15	10	0

Specification Aggregation Results

No aggregation was available this January.

The cumulative percentage of candidates awarded each grade for this unit was as follows:

	a*	a	b	c	d	e	f	g	u	Total No. of Cands
B603	5.7	16.0	31.7	50.0	67.1	80.6	89.0	94.7	100	11476

For a description of how UMS marks are calculated see:

http://www.ocr.org.uk/learners/ums_results.html

Statistics are correct at the time of publication.

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