

**GCSE**

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

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

General Certificate of Secondary Education

**Mark Scheme for June 2017**

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

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

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

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## Annotations



Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

**Subject-specific Marking Instructions**

We do not annotate Religious Studies scripts

**Written communication, Spelling, Punctuation and Grammar**

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

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

The following points should be remembered:

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

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

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

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

### Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

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

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

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

## AO1 part (d) question

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

## AO2 part (e) question

|                                |   |                              |   |
|--------------------------------|---|------------------------------|---|
| <b>Level 4</b><br><b>10-12</b> | <p>A <b>good</b> answer to the question.<br/> 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>                  | <b>Level 2</b><br><b>4-6</b> | <p>A <b>limited</b> answer to the question.<br/> 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> |
| <b>Level 3</b><br><b>7-9</b>   | <p>A <b>competent</b> answer to the question.<br/> 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> | <b>Level 1</b><br><b>1-3</b> | <p>A <b>weak</b> attempt to answer the question.<br/> 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>  |
|                                |   | <b>Level 0</b><br><b>0</b>   | <b>No evidence submitted or response does not address the question.</b>   |

| Question   | Answer / Indicative Content   | Mark | Guidance |
|--|---|------|----------|
| <b>Section A: Religion and Human Relationships</b> |   |      |          |
| <b>1</b>   |   |      |          |
| <b>a</b>   | <p><b>Give one reason why a Buddhist might be against divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Divorce causes suffering e.g. it leaves families in emotional and practical turmoil</li> <li>• Divorce could be seen as a failure to live up to the promise to stay together for life</li> <li>• Divorce to seek another partner might be harmful to the original partner</li> <li>• Divorce may go against the precept to do no harm</li> <li>• For some Buddhists, divorce is considered shameful</li> </ul> <p>1 mark for response.</p>  | 1    |          |
| <b>b</b>   | <p><b>Give two examples of roles of Buddhist family members.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Husbands and wives are to show respect, honour, and faithfulness towards one another</li> <li>• Parents are responsible for inculcating Buddhist ethics and practices in their children</li> <li>• Children are expected to be obedient and to preserve the traditions of the family.</li> <li>• Family life may also be influenced by local cultural practices and a traditional division of roles</li> <li>• The Sigolavada sutra includes teaching about the role of the householder for example in maintaining the family wealth, supporting children and parents</li> </ul> <p>1 mark for each response.</p> | 2    |          |
| <b>c</b>   | <p><b>Describe one Buddhist attitude towards remarriage after divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• In the case of divorce as a result of adultery, to seek another partner to marry would not be acceptable. This may vary depending on cultural factors</li> <li>• It should not be the pathway to serial monogamy.</li> </ul>  | 3    |          |

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|   |  | <ul style="list-style-type: none"> <li>• Buddhists are keen to see the continued association of the former partners and would support their re-marriage</li> <li>• There may be issues about right sexual conduct to be resolved</li> <li>• Remarriage can be seen as a compassionate act which enables the divorcees to enjoy new companionship</li> <li>• Remarriage can be harmful if it makes life difficult for children so ahimsa would be a guiding principle</li> <li>• It would be important to act in a skilful fashion in dealing with a difficult relationship issue such as remarriage.</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>   |   |  |
| d |  | <p><b>Explain different Buddhist attitudes to celibacy.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Some Buddhists take the view that celibacy is essential, others see it as an ideal but not one which can be practised through the whole of one's life or perhaps, at all.</p> <p>In aiming for nibbana a Buddhist will aim to avoid attachment and craving (tanha) which leads to suffering (dukkha). In the Buddha's first discourse he identifies the craving for sense pleasures (kama). According to the Buddha's teaching, sense pleasures or kama is identified as one of five hindrances to the attainment of stillness or right concentration (jhana) vital to progress towards nibbana. This is because sexual desire is bound to create attachment and craving. Sexual desire therefore is a distraction in the quest for enlightenment. Furthermore, in the Sutta Pitaka the Buddha compares sexual pleasure to arrows or darts to explain that craving sexual pleasure is a cause of suffering. Celibacy in the view of some Buddhists therefore is a way of avoiding these cravings and the resultant suffering.</p> <p>Buddhists aiming for nibbana in this lifetime therefore need to be celibate to avoid the craving and attachment that come with sexual desire and activity. To achieve this a Buddhists might choose to join the monastic sangha where celibacy is required. Anyone who chooses to join the monastic sangha must be celibate whilst in the sangha. Buddhists may choose to leave the sangha and give up celibacy for a while and return to the sangha and taking up celibacy when they feel appropriate.</p> | 6 |  |

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|   |  | <p>Some branches of Buddhism do not require celibacy for monks or nuns particularly in Japan where the Emperor abolished celibacy in the 19<sup>th</sup> century</p> <p>Buddhism recognises that sex is a natural urge and that for many people celibacy is not a realistic option. It may be something that they can practise for a while but for the rest of the time they will follow the guidance of the Third Precept to avoid sexual misconduct.</p>  |    |  |
| e |  | <p><b>‘People should not let religion influence their personal relationships.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer Buddhism to in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>At first glance the stimulus might seem to be correct. After all, personal relationships are just that, personal and not the business of any other people. However personal relationships naturally involve other people and that leads to questions about how to deal with them, which concern ethics and morality. There are social rules that seem to apply to relationships between people such as being kind and caring and not hurting them. How we behave matters as behaviour involves other people.</p> <p>There is much in the teaching of Buddhism that has importance for how people conduct their relationships. The five precepts set out some clear guidelines of conduct towards other people. The aim of reducing suffering and working towards nibbana by following the eightfold path and practising loving kindness all have a bearing on how Buddhists should conduct themselves. Buddhism seems to offer some ways of thinking about and planning action in personal relationships, without too much in the way of restrictions or commandments.</p> <p>Candidates might suggest that for some people these ideas are a bit out of touch with reality. People are not kind to each other and those who are usually get trampled on. People who follow the ideas of the Buddha may find that people take them for granted and personal relationships become very one sided and unsatisfactory.</p> <p>Some people might take the view that religious people would let religion influence their personal relationships and would consider it right to do so. It is up to them. However, if a person is not religious then religion is of no concern to them and they wouldn’t want it to influence their</p> | 12 |  |

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|          |   | <p>personal relationships at all. They might take the view that people should not inflict their views and beliefs on other people even when it comes to relationship behaviour.</p> <p>Another point of view might be that religion, including Buddhism, is always well behind changes in attitude and when it comes to personal relationships it is well out of touch and should be ignored. Religions have often tried to force their views about issues like divorce, cohabitation and sexual relationships on people. These are all important personal issues. It is one thing to suggest some guidelines for personal relationships, it is quite another to say what must or must not happen. Personal relationships involve emotions and can be driven by them. Emotions can't be controlled by rules. Because of this, many people believe it is best if religious influence is kept well in the background or ignored altogether.</p> |   |  |
|          |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
| <b>2</b> |   |   |   |  |
|          | a   | <p><b>Give one reason why a Christian might be against divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Divorce is wrong because marriage is a union before God which can only be broken by death</li> <li>• According the Roman Catholic Church, marriage is a sacrament and as it is therefore a sacred act and a vehicle for the grace of God, it cannot be treated lightly or discarded, as it would be by a divorce.</li> <li>• Jesus' teaching can be interpreted as rejecting divorce</li> <li>• Divorce causes suffering. e.g. it leaves families in emotional and practical turmoil</li> <li>• Divorce could be seen as a failure to live up to the promise to stay together for life</li> <li>• For some Christians, divorce is considered shameful</li> <li>• God hates divorce</li> <li>• The Bible says it is wrong</li> </ul> <p>1 mark for response.</p>                              | 1 |  |

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| b | <p><b>Give two examples of roles men might perform in the Church.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Priest</li> <li>• Minister</li> <li>• Vicar</li> <li>• Lay preacher</li> <li>• Lay reader</li> <li>• Church Warden</li> <li>• Take charge of an affiliated group such as Cubs / Scouts</li> <li>• Sunday school teacher</li> <li>• Choir member / conductor</li> <li>• Singer</li> <li>• Conducts marriage/funeral/baptism etc</li> </ul> <p>1 mark for each response.</p>   | 2 |  |  |
| c | <p><b>Describe one Christian attitude towards remarriage after divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• In the RC tradition and in the view of many other Christians, remarriage as a religious activity is impossible as the original marriage is an indissoluble union. (c.f. Matt.19:4-6)</li> <li>• As the original union is indissoluble, even civil remarriage is adultery</li> <li>• Other denominations accept that marriage can break down and the marriage can die. These denominations may allow the remarriage of the innocent party in church.</li> <li>• Christians are keen to see the continued association of the former partners and would support their re-marriage.</li> </ul> | 3 |  |  |

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|   |  | Marks should be awarded for a statement supported by any combination of development and exemplification.  |    |  |
| d |  | <p><b>Explain the importance of religious marriage ceremonies to Christians.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>For Christians, Marriage is not just a contract between two people. Promises are made before God and in the Roman Catholic tradition marriage is considered to be a sacrament. It is a vehicle for the grace of God. So marriage, without ceremonies that recognise its special character, or that are not 'Christian', is not considered to be anything other than a civil arrangement. There has to be Christian religious ceremony of some sort.</p> <p>Christian marriage ceremonies lift the importance and significance of the marriage by a range of Christian and possibly semi religious practices. For example, prayers, hymns and readings, the wearing of special clothes (bridal white for purity) and the general formality of the occasion.</p> <p>Marriage ceremonies are also important because the detail of the ceremony can contain many things about marriage and being married that are important to Christians. Reference is made to the belief that marriage is ordained by God. Reference is also made to the three purposes of marriage – companionship, the upbringing of children and the importance of a sexual relationship. The vows reinforce the kind of love and care which a Christian couple should show to each other. Other people are there to witness the couple's promises before God, which raises the importance of the occasion and gives the Christian community the opportunity to offer support and love to the couple as they begin their journey through married life.</p> | 6  |  |
| e |  | <p><b>'People should not let religion influence their personal relationships.'</b><br/><b>Discuss this statement.</b><br/><b>You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/>Candidates might consider some of the following:</p>  | 12 |  |

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|---|--|--|---|--|
|   |  | <p>At first glance the stimulus might seem to be correct. After all, personal relationships are just that, personal and not the business of any other people. However personal relationships naturally involve other people and that leads to questions about how to deal with them, which concern ethics and morality. There are social rules that seem to apply to relationships between people such as being kind and caring and not hurting them. How we behave matters as behaviour involves other people.</p> <p>There is much in the teaching of Christianity that has importance for how people conduct their relationships. Jesus reduced the commandments to ‘Love God’ and ‘Love your neighbour’. The second commandment is surely a good guide to how to relate to other people. His life and his teaching about agape give plenty to think about when it comes to deciding how to act in personal relationships. He talks about forgiving people seventy times seven times. He practises what he preaches</p> <p>Candidates might suggest that for some people, these ideas are a bit out of touch with reality. People are not kind to each other and those who are, usually get trampled on. People who follow the ideas of Jesus find that people take them for granted and personal relationships become very one sided and unsatisfactory. Jesus’ best friends deserted him at his time of need despite all that he did for them during his life.</p> <p>Some people might take the view that religious people would let religion influence their personal relationships and would consider it right to do so. It is up to them. However, if a person is not religious then religion is of no concern to them and they wouldn’t want it to influence their personal relationships at all. They might take the view that people should not inflict their views and beliefs on other people even when it comes to relationship behaviour.</p> <p>Another point of view might be that religion, including Christianity, is always well behind changes in attitude and when it comes to personal relationships it is well out of touch and should be ignored. Religions, including Christianity, have often tried to force their views about issues like divorce, cohabitation and sexual relationships on people. These are all important personal issues. It is one thing to suggest some guidelines for personal relationships, it is quite another to say what must or must not happen. Personal relationships involve emotions and can be driven by them. Emotions can’t be controlled by rules. Because of this, many people believe it is best if religious influence is kept well in the background or ignored altogether.</p> |   |  |
|  |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on   | 3 |  |

|          |   |  |   |  |
|----------|---|--|---|--|
|          |   | page 5.  |   |  |
| <b>3</b> |   |  |   |  |
|          | a | <p><b>Give one reason why a Hindu might be against divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Marriage is a union of families as much as of the couple, so divorce is a major issue</li> <li>• It is generally frowned on especially by higher caste Hindus</li> <li>• The joining of hands at the wedding is a sign that the families and the couple should never be parted</li> <li>• Divorce causes suffering e.g. it leaves families in emotional and practical turmoil</li> <li>• Divorce could be seen as a failure to live up to the promise to stay together for life</li> <li>• Divorced women have low status in some Hindu communities.</li> </ul> <p>1 mark for response.</p>                     | 1 |  |
|          | b | <p><b>Give two examples of roles of Hindu family members.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Traditional family roles such as breadwinner for the man</li> <li>• A man has a particular family role at his father's funeral</li> <li>• The woman has responsibility for puja within the home</li> <li>• The woman has responsibility for making sure the house is clean and comfortable</li> <li>• Parents are responsible for upbringing of the children</li> <li>• Family members must fulfil the requirements of the appropriate stage of life (Varnashramadharm)</li> <li>• Reference is made to roles in the Laws of Manu, for example to the rights of women</li> </ul> <p>1 mark for each response.</p> | 2 |  |
|          | c | <p><b>Describe one Hindu attitude towards remarriage after divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It might be acceptable if the person has been widowed.</li> </ul>   | 3 |  |

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|   |  | <ul style="list-style-type: none"> <li>• The strict view is that marriage ties the couple irrevocably together so remarriage is wrong and will not happen.</li> <li>• For some Hindus, divorce is considered shameful</li> <li>• As marriage is also a joining of families, remarriage can present family / social problems.</li> <li>• Remarriage after divorce could be allowed as a remedy for a bad marriage for example; in the case of adultery, violence and childlessness.</li> <li>• Hindus are keen to see the continued association of the former partners and would support their re-marriage.</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>   |   |  |
| d |  | <p><b>Explain the importance of religious marriage ceremonies to Hindus.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Marriage in Hinduism is much more than just a declaration before family and friends and a legal contract. It is a religious ceremony and much more.</p> <p>Much of the ritual is religious. The liturgy comes from the Vedas and the ceremony involves Ganesh. The blessings by the priest, the joining of hands, taking the seven steps around the fire, the tying of the couple together with the scarf may also be about culture but the religious context gives all the things that are said and done at the wedding a greater significance.</p> <p>The couple are moving into a new stage of life (the grihastha ashrama), that can be considered to be a religious duty. They will be responsible for building a household and creating the next generation.</p> <p>As a result, much time, energy and money might be spent on the wedding preparations and the event itself. Custom, culture and religious belief all mingle to give the occasion significance. Without the religious elements it would not be a true wedding for a Hindu.</p> | 6 |  |

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|  | e | <p><b>‘People should not let religion influence their personal relationships.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>At first glance the stimulus might seem to be correct. After all, personal relationships are just that, personal and not the business of any other people. However personal relationships naturally involve other people and that leads to questions about how to deal with them, which concern ethics and morality. There are social rules that seem to apply to relationships between people such as being kind and caring and not hurting them. How we behave matters as behaviour involves other people.</p> <p>There is much in the teaching of Hinduism that has importance for how people conduct their relationships. For example the grihastha or family stage means that Hindus are expected to live in family relationships with each other. Other stages also demand certain kinds of relationships if dharma is to be fulfilled and if the person is to achieve a good rebirth. In Hindu society the division between religion and culture is not clear-cut. So, religion is bound to have a bearing on attitudes to the conduct of personal relationships. Many customs and ideas are however at odds with western views and so for some the religion is out of touch with the reality of the modern world. It is hard to mix customs that stress family life and duties to religious norms, and that are based on a rural culture, with the individualism and freedom of industrial societies and westernised culture.</p> <p>Some people might take the view that religious people would let religion influence their personal relationships and would consider it right to do so. It is up to them. However, if a person is not religious then religion is of no concern to them and they wouldn’t want it to influence their personal relationships at all. They might take the view that people should not inflict their views and beliefs on other people even when it comes to relationship behaviour.</p> <p>Another point of view might be that religion, including Hinduism, is always well behind changes in attitude and when it comes to personal relationships it is well out of touch and should be</p> | 12 |  |
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|          |   | ignored. Religions, including Hinduism, have often tried to force their views about issues like divorce, cohabitation and sexual relationships on people. These are all important personal issues. It is one thing to suggest some guidelines for personal relationships, it is quite another to say what must or must not happen. Personal relationships involve emotions and can be driven by them. Emotions can't be controlled by rules. Because of this, many people believe it is best if religious influence is kept well in the background or ignored altogether. |   |  |
|          |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
| <b>4</b> |   |   |   |  |
|          | a   | <p><b>Give one reason why a Muslim might be against divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Divorce is to be avoided because marriage is meant to be permanent</li> <li>• Divorce brings shame on the family.</li> <li>• It is legal but it is the thing that Allah hates most</li> <li>• Divorce causes suffering e.g. it leaves families in emotional and practical turmoil</li> <li>• Divorce could be seen as a failure to live up to the promise to stay together for life</li> </ul> <p>1 mark for response.</p>  | 1 |  |
|          | b   | <p><b>Give two examples of roles men might perform in the Mosque.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Imam</li> <li>• Cleric</li> <li>• Scholar</li> <li>• Leader of the prayers</li> <li>• Teacher in the madrasa</li> </ul> <p>1 mark for each response.</p>   | 2 |  |

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| c | <p><b>Describe one Muslim attitude towards remarriage after divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• As marriage is also a joining of families, remarriage can present family / social problems.</li> <li>• A man cannot divorce his wife until it is shown that she is not pregnant so remarriage could be affected by that condition</li> <li>• Muslims accept 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 and remarriage is acceptable and may be encouraged.</li> <li>• Remarriage after divorce could be allowed in the case of a bad marriage for example; in the case of adultery, violence and childlessness.</li> <li>• Muslims are keen to see the continued association of the former partners and would support their re-marriage.</li> <li>• For some Muslims, divorce is considered shameful</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>  | 3 |  |
| d | <p><b>Explain the importance of religious marriage ceremonies to Muslims.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Marriage ceremonies are important to Muslims but because the marriage ceremony in Islam is not an especially religious event in the western sense it might seem that the religious side is actually not very important. Most Muslim marriage ceremonies do involve some religious aspects however. The imam, for example, may say prayers for the couple and the guests but it is true that the central feature of the ceremony is the signing of the marriage contract - Aqd Nikah.</p> <p>Other aspects of the ceremony like the giving of mahr to the bride by the groom and a wedding feast may not be considered to be religious so it could be said that religious marriage ceremonies are not important to Muslims. In Muslim society however, culture and religion are interwoven to such an extent that it is difficult to separate them. So a lack of religious ritual at</p> | 6 |  |

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|   |  | the wedding does not mean that marriage itself is not part of the religious life of Muslims.   |    |  |
| e |  | <p><b>‘People should not let religion influence their personal relationships.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>At first glance the stimulus might seem to be correct. After all, personal relationships are just that, personal and not the business of any other people. However personal relationships naturally involve other people and that leads to questions about how to deal with them that concern ethics and morality. There are social rules that seem to apply to relationships between people such as being kind and caring and not hurting them. How we behave matters as behaviour involves other people.</p> <p>There is much in the teaching of Islam that has importance for how people conduct their relationships. Islam has clear teaching about marital matters, homosexuality, same sex relationships, premarital relationships and contraception and the roles of men and women in the family. Some things that are issues or areas of discussion for other people are not so for Muslims, because the teaching in the Qur’an or from tradition is so specific.</p> <p>This is not to say that all Muslims find the teachings easy to follow however, especially in a western context.</p> <p>Some people might take the view that religious people would let religion influence their personal relationships and would consider it right to do so. It is up to them. However, if a person is not religious then religion is of no concern to them and they wouldn’t want it to influence their personal relationships at all. They might take the view that people should not inflict their views and beliefs on other people even when it comes to relationship behaviour.</p> | 12 |  |

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|          |   | Another point of view might be that religion, including Islam, is always well behind changes in attitude and when it comes to personal relationships it is well out of touch and should be ignored. Religions, including Islam, have often tried to force their views about issues like divorce, cohabitation and sexual relationships on people. These are all important personal issues. It is one thing to suggest some guidelines for personal relationships, it is quite another to say what must or must not happen. Personal relationships involve emotions and can be driven by them. Emotions can't be controlled by rules. Because of this, many people believe it is best if religious influence is kept well in the background or ignored altogether. |   |  |
|          |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
| <b>5</b> |   |   |   |  |
|          | a   | <p><b>Give one reason why a Jew might be against divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Marriage is meant to be permanent and divorce is a very unhappy outcome for the whole family</li> <li>• Family life is highly significant so its break up is equally significant</li> <li>• Divorce causes suffering e.g. it leaves families in emotional and practical turmoil</li> <li>• Divorce could be seen as a failure to live up to the promise to stay together for life.</li> <li>• For some Jews, divorce is considered shameful</li> </ul> <p>1 mark for response.</p>   | 1 |  |
|          | b   | <p><b>Give two examples of roles men might perform in the Synagogue.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Rabbi</li> <li>• Cantor</li> <li>• Member of the minyan</li> <li>• Teacher</li> </ul> <p>1 mark for each response.</p>  | 2 |  |
|          | c   | <b>Describe one Jewish attitude towards remarriage after divorce.</b>   | 3 |  |

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|  |   | <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Marriage is a great blessing and is intended to last until the death of one of the partners so remarriage should not be necessary</li> <li>• However, Judaism has always accepted that some marriages fail so divorce is acceptable and remarriage encouraged</li> <li>• Jews are keen to see the continued association of the former partners and would support their re-marriage</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>   |   |  |
|  | d | <p><b>Explain the importance of religious marriage ceremonies to Jews.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Marriage ceremonies are very important to Jews and the religious aspects of them are also very important. Apart from the vows and the promise to commit for life, many aspects of the Jewish marriage ceremony are religious. The reading of the Ketubah, the recitation of the seven blessings and the smashing of a glass and the celebration under the Huppah all have religious significance, which is critical at this point in the life of the couple.</p> <p>Other aspects may also be more cultural rather than specifically religious but the religious context gives all the things that are said and done at the wedding a greater significance. The celebration of the marriage before G-d and the Jewish community mean the ceremony has religious and cultural significance. The couple are moving into a new stage of life and will be responsible for building a household and creating the next generation as they are commanded to in Genesis.</p> | 6 |  |

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| e | <p><b>‘People should not let religion influence their personal relationships.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>At first glance the stimulus might seem to be correct. After all, personal relationships are just that, personal and not the business of any other people. However personal relationships naturally involve other people and that leads to questions about how to deal with them that concern ethics and morality. There are social rules that seem to apply to relationships between people such as being kind and caring and not hurting them. How we behave matters as behaviour involves other people.</p> <p>There is much in the teaching of Judaism, especially Orthodox Judaism, which has importance for how people conduct their relationships. There are clear teachings about marital matters, homosexuality, same sex relationships, premarital relationships and contraception and the roles of men and women in the family. Some things that are issues or areas of discussion for other people are not so for Jews because the teaching in the Torah or from tradition is so definite.</p> <p>This is not to say that all Jews find the teachings easy to follow however.</p> <p>Some people might take the view that religious people would let religion influence their personal relationships and would consider it right to do so. It is up to them. However, if a person is not religious then religion is of no concern to them and they wouldn’t want it to influence their personal relationships at all. They might take the view that people should not inflict their views and beliefs on other people even when it comes to relationship behaviour.</p> <p>Another point of view might be that religion, including Judaism, is always well behind changes in attitude and when it comes to personal relationships it is well out of touch and should be ignored. Religions, including Judaism, have often tried to force their views about issues like divorce, cohabitation and sexual relationships on people. These are all important personal issues. It is one thing to suggest some guidelines for personal relationships, it is quite another to say what must or must not happen. Personal relationships involve emotions and can be driven</p> | 12 |  |
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|          |   | by them. Emotions can't be controlled by rules. Because of this, many people believe it is best if religious influence is kept well in the background or ignored altogether.  |   |  |
|          |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
| <b>6</b> |   |   |   |  |
|          | a   | <p><b>Give one reason why a Sikh might be against divorce.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Marriage should be permanent</li> <li>• Divorce is to be avoided if at all possible because it wrecks the union of families brought together at the marriage</li> <li>• For many, more traditional Sikhs, divorce is considered shameful and it dishonours the family</li> <li>• Divorce causes suffering e.g. it leaves families in emotional and practical turmoil</li> <li>• Divorce could be seen as a failure to live up to the promise to stay together for life</li> </ul> <p>1 mark for response.</p> | 1 |  |
|          | b   | <p><b>Give two examples of roles men might perform in the Gurdwara. .</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Men generally take charge of the service in the Gurdwara</li> <li>• Assist in the Langar</li> <li>• Musician</li> <li>• Reading from the Guru Granth Sahib Ji</li> </ul> <p>1 mark for each response.</p>  | 2 |  |
|          | c   | <p><b>Describe one Sikh attitude towards remarriage after divorce.</b></p>  | 3 |  |

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|   |  | <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Marriage is intended to be for life as it is a union of souls before God (Waheguru) and also a joining of families so remarriage can present family / social problems</li> <li>• It is accepted that some marriages fail and if after efforts by the couple and the community to support the marriage, it cannot be saved, divorce and remarriage is allowed / acceptable</li> <li>• Sikhs are keen to see the continued association of the former partners and would support their re-marriage</li> <li>• The married relationship is summed up in the phrase 'one soul in two bodies.' so being faithful to a husband or wife is central to Sikh life</li> <li>• Sikh beliefs might differ depending on whether they live in the Punjab alongside Hinduism and Buddhism or in the west (Britain) where other cultural factors may influence their views</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> |   |  |
| d |  | <p><b>Explain the importance of religious marriage ceremonies to Sikhs.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Marriage in Sikhism is much more than just a declaration before family and friends and a legal contract. It is a declaration of commitment before Waheguru. Sikhs only acknowledge the grihastha (householder stage of life) and for this reason marriage is virtually a religious duty, so a religious ceremony is bound to be important.</p> <p>A marriage ceremony would not be considered appropriate if it did not include walking clockwise around the Guru Granth Sahib Ji four times and walking in time with the 4 stanzas of Lavan hymn devised by Guru Ram Das Ji.</p> <p>The celebration of the marriage within the Gurdwara may also be about culture but the religious</p>   | 6 |  |

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|   |  | <p>context gives all the things that are said and done at the wedding a greater significance. The couple are moving into a new stage of life and will be responsible for building a household and creating the next generation. As a result, much time, energy and money might be spent on the wedding preparations and the event itself.</p> <p>Custom, culture and religious belief all mingle to give the occasion significance. Without the religious elements it would not be a true wedding for a Sikh.</p>   |    |  |
| e |  | <p><b>‘People should not let religion influence their personal relationships.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to in Sikhism your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>At first glance the stimulus might seem to be correct. After all, personal relationships are just that, personal and not the business of any other people. However personal relationships naturally involve other people and that leads to questions about how to deal with them that concern ethics and morality. There are social rules that seem to apply to relationships between people such as being kind and caring and not hurting them. How we behave matters as behaviour involves other people.</p> <p>There is much in the teaching of Sikhism and Sikh culture especially, which has importance for how people conduct their relationships. There are clear teachings about marital matters, homosexuality, same sex relationships, premarital relationships and contraception and the roles of men and women in the family. Some things that are issues or areas of discussion for other people are not so for Sikhs because the teaching in the Guru Granth Sahib Ji or of the Gurus is so definite.</p> <p>This is not to say that all Sikhs find the teachings easy to follow however, especially in a western</p> | 12 |  |

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|   |   | <p>context.</p> <p>Some people might take the view that religious people would let religion influence their personal relationships and would consider it right to do so. It is up to them. However, if a person is not religious then religion is of no concern to them and they wouldn't want it to influence their personal relationships at all. They might take the view that people should not inflict their views and beliefs on other people even when it comes to relationship behaviour.</p> <p>Another point of view might be that religion, including Sikhism, is always well behind changes in attitude and when it comes to personal relationships it is well out of touch and should be ignored. Religions, including Sikhism, have often tried to force their views about issues like divorce, cohabitation and sexual relationships on people. These are all important personal issues. It is one thing to suggest some guidelines for personal relationships, it is quite another to say what must or must not happen. Personal relationships involve emotions and can be driven by them. Emotions can't be controlled by rules. Because of this, many people believe it is best if religious influence is kept well in the background or ignored altogether.</p> |   |  |
|   |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.   | 3 |  |
|   |   | <b>Section B; Religion and Medical Ethics</b>  |   |  |
| 7 |   |  |   |  |
|   | a   | <p><b>Give one reason why fertility treatment might be an ethical issue for Buddhists.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is something that some Buddhists consider to be morally right and that other Buddhists consider to be morally wrong</li> <li>• It enables the creation of life and is therefore a good thing, to be approved of and encouraged</li> <li>• The child might be born in an unsatisfactory situation</li> <li>• The use of donor eggs or sperm could break the Third Precept as it might be seen as sexual misconduct</li> <li>• Some embryos are destroyed in the process and depending on when life is believed to begin, fertility treatment could be considered a cause of suffering to a human</li> </ul>  | 1 |  |

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|  |   | <ul style="list-style-type: none"> <li>• Craving for a child could lead to suffering for the embryo if the process fails or embryos are destroyed</li> <li>• Craving for a child could lead to mental suffering for the mother and family</li> </ul> <p>1 mark for response.</p>  |   |  |
|  | b | <p><b>Give two examples of how animals are used in medical research.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To test vaccines</li> <li>• To test drugs</li> <li>• To trial / practise transplant surgery</li> <li>• For behavioural research</li> </ul> <p>1 mark for each response.</p>   | 2 |  |
|  | c | <p><b>Explain one reason why some Buddhists might be against cloning.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• There is no clear Buddhist teaching but many Buddhists question whether cloning is in the best interests of the life being created</li> <li>• Animal cloning could lead to the attempt to create the perfect human through human cloning</li> <li>• Embryos are considered by some Buddhists to be human life and their destruction, which is a consequence of cloning, is wrong</li> <li>• Destruction of embryos raise issues regarding rebirth</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> | 3 |  |
|  | d | <p><b>Explain how Buddhist beliefs about the value of human life affect Buddhist attitudes to abortion.</b></p>   | 6 |  |

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|   |  | <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Abortion is a form of killing and therefore it must go against the principle of Ahimsa which a fundamental principle for Buddhists. Killing also goes against the first of the Five Precepts. Buddhists consider all sentient beings to be sacred. According to Mahayana Buddhism all living beings have innate "Buddha nature" and are capable of enlightenment. Hence all life should be treated as sacred. Any form of killing goes against this.</p> <p>Many Buddhists are therefore against any form of abortion because it is a form of killing.</p> <p>Abortion is also a problem because it disrupts Karma and the cycle of existence.</p> <p>However not all situations are as clear cut, when it comes to abortion. Some Buddhists might consider that although abortion causes harm to the foetus and so contradicts the first precept, continuing the pregnancy might cause greater harm to the mother. Some Buddhists might want to show compassion. It could be more compassionate to allow a foetus to die than let the child live in pain and suffering or a bad physical or social condition. Similarly the potential suffering of the mother could be taken into account.</p> <p>Some Buddhists would take the view that the older the foetus the greater the consequence and therefore the less justification there is for performing an abortion. The differences depend on the interpretation of the amount of harm which the act will or will not do.</p> <p>So a Buddhist will have to balance all of these factors in developing their attitude to abortion. The Buddhist must judge whether abortion is a skilful or unskilful action.</p> |    |  |
| e |  | <p><b>'Suicide is wrong.'</b></p> <p><b>Discuss this statement.</b><br/><b>You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.</p>  | 12 |  |

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|          |   | <p>Candidates might consider some of the following:</p> <p>Suicide, meaning self-inflicted death, is usually thought of as a response to despair. Life is so bad that to die is the best option. This could be because of personal issues, financial issues, health issues or other emotionally driven worries. Most religious people have never thought of actions that lead to death in other situations, such as self-sacrifice in war, as wrong, but emotional suicide has been seen as wrong. It has been seen as selfish, weak, lacking in concern for others and against the basic principle of all religions that life is valuable or sacred and should not be destroyed. So for many religious people in the past and today, the statement is correct.</p> <p>From a Buddhist perspective, suicide is not a good action because suicide causes suffering for others associated with the person who has taken their own life. It is not a good end to life as it is not a selfless end. This will affect the next life. Also, suicide does not show 'right understanding'. It goes against the first precept to avoid harm to life, including one's own. Many Buddhists would take the view that suicide may be a way of ending despair now but there are other solutions that enable a person to deal with despair and live, rather than dying forever. Some Buddhist might condemn suicide but many others would offer understanding of the plight of the people who feel they need to consider it and try to support them through the difficult time.</p> <p>In Britain, suicide is no longer a crime and nor is attempted suicide. The public attitude tends to be that despair led suicide is not wrong as a person's life is their own and they can choose to do what they want with it. This more liberal view is not always shared by all religious people however and whilst there may be increased understanding amongst some believers in all religions of why people feel they need to take their own lives, they would still say it is wrong.</p> |   |  |
|          |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.   | 3 |  |
| <b>8</b> |   |  |   |  |
|          | a   | <p><b>Give one reason why fertility treatment might be an ethical issue for Christians.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>It is something that some Christians consider to be morally right and that other Christians consider to be morally wrong</li> </ul>   | 1 |  |

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|  |   | <ul style="list-style-type: none"> <li>• It enables the creation of life and is therefore a good thing, to be approved of and encouraged as it helps people to fulfil the commandment to increase and multiply</li> <li>• It is 'playing God' in creating life artificially</li> <li>• The use of donor sperm or egg might be seen as a kind of adultery</li> <li>• It breaks the sanctity of life because some embryos, which are considered to be humans with potential by some Christians, may be destroyed in the process</li> <li>• Infertility could be a calling to be accepted and not challenged</li> <li>• Infertility may be intended by God</li> </ul> <p>1 mark for response.</p> |   |  |
|  | b | <p><b>Give two examples of how animals are used in medical research.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To test vaccines (as distinct from drugs)</li> <li>• To test drugs (as distinct from vaccines)</li> <li>• To trial / practise transplant surgery</li> <li>• For behavioural research</li> <li>• Food allergy testing</li> </ul> <p>Cosmetic research is not medical research and should not be credited</p> <p>1 mark for each response.</p>   | 2 |  |
|  | c | <p><b>Explain one reason why some Christians might be against cloning.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Human cloning would not be acceptable to many Christians, if it were possible, as the storage of eggs and sperm and the creation and alteration of embryos is meddling with the creation of life which is up to God not mankind</li> <li>• Animal cloning could lead to the attempt to create the perfect human through human</li> </ul>   | 3 |  |

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|  |   | <p>cloning;</p> <ul style="list-style-type: none"> <li>Embryos are considered by some Christians to be human life and their destruction, which is a consequence of cloning, is wrong – it is murder.</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>  |   |  |
|  | d | <p><b>Explain how Christian beliefs about the value of human life affect Christian attitudes to abortion.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Christians believe human life is God given and sacred. Humans are made in the image of God (Genesis). The Ten Commandments forbid killing (murder) and Jesus' teaching about love (agape) must surely mean that harming another human is wrong, no matter how young or how old. Hence any unnatural death or deliberate killing is problematic and seems to go against the will of God. If the foetus is judged to be a human life, many Christians will be against abortion for any reason as it is a form of killing.</p> <p>However, although Christians share the view that life is sacred and must be respected, they differ in their views about when life actually begins and the extent to which the value of one life can be balanced against the value of another. If a Christian takes the view that life begins at conception then the destruction of an embryo right from that point is the same as killing the foetus when it has become a fully formed baby.</p> <p>Other Christians would take the view that the foetus only becomes a person when it is possible for it to survive outside the womb. Abortion therefore is acceptable as it is not a human that is being killed.</p> <p>Some Christians take the view that once the foetus has been given a soul (ensoulment) abortion would be taking the life of a full human being, which would be a sin. (c.f. Aquinas).</p> <p>For other Christians, the life of the mother and the potential life of the child need to be considered and weighed up against each other. Abortion might be the best solution to medical, mental or social problems that the birth of the child would suffer or cause.</p> | 6 |  |

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|   |  | Denominations such as the Roman Catholic Church take the view that abortion is wrong under almost all circumstances because they see life as beginning at conception. Protestant churches will accept that abortion is necessary in certain cases but would not accept abortion on demand, as if the foetus was just a thing that the mother can get rid of. That is to be disrespectful to the potential life that God has enabled the parents to create.  |    |  |
| e |  | <p><b>‘Suicide is wrong.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>Suicide, meaning self-inflicted death, is usually thought of as a response to despair. Life is so bad that to die is the best option. This could be because of personal issues, financial issues, health issues or other emotionally driven worries. Most religious people have never thought of actions that lead to death in other situations, such as self-sacrifice in war, as wrong, but emotional suicide has been seen as wrong. It has been seen as selfish, weak, lacking in concern for others and against the basic principle of all religions that life is valuable or sacred and should not be destroyed. So for many religious people in the past and today, the statement is correct.</p> <p>Christians have differing views about suicide today. All Christians believe it goes against the doctrine of the sanctity of life. Some see it as self murder which is against the 10 Commandments. Suicide destroys the body, which is the temple of the Holy Spirit and no person has the right to destroy this. In the end, only God has the right to take life. Some consider it to be a selfish act and not a loving thing to do as it leaves loved ones to sort out the problems that result from a suicide. Some Christians believe that suicide has an impact on the post mortem survival of the soul and the person may be condemned to hell. Christians who take this view believe suicide to be a sin.</p> <p>Many Christians today take the view that although suicide may be a way of ending despair now, there are other solutions which enable a person to deal with despair and live, rather than dying for ever. They seek to apply agape to the people to help them live and to see things</p> | 12 | Discussion of euthanasia can be accepted if it is made relevant as an act of suicide |

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|  |   | <p>differently. They do not see suicide as incompatible with Christian beliefs. In the 18<sup>th</sup> century, the Scottish philosopher David Hume argued that committing suicide does not go against Christian principles. He maintained that God created human beings with certain mental powers that can be used for their 'ease, happiness, or preservation'. If these mental powers lead a person to take their own life for their ease or happiness, then suicide is allowable. Some Christians like Chad Varah, the founder of the Samaritans, strongly defend the right of individuals to determine whether they live or die.</p> <p>In Britain, suicide is no longer a crime and nor is attempted suicide. The public attitude tends to be that 'despair led' suicide is not wrong as a person's life is their own and they can choose to do what they want with it. This more liberal view is not always shared by all religious people however and whilst there may be increased understanding amongst some believers in all religions of why people feel they need to take their own lives, some would still say it is wrong.</p> |   |  |
|  |  | <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.</p>  | 3 |  |

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|   | a | <p><b>Give one reason why fertility treatment might be an ethical issue for Hindus.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is something that some Hindus consider to be morally right and that other Hindus consider to be morally wrong</li> <li>• It enables the creation of life and is therefore a good thing to be approved of, and encouraged</li> <li>• The varna of the child could be confused and the place of the child in society open to challenge</li> <li>• The use of donor sperm or egg might be seen as a kind of adultery</li> <li>• It breaks the sanctity of life because embryos may be considered to be humans, which also goes against idea of ahimsa: – doing no harm to living things</li> <li>• The failure of the process could cause suffering to the potential mother and the family</li> </ul> <p>1 mark for response.</p> | 1 |  |
|   | b | <p><b>Give two examples of how animals are used in medical research.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To test vaccines</li> <li>• To test drugs</li> <li>• To trial / practise transplant surgery</li> <li>• For behavioural research</li> </ul> <p>1 mark for each response.</p>  | 2 |  |

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| c | <p><b>Explain one reason why some Hindus might be against cloning.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• There is no clear Hindu teaching but many Hindus question whether cloning is in the best interests of the life being created (Rig Veda)</li> <li>• The principle of ahimsa – non harming - might be broken</li> <li>• It is meddling with the creation of life</li> <li>• Animal cloning could lead to the attempt to create the perfect human through human cloning</li> <li>• Embryos are considered by some Hindus to be human life and their destruction, which is a consequence of cloning, is wrong</li> <li>• Destruction of embryos raises issue regarding rebirth</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>   | 3 |  |
| d | <p><b>Explain how Hindu beliefs about the value of human life affect Hindu attitudes to abortion.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Hindus consider human life to be sacred. Life is given by the gods and can only be taken by them. Any form of killing goes against the belief in the sacred character of human life in particular. Some Hindu texts refer to abortion. One compares abortion to be equivalent to the killing of a priest whilst another considers abortion a worse sin than killing one's parent.</p> <p>Abortion also goes against ahimsa. Ahimsa means doing no harm to living things.</p> <p>For a Hindu a life is not just valuable for this life but the future lives must be considered as well. So abortion is a problem as it prevents the re-birth of the foetus and the opportunity for it to have a human life, which is an</p> | 6 |  |

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|   | <p>opportunity to remove bad karma.</p> <p>Also, according to the doctrine of reincarnation a foetus is not developing into a person, but is a person from a very early stage. It contains a reborn soul and should be treated appropriately, as valuable as a living person</p> <p>Many Hindus believe that the soul and the matter that form the foetus are joined together from conception. So killing the foetus is just like killing a person.</p> <p>According to the Garbha Upanishad, the soul remembers its past lives during the last month the foetus spends in the womb (these memories are destroyed during the trauma of birth).</p> <p>In reality, the value of the unborn life has to be weighed against other factors. Many Hindus believe that a judgment sometimes has to be made between the continued life of the foetus and the potential harm to the mother. Abortion might also be thought acceptable if it means that another child will not be born into poverty or be born severely disabled.</p> |    |  |
| e | <p><b>'Suicide is wrong.'</b></p> <p><b>Discuss this statement.</b></p> <p><b>You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Suicide, meaning self-inflicted death, is usually thought of as a response to despair. Life is so bad that to die is the best option. This could be because of personal issues, financial issues, health issues or other emotionally driven worries. Most religious people have never thought of actions that lead to death in other situations, such as self-sacrifice in war, as wrong, but emotional suicide has been seen as wrong. It has been seen as selfish, weak, lacking in concern for others and against the basic principle of all religions that life is valuable or sacred and should not be destroyed. So for many religious people in</p>                           | 12 |  |

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|           |   | <p>the past and today, the statement is correct.</p> <p>From a Hindu perspective, life is not a person's to throw away. Suicide is a bad way to end a life. Suicide must have Karmic consequences so it will have a negative effect on the next life. It also denies the opportunities that a full life gives, to enable a Hindu to fulfil their dharma. Suicide may be seen as deliberate failure to fulfil one's dharma. Despair, which is often the cause of suicide, is not conducive to moksha. Many Hindus do understand however that suicide can seem the only way to end despair. Some Hindus strongly defend the right of individuals to determine whether they live or die. They would however seek to help people to see that there are other solutions that enable a person to deal with despair and live, rather than dying forever.</p> <p>In Britain, suicide is no longer a crime and nor is attempted suicide. The public attitude tends to be that despair led suicide is not wrong as a person's life is their own and they can choose to do what they want with it. This more liberal view is not always shared by all religious people however and whilst there may be increased understanding amongst some believers in all religions of why people feel they need to take their own lives, they would still say it is wrong.</p> |   |  |
|           |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
| <b>10</b> |   |   |   |  |
|           | a   | <p><b>Give one reason why fertility treatment might be an ethical issue for Muslims.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is something that some Muslims consider to be morally right and</li> </ul>   | 1 |  |

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|  |   | <p>that other Muslims consider to be morally wrong</p> <ul style="list-style-type: none"> <li>• It enables the creation of life and is therefore a good thing, to be approved of and encouraged</li> <li>• Humans are taking on the role of Allah in creating life artificially which is shirk and is therefore forbidden</li> <li>• The use of donor sperm or egg might be seen as a kind of adultery</li> <li>• It breaks the sanctity of life because some embryos, which are considered to be humans with potential by some Muslims, may be destroyed in the process</li> <li>• Fertility treatment may be seen as going against Allah's plan for a person whom he has chosen to be infertile</li> </ul> <p>1 mark for response.</p> |   |  |
|  | b | <p><b>Give two examples of how animals are used in medical research.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To test vaccines</li> <li>• To test drugs</li> <li>• To trial / practise transplant surgery</li> <li>• For behavioural research</li> </ul> <p>1 mark for each response.</p>  | 2 |  |
|  | c | <p><b>Explain one reason why some Muslims might be against cloning.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is meddling with the creation of life which is up to Allah not mankind; this might be considered to be shirk</li> <li>• Animal cloning could lead to the attempt to create the perfect human through human cloning;</li> <li>• Embryos are considered by some Muslims to be human life and their destruction would be regarded as murder</li> </ul>  | 3 |  |

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|  |   | Marks should be awarded for a statement supported by any combination of development and exemplification.   |   |  |
|  | d | <p><b>Explain how Muslim beliefs about the value of human life affect Muslim attitudes to abortion.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Muslims believe human life is given by Allah and is sacred. The new life of a baby is a gift from Allah. Hence, any unnatural death or deliberate killing is wrong as it goes against the will of Allah. Most Muslims therefore are against any form of abortion as it is a form of killing. Taking life is murder and will be punished. Allah is the only one who can take life. A woman who has an abortion is answerable on the day of judgement not only to Allah, but also to the child.</p> <p>Many Muslims consider the foetus to be a human being from conception and to have the same value as a fully-grown baby or adult. This means that that abortion is killing a person – it is murder. Only Allah can take life.</p> <p>Other Muslims believe that a process of ensoulment takes place 120 days after conception and until that time the foetus is not a person and has a less valuable life so an abortion can be acceptable. Others believe this takes place after 42 days.</p> <p>Others believe that abortion could be acceptable if the life of the mother is at risk – the rights of the mother in such circumstances are considered more important than those of the foetus. The value of one life has to be weighed against the other. In this situation, Allah might take the potential suffering of the unborn child or the mother into account when judging the conduct of a person.</p> | 6 |  |

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| e | <p><b>‘Suicide is wrong.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>Suicide, meaning self-inflicted death, is usually thought of as a response to despair. Life is so bad that to die is the best option. This could be because of personal issues, financial issues, health issues or other emotionally driven worries. Most religious people have never thought of actions that lead to death in other situations, such as self-sacrifice in war, as wrong, but emotional suicide has been seen as wrong. It has been seen as selfish, weak, lacking in concern for others and against the basic principle of all religions that life is valuable or sacred and should not be destroyed. So for many religious people in the past and today, the statement is correct.</p> <p>From a Muslim perspective, only Allah has the right to decide when a person should die. Islamic teaching is quite clear that people who commit suicide will go to Hell. Suicide is specifically forbidden in the Qur’an and it has a very significant impact on the soul and post mortem survival. Many Muslims would take the view that Suicide is a selfish act and is not the loving thing to do as it leaves loved ones to sort out the problems that result from a suicide. Many Muslims do understand however that suicide can seem the only way to end despair. They would however seek to help people to see that there are other solutions that enable a person to deal with despair and live, rather than dying forever.</p> <p>In Britain, suicide is no longer a crime and nor is attempted suicide. The public attitude tends to be that despair led suicide is not wrong as a person’s life is their own and they can choose to do what they want with it. This more liberal view is not always shared by all religious people</p> | 12 |  |
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|           |   | however and whilst there may be increased understanding amongst some believers in all religions of why people feel they need to take their own lives, they would still say it is wrong.  |   |  |
|           |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.   | 3 |  |
| <b>11</b> |   |  |   |  |
|           | a   | <p><b>Give one reason why fertility treatment might be an ethical issue for Jews.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is something that some Jews consider to be morally right and that other Jews consider to be morally wrong</li> <li>• It is about the creation of life and is a good thing, to be approved of and encouraged in order to fulfil the commandment to increase and multiply</li> <li>• It is 'playing G-d' in creating life artificially</li> <li>• The use of donor sperm or egg might be considered as a kind of adultery</li> <li>• It breaks the sanctity of life because some embryos, which are considered to be humans with potential by some Jews, may be destroyed in the process</li> <li>• Fertility treatment may be seen as going against G-d's plan for a person whom he has chosen to be infertile</li> </ul> <p>1 mark for response.</p> | 1 |  |
|           | b   | <p><b>Give two examples of how animals are used in medical research.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To test vaccines</li> <li>• To test drugs</li> </ul>   | 2 |  |

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|  |   | <ul style="list-style-type: none"> <li>To trial / practise transplant surgery</li> <li>For behavioural research</li> </ul> <p>1 mark for each response.</p>  |   |  |
|  | c | <p><b>Explain one reason why some Jews might be against cloning.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>It is meddling with the creation of life which is up to G-d not mankind</li> <li>Animal cloning could lead to the attempt to create the perfect human through human cloning</li> <li>Embryos are considered by some Jews to be human life and their destruction, which is a consequence of cloning, is wrong – it is murder</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>   | 3 |  |
|  | d | <p><b>Explain how Jewish beliefs about the value of human life affect Jewish attitudes to abortion.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>Jews believe human life is G-d given and sacred. Hence, any unnatural death or deliberate killing is problematic and seems to go against the will of G-d. As a result, most Jews are against abortion as it is a form of killing. Taking life is murder and against the Ten Commandments.</p> <p>The instruction in the Torah to be fruitful and increase means that abortion is considered wrong by many Jews because it ends a potential life and interferes with G-d's plan for that person and the world.</p> | 6 |  |

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|   |  | There is some debate in Judaism about when the foetus becomes a human and parts of the Mishna can be interpreted to suggest that the foetus only becomes a person at birth. Before that time the foetus is regarded as less valuable than the human it could become. Abortion therefore can be acceptable in extreme circumstances such as if the life of the mother is at risk. On occasions there may need to be a judgement between the importance of the mother's life and that of the foetus.   |    |  |
| e |  | <p><b>'Suicide is wrong.'</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>Suicide, meaning self-inflicted death, is usually thought of as a response to despair. Life is so bad that to die is the best option. This could be because of personal issues, financial issues, health issues or other emotionally driven worries. Most religious people have never thought of actions that lead to death in other situations, such as self-sacrifice in war, as wrong, but emotional suicide has been seen as wrong. It has been seen as selfish, weak, lacking in concern for others and against the basic principle of all religions that life is valuable or sacred and should not be destroyed. So for many religious people in the past and today, the statement is correct.</p> <p>From a Jewish perspective, suicide is seen as self-murder which is forbidden in the Commandments. Life is sacred and only G-d has the right to take it away. The teaching in Genesis of how G-d breathed life into Adam, underpins this belief. Suicide, according to some Jews, will have an impact on their post mortem survival.</p> <p>Suicide is also a selfish act and is not the loving thing to do as it leaves loved ones to sort out the problems that result from a suicide. Many Jews do understand however that suicide can seem the only way to end despair. They would however seek to help people to see that there</p> | 12 |  |

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|           |   | <p>are other solutions, which enable a person to deal with despair and live, rather than dying forever.</p> <p>In Britain, suicide is no longer a crime and nor is attempted suicide. The public attitude tends to be that despair led suicide is not wrong as a person's life is their own and they can choose to do what they want with it. This more liberal view is not always shared by all religious people however and whilst there may be increased understanding amongst some believers in all religions of why people feel they need to take their own lives, they would still say it is wrong.</p>  |   |  |
|           |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.   | 3 |  |
| <b>12</b> |   |  |   |  |
|           | a   | <p><b>Give one reason why fertility treatment might be an ethical issue for Sikhs.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is something that some Sikhs consider to be morally right and that other Sikhs consider to be morally wrong</li> <li>• It enables the creation of life and is therefore a good thing, to be approved of and encouraged</li> <li>• Humans are taking on the role of Waheguru in creating life artificially</li> <li>• The use of donor sperm or egg might be seen as a kind of adultery</li> <li>• It breaks the sanctity of life because some embryos, which are considered to be humans with potential by some Sikhs, may be destroyed in the process</li> <li>• Fertility treatment may be seen as going against Waheguru's plan for a person whom he has chosen to be infertile</li> </ul> <p>1 mark for response.</p> | 1 |  |

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| b | <p><b>Give two examples of how animals are used in medical research.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To test vaccines</li> <li>• To test drugs</li> <li>• To trial / practise transplant surgery</li> <li>• For behavioural research</li> </ul> <p>1 mark for each response.</p>   | 2 |  |
| c | <p><b>Explain one reason why some Sikhs might be against cloning.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is meddling with the creation of life which is up to Waheguru not mankind</li> <li>• Animal cloning could lead to the attempt to create the perfect human through human cloning</li> <li>• Embryos are considered by some Sikhs to be human life and their destruction, which is a consequence of cloning, is wrong – murder</li> <li>• Destruction of embryos raises issues regarding rebirth</li> </ul> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> | 3 |  |
| d | <p><b>Explain how Sikh beliefs about the value of human life affect Sikh attitudes to abortion.</b></p> <p>Examiners should mark according to AO1 descriptors.</p>  | 6 |  |

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|  | <p>Candidates might consider some of the following:</p> <p>Sikhs consider human life to be sacred. Waheguru gives life. The Guru Granth Sahib Ji teaches that all life is sacred and many Sikhs condemn abortion as a result. Any form of killing goes against the belief that life is sacred as against the purpose Waheguru had for the person.</p> <p>Because most Sikhs believe life begins at fertilisation means that the life of the foetus must be respected. Destroying the foetus is like destroying a part of God.<br/>Abortion also goes against the principle of ahimsa which demand that Sikhs respect all life as valuable</p> <p>For a Sikh a life is not just valuable for this life but future lives must be considered as well. So abortion is a problem as it prevents the re-birth of the foetus and the opportunity for it to have a human life which is an opportunity to remove bad karma. Killing before a person is ready to die could also cause an unnatural separation of body and soul affecting the next stage of existence.</p> <p>Also, according to the doctrine of reincarnation a foetus is not something that is developing into a person, but is a person from a very early stage. It contains a reborn soul and should be treated appropriately, as valuable as a living person.</p> <p>In reality, the value of the unborn life has to be weighed against other factors. Many Sikhs believe that a judgment sometimes has to be made between the continued life of the foetus and the potential harm to the mother. Abortion might also be thought acceptable if it means that another child will not be born into poverty or be born severely disabled. For some Sikhs, Abortion is acceptable in the case of rape or if the mother's life is at risk because of the pregnancy. The value of the lives is different and the mother's is greater.</p> |  |
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| e | <p><b>‘Suicide is wrong.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>Suicide, meaning self-inflicted death, is usually thought of as a response to despair. Life is so bad that to die is the best option. This could be because of personal issues, financial issues, health issues or other emotionally driven worries. Most religious people have never thought of actions that lead to death in other situations, such as self-sacrifice in war, as wrong, but emotional suicide has been seen as wrong. It has been seen as selfish, weak, lacking in concern for others and against the basic principle of all religions that life is valuable or sacred and should not be destroyed. So for many religious people in the past and today, the statement is correct.</p> <p>From a Sikh perspective, Waheguru gives life and no person has the right to take it. Suicide will have Karmic consequences. The way a person’s life ends affects the next life and suicide is a bad way. Suicide can be seen by Sikhs as a failure to fulfil one’s role in life. It is rejecting all the possibilities Waheguru has offered. Suicide is a selfish act and is not the loving thing to do as it leaves loved ones to sort out the problems that result from a suicide. Many Sikhs, whilst understanding that suicide can seem the only solution for some people who are in despair, would seek to help those people to see that there are other solutions which enable a person to deal with despair and live, rather than dying for ever.</p> <p>In Britain, suicide is no longer a crime and nor is attempted suicide. The public attitude tends to be that despair led suicide is not wrong as a person’s life is their own and they can choose to do</p> | 12 |  |
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|           |   | what they want with it. This more liberal view is not always shared by all religious people however and whilst there may be increased understanding amongst some believers in all religions of why people feel they need to take their own lives, they would still say it is wrong.   |   |  |
|           |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
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|           |   | <b>Section C: Religion, Poverty and Wealth</b>  |   |  |
| <b>13</b> |   |   |   |  |
|           | a   | <p><b>State the meaning of the term 'immoral'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Morally wrong</li> <li>• Wrongful</li> <li>• Wicked</li> <li>• Evil</li> <li>• Doing the wrong thing</li> <li>• Against religious teaching</li> <li>• Bad</li> </ul> <p>1 mark for response.</p>                            | 1 | Accept a general point about something that is harmful / causes harm to others |
|           | b   | <p><b>Give two Buddhist teachings that a Buddhist might consider when choosing their occupation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Any of the Five Precepts</li> <li>• Fulfil the principle of Right Livelihood (Eightfold Path)</li> <li>• Fulfil the principle of Right Action (Eightfold Path)</li> </ul> | 2 |  |

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|  |   | <ul style="list-style-type: none"> <li>The need to survive might guide the final choice overriding other teachings e.g. – working as a butcher</li> </ul> <p>1 mark for each response.</p>  |   |   |
|  | c | <p><b>Describe what Buddhists understand by charity.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>Buddhists view charity as an activity, something, which can be done, which helps to reduce personal greed, which is one of the three poisons. To be greedy is an unwholesome mental state that hinders a Buddhists spiritual progress. A person who is on his way to spiritual growth must try to reduce their own selfishness and strong desire for acquiring more and more which can be achieved in part by being charitable</li> <li>Charity helps a Buddhist to reduce their strong attachment to possessions, which can lead a person into a kind of slavery to greed</li> <li>Charity can be practised by performing dana</li> <li>What a Buddhist possesses should be used for the benefit and happiness of others – charity</li> <li>Charity can mean actions / work / giving money / (which require no reward) which bring benefit to others and which match the attitude of Buddhism towards helping others</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 |   |
|  | d | <p><b>Explain Buddhist beliefs about the causes of poverty, hunger and disease.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p>   | 6 | <p>The focus of the question is on <b>beliefs about the causes</b> of these things, which are put together in the specification. If candidates address beliefs about the causes they will not need to consider each separately. Responses about economic or practical reasons that do not refer to beliefs will not gain much, if any credit.</p> |

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|   |  | <p>These things are (often) the result of human greed and the failure to share the plenteous resources of the world</p> <p>They are the result of the three poisons – hate, ignorance and greed which keep people trapped in samsara</p> <p>They can also be the result of misfortune</p> <p>In the view of some Buddhists they could individually be the result of greedy or bad behaviour in a previous life</p> <p>On occasions they may be caused by natural disasters but even then, if people shared their wealth and acted with loving kindness to each other the problems would be solved – so they are still really the result of human greed and selfishness</p>  |    |  |
| e |  | <p><b>‘Religious people should give all their spare money to the poor.’</b></p> <p><b>Discuss this statement.</b></p> <p><b>You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might argue that how much wealth religious people should have and what they should do with it are questions that have been considered by most religions. Religions teach that that their followers should care for others. So, putting it simply, if religious people care about other people as they usually say they do, then how can any of them live the religious life whilst having more than they need if other people don’t have enough to live? If religious people have spare money it obviously should be given away or they are not fulfilling the teachings of their faith.</p> <p>From the perspective of Buddhism, money is necessary and people need to have sufficient to live so they are not distracted from the spiritual life by poverty. So spare money should be used</p> | 12 |  |

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|           |   | <p>to help others and reduce dukkha. Buddhists would agree that having too much is not desirable but neither is having too little. So in Buddhism a middle way should be sought. Giving so much that one become poor would make no sense so there has to be a sensible balance. Money should be used to enable a Buddhist and others to follow the middle path – neither living on poverty nor in unnecessary wealth.</p> <p>Others would take the view that dealing with poverty is no longer an issue for that can be solved by charitable giving. One view is that modern economies drive some people into poverty and just giving them some spare cash is not the answer. It is a patronising and inefficient way of dealing with poverty. There have to be better ways of sharing wealth so the poor don't become poor in the first place.</p> |   |  |
|           |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
| <b>14</b> |   |   |   |  |
|           | a   | <p><b>State the meaning of the term 'immoral'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Morally wrong</li> <li>• Wrongful</li> <li>• Wicked</li> <li>• Evil</li> <li>• Doing the wrong thing</li> <li>• Against religious teaching</li> <li>• Bad</li> <li>• sin</li> </ul> <p>1 mark for response.</p>   | 1 | Accept a general point about something that is harmful / causes harm to others |

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| b | <p><b>Give two Christian teachings that a Christian might consider when choosing their occupation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 'Love your neighbour'</li> <li>• 'You cannot serve God and Mammon'</li> <li>• Choose an occupation that helps people (as Jesus did)</li> <li>• The parable of the sheep and the goats</li> <li>• Do unto others as you would have done to you.</li> <li>• A Christian would not choose an occupation that is harmful</li> <li>• Do not accept examples of an occupation that is harmful</li> </ul> <p>1 mark for each response.</p>  | 2 |  |
| c | <p><b>Describe what Christians understand by charity.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Credit responses that refer to caring and giving; examples might be offered</li> <li>• Charity according to Christians is selfless love for others. In the Bible the word is agape and it is the kind of love Jesus showed in his life and in his attitude and behaviour towards people.</li> <li>• Charity is love that suffers alongside others and is kind. It is not the same as giving to charity. In fact one can be charitable without having charity</li> <li>• Charity can mean actions (which require no reward)</li> </ul> | 3 |  |

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|  |   | <p>which bring benefit to others and which match the teaching of Jesus and / or the church</p> <ul style="list-style-type: none"> <li>•</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>   |   |  |
|  | d | <p><b>Explain Christian beliefs about the causes of poverty, hunger and disease.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>These are (often) the result of human greed and the failure to share the plentiful resources of the world. They also result from a failure to obey the command to love (agape) and to follow Jesus' example of selfless care for others.</p> <p>They can also be the result of misfortune.</p> <p>Some Christians view them as a divine punishment for disbelief or immoral behaviour</p> <p>Some Christians believe that these problems are the result of the Fall, which brought sin into the world. The depravity of mankind, resulting from the Fall, is also a cause of these evils.</p> <p>On occasions they may be caused by natural disasters but even then, if people shared their wealth and obeyed the law of love, the problems would be solved – so they are still really the result of human greed.</p> | 6 | <p>The focus of the question is on <b>beliefs about the causes</b> of these things, which are put together in the specification. If candidates address beliefs about the causes they will not need to consider each separately. Responses about economic or practical reasons that do not refer to beliefs will not gain much, if any credit according to the levels of response</p> |

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| e | <p><b>‘Religious people should give all their spare money to the poor.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>Some might argue that how much wealth religious people should have and what they should do with it are questions that have been considered by most religions. Religions teach that that their followers should care for others. So, putting it simply, if religious people care about other people as they usually say they do, then how can any of them live the religious life whilst having more than they need, if other people don't have enough to live? If religious people have spare money it obviously should be given away or they are not fulfilling the teachings of their faith.</p> <p>From the perspective of Christianity, money is necessary and people need to have sufficient to live. Wealth is regarded as a just reward from God. However, Jesus seems to require his followers to avoid excessive wealth for example in the story of the Rich Young Ruler and the parable of Lazarus and Dives. He points out that extra wealth is unnecessary in the parable of the Rich Fool. In reality however, many Christians are very wealthy and Jesus also said that ‘the poor will always be with you’ when he argued with his disciples about a waste of expensive ointment which could have been sold and the money given to the poor. Poverty is an insoluble problem. Many Christians tithe their wealth or income so although they don't give all their spare money, which could put them into poverty, they do give a proportion of their wealth to the poor.</p> <p>Others would take the view that dealing with poverty is no longer an issue for that can be solved by charitable giving. One view is</p> | 12 |  |
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|           |   | that modern economies drive some people into poverty and just giving them some spare cash is not the answer. It is a patronising and inefficient way of dealing with poverty. There have to be better ways of sharing wealth so the poor don't become poor in the first place.  |   |  |
|           |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
| <b>15</b> |   |   |   |  |
|           | a   | <p><b>State the meaning of the term 'immoral'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Morally wrong</li> <li>• Wrongful</li> <li>• Wicked</li> <li>• Evil</li> <li>• Doing the wrong thing</li> <li>• Against religious teaching</li> <li>• Bad</li> </ul> <p>1 mark for response.</p>  | 1 | Accept a general point about something that is harmful / causes harm to others |
|           | b   | <p><b>Give two Hindu teachings that a Hindu might consider when choosing their occupation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Teaching about ahimsa means that a Hindu would consider the need to do good in an occupation and not to cause harm of any kind</li> <li>• Teaching about ahimsa means Hindus would reject occupations which exploit others or which bring suffering to</li> </ul> | 2 |  |

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|  |   | <p>people or animals</p> <ul style="list-style-type: none"> <li>• Teaching about varnashramadharma would guide a Hindu to choose an occupation which is appropriate to their varna</li> <li>• A Hindu might follow teachings based on tradition or cultural practice and choose to work in the occupational area of the family especially in the rural areas of India</li> </ul> <p>1 mark for each response.</p>   |   |   |
|  | c | <p><b>Describe what Hindus understand by charity.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Charity for Hindus is associated with dana, which is alms giving, gifting, and sharing</li> <li>• Dana has been defined in traditional texts as any action of giving up the ownership of what one considered or identified as one's own, and giving the same to a recipient without expecting anything in return</li> <li>• Charity can mean actions / work / giving money / (which require no reward) which bring benefit to others and which match the attitude of Hinduism towards helping others</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 |   |
|  | d | <p><b>Explain Hindu beliefs about the causes of poverty, hunger and disease.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>These are (often) the result of human greed and the failure to share the plenteous resources of the world.</p>  | 6 | <p>The focus of the question is on <b>beliefs about the causes</b> of these things, which are put together in the specification. If candidates address beliefs about the causes they will not need to consider each separately. Responses about economic or practical reasons that do not refer to beliefs will not gain much, if any credit.</p> |

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|   | <p>They can also be the result of misfortune.<br/>Some Hindus view them as a divine punishment.<br/>In the view of some Hindus, karma could play a part in that these problems could individually be the result of greedy or bad behaviour in a previous life.<br/>These problems might also be the result of people failing to follow their dharma, particularly in the grihastha ashrama.<br/>Some Hindus might see these problems in mythological terms as features of the Kali Yuga; the last of the four stages of the world.<br/>On occasions they may be caused by natural disasters but even then, if people shared their wealth and acted well towards each other, the problems would be solved – so they are still really the result of human greed.</p>  |    |  |
| e | <p><b>‘Religious people should give all their spare money to the poor.’<br/>Discuss this statement.<br/>You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/>Candidates might consider some of the following:</p> <p>Some might argue that how much wealth religious people should have and what they should do with it are questions that have been considered by most religions. Religions teach that that their followers should care for others. So, putting it simply, if religious people care about other people as they usually say they do, then how can any of them live the religious life whilst having more than they need, if other people don’t have enough to live? If religious people have spare money, it obviously should be given away or they are not fulfilling the teachings of their faith.</p> <p>From the perspective of Hinduism, money is necessary and people need to have sufficient to live so they are not distracted from the</p> | 12 |  |

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|           |   | <p>spiritual life by poverty. The Hindu scriptures teach that money alone cannot bring happiness especially if it is not shared with the poor. However there is nothing wrong with being wealthy and having spare money that is used to ensure for example that the life of the family is secure and that family members are looked after. It is actually the responsibility of the householder to make sure that money is earned to give the family that security. Spare money could be used in a constructive way and that might be to the benefit of the poor but not necessarily all of it. However just giving all spare money away might not be beneficial to people who need to be encouraged to help themselves and could be destructive to the Hindu and their family.</p> <p>Others would take the view that dealing with poverty is no longer an issue that can be solved by charitable giving. One view is that modern economies drive some people into poverty and just giving them some spare cash is not the answer. It is a patronising and inefficient way of dealing with poverty. There have to be better ways of sharing wealth so the poor don't become poor in the first place.</p> |   |  |
|           |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |
| <b>16</b> |   |   |   |  |
|           | a   | <p><b>State the meaning of the term 'immoral'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Morally wrong</li> <li>• Wrongful</li> <li>• Wicked</li> <li>• Evil</li> <li>• Doing the wrong thing</li> <li>• Against religious teaching</li> <li>• Bad</li> </ul>  | 1 | Accept a general point about something that is harmful / causes harm to others |

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|  |   | <ul style="list-style-type: none"> <li>• sin</li> </ul> <p>1 mark for response.</p>   |   |  |
|  | b | <p><b>Give two Muslim teachings that a Muslim might consider when choosing their occupation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Quran teaches that having an occupation is a central part of Muslim life<br/>‘But Allah has created you and your handiwork’ Surah 37:9</li> <li>• The Quran teaches that some occupations are forbidden in the Qur’an such as occupations in the areas of gambling and the manufacture and sale of alcohol. ‘And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) peoples’ property.’ Surah 2:188</li> <li>• Islam teaches that lending for interest is forbidden which guides Muslims concerning jobs in finance<br/>‘That which ye lay out for increase through the property of (other) people, will have no increase with Allah.’ Surah 30:39</li> <li>• Islam teaches that an occupation should be honest</li> <li>• Islam teaches that an occupation should be for the benefit of other Muslims – for the Ummah</li> <li>• Islam teaches that wealth should not be the goal of employment or life</li> <li>• Richness is not an abundance of worldly goods; rather richness is contentment with one’s lot.” [Sunan an-Nasa’i]</li> </ul> <p>1 mark for each response.</p> | 2 |  |

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| c | <p><b>Describe what Muslims understand by charity.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Charity for Muslims is a spirit of kindness and well wishing. The giver is not to expect any reward from the beneficiary. There will be a reward from Allah - material, moral and spiritual - what Allah considers it best to give the person.</li> <li>• This kindness can be shown in fulfilling Zakat and extra giving but also in the way one lives and acts towards others.</li> <li>• Charity can mean actions / work / giving money / (which require no reward) which bring benefit to others and which match the attitude of Islam towards helping others.</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 |   |
| d | <p><b>Explain Muslim beliefs about the causes of poverty, hunger and disease.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>These are (often) the result of human greed and the failure to share the plentiful resources of the world and to show compassion for each other.</p> <p>Some Muslims see a person's position in life to be determined by Allah – the idea of divine providence. Hence any of these things may be part of a divine plan which a person has to accept.</p> <p>Some Muslims view them as a divine punishment.</p> <p>As a form of suffering, they can be to be a test from Allah.</p> <p>They can also be the result of misfortune.</p> <p>On occasions they may be caused by natural disasters but even</p>   | 6 | <p>The focus of the question is on <b>beliefs about the causes</b> of these things, which are put together in the specification. If candidates address beliefs about the causes they will not need to consider each separately. Responses about economic or practical reasons that do not refer to beliefs will not gain much, if any credit.</p> |

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|   |  | <p>then, if people shared their wealth and acted well towards each other, the problems would be solved. So they are still really the result of human greed.</p> <p>They may be the result of people not discharging their responsibility as Muslims (khalipha) for the world and the environment.</p>   |    |  |
| e |  | <p><b>‘Religious people should give all their spare money to the poor.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>Some might argue that how much wealth religious people should have and what they should do with it are questions that have been considered by all religions. Religions teach that that their followers should care for others. So, putting it simply, if religious people care about other people as they usually say they do, then how can any of them live the religious life whilst having more than they need if other people don’t have enough to live. If religious people have spare money, it obviously should be given away or they are not fulfilling the teachings of their faith.</p> <p>From the perspective of Islam giving money to help the poor is a significant part of a Muslim’s lifestyle. Muhammad encouraged his followers to give alms so giving to charity would be a natural aspect of a Muslim’s obligation. Zakah as one of the five pillars of Islam could be considered an obligation to give to charity. Muslims will often exceed the specific requirements of Zakah to give more to help others. Responsibility towards the Ummah means that if giving to charity would be beneficial, it would be approved. However, just giving all spare money away might not be beneficial to people who need to be encouraged to help themselves and it could be destructive to the Muslim and their family.</p> | 12 |  |

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|           |   | Others would take the view that dealing with poverty is no longer an issue for that can be solved by charitable giving. One view is that modern economies drive some people into poverty and just giving them some spare cash is not the answer. It is a patronising and inefficient way of dealing with poverty. There have to be better ways of sharing wealth so the poor don't become poor in the first place. |   |  |
|           |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.   | 3 |  |
| <b>17</b> |   |  |   |  |
|           | a   | <p><b>State the meaning of the term 'immoral'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Morally wrong</li> <li>• Wrongful</li> <li>• Wicked</li> <li>• Evil</li> <li>• Doing the wrong thing</li> <li>• Against religious teaching</li> <li>• Bad</li> <li>• sin</li> </ul> <p>1 mark for response.</p>  | 1 | Accept a general point about something that is harmful / causes harm to others |
|           | b   | <p><b>Give two Jewish teachings that a Jew might consider when choosing their occupation.</b></p> <p>Responses might include:</p>  | 2 |  |

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|   |  | <p>According to the Talmud:</p> <ul style="list-style-type: none"> <li>• Good professions are those that provide an individual with time for spiritual pursuits and time to help others.</li> <li>• Occupations should ideally be pleasant and dignified and lucrative so as to provide one with the means to help others</li> <li>• An occupation should not tempt a person to become dishonest or sexually immoral</li> <li>• An occupation should allow a person to help people and society</li> <li>• An occupation should not be too strenuous</li> </ul> <p>Other teachings:</p> <ul style="list-style-type: none"> <li>• Some mitzot could affect a Jew's choice of occupation – for example Sabbath observance</li> <li>• The teaching in Genesis that humans are made in the image of God will guide a Jew away from occupations that might exploit others</li> </ul> <p>1 Mark for each response.</p> |   |  |
| c |  | <p><b>Describe what Jews understand by charity.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Charity is sometimes translated as Tzekeah, which is not benevolent giving, or a magnanimous act. It is an act of justice and righteousness. Giving, for example, the poor their due</li> <li>• Some Jews consider the spiritual benefit of being charitable is greater than the benefit to those who are helped</li> <li>• Charity can mean actions / work / giving money / (which require no reward) which bring benefit to others and</li> </ul>  | 3 |  |

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|  |   | <p>which match the attitude of Judaism towards helping others</p> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>   |    |   |
|  | d | <p><b>Explain Jewish beliefs about the causes of poverty, hunger and disease.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>These are (often) the result of human greed and the failure to share the plentiful resources of the world and to show compassion for each other<br/>Some Jews view them as a divine punishment.<br/>Some Jews see these problems in eschatological terms as signs of the Messianic age.<br/>They can also be the result of misfortune.<br/>On occasions they may be caused by natural disasters but even then, if people shared their wealth and acted in a loving and compassionate way the problems would be solved – so they are still really the result of human greed.</p> | 6  | <p>The focus of the question is on <b>beliefs about the causes</b> of these things, which are put together in the specification. If candidates address beliefs about the causes they will not need to consider each separately. Responses about economic or practical reasons that do not refer to beliefs will not gain much, if any credit.</p> |
|  | e | <p><b>‘Religious people should give all their spare money to the poor.’ Discuss this statement.</b><br/><b>You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/>Candidates might consider some of the following:</p> <p>Some might argue that how much wealth religious people should have and what they should do with it are questions that have been</p>   | 12 |   |

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|  |   | <p>considered by most religions. Religions teach that that their followers should care for others. So, putting it simply, if religious people care about other people as they usually say they do, then how can any of them live the religious life whilst having more than they need if other people don't have enough to live? If religious people have spare money, it obviously should be given away or they are not fulfilling the teachings of their faith.</p> <p>From the perspective of Judaism, giving money to help the poor is a significant part of a Jew's lifestyle. Providing for one's family and discharging those obligations would come first but part of the way in which a Jew can support others is by giving some of their spare money. In Judaism, charitable giving known as Tzedekah is a religious obligation which is designed to ensure less well off members of the community are supported whilst not driving the better off, who have money to spare, into poverty themselves. Despite this, Jews will often exceed the specific requirements of Tzedekah to give more to help others in the Jewish community and beyond. However just giving all spare money away might not be beneficial to people who need to be encouraged to help themselves and could be destructive to the Jew and their family.</p> <p>Others would take the view that dealing with poverty is no longer an issue for that can be solved by charitable giving. One view is that modern economies drive some people into poverty and just giving them some spare cash is not the answer. It is a patronising and inefficient way of dealing with poverty. There have to be better ways of sharing wealth so the poor don't become poor in the first place.</p> |   |  |
|  |  | <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.</p>  | 3 |  |

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| 18 |   |  |   |  |
|    | a | <p><b>State the meaning of the term 'immoral'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Morally wrong</li> <li>• Wrongful</li> <li>• Wicked</li> <li>• Evil</li> <li>• Doing the wrong thing</li> <li>• Against religious teaching</li> <li>• Bad</li> </ul> <p>1 mark for response.</p>   | 1 | Accept a general point about something that is harmful / causes harm to others |
|    | b | <p><b>Give two Sikh teachings that a Sikh might consider when choosing their occupation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Sikh teaching about the importance of Sewa which is service to the community</li> <li>• Teaching about Kirat Karna – earn a living by honest means</li> <li>• Sikh teaching about ahimsa – so any occupation should cause no harm physically or mentally</li> <li>• Teaching in the Rahit Maryada reinforces the need for an occupation to be honest and beneficial to the community<br/>Sikhs should only live on money that has been honestly earned</li> </ul> <p>1 mark for each response.</p> | 2 |  |

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| c | <p><b>Describe what Sikhs understand by charity.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Charity is best expressed by the concept of Sewa. To provide a service to the community, including the Sikh community (Khalsa) and others. All Sikhs should be prepared to give up some of their time, talents and energy to help others. Sikhism requires service to Waheguru (God), to the Khalsa and to all of humanity.</li> <li>• Sikhism teaches that people should try to become less self-centred (manmukh) and more God-centred (gurmukh) and should live their lives in the selfless service of others (sewa)</li> <li>• Charity can mean actions / work / giving money / (which require no reward) which bring benefit to others and which match the attitude of Sikhism towards helping others.</li> </ul> <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 |   |
| d | <p><b>Explain Sikh beliefs about the causes of poverty, hunger and disease.</b></p> <p>Examiners should mark according to AO1 descriptors.<br/>Candidates might consider some of the following:</p> <p>They might result from a failure to apply Kirat Karna effectively – dedicated living by exercising one's God-given skills, abilities, talents and hard labour for the benefit and improvement of the individual, family and society at large</p> <p>They might result from a failure to apply sewa – and show care for each other.</p>   | 6 | <p>The focus of the question is on <b>beliefs about the causes</b> of these things, which are put together in the specification. If candidates address beliefs about the causes they will not need to consider each separately. Responses about economic or practical reasons that do not refer to beliefs will not gain much, if any credit.</p> |

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|   |  | <p>A lack of Simran which is dedication to the work of God not personal gain and which should be the main motivation of Sikhs may be one of the underlying causes.</p> <p>These are (often) the result of human greed and the failure to share the plenteous resources of the world.</p> <p>Some Sikhs view them as a divine punishment.</p> <p>They can also be the result of misfortune.</p> <p>On occasions they may be caused by natural disasters but even then, if people shared their wealth and showed proper care for each other practising Sewa, the problems would be solved – so they are still really the result of human greed.</p>   |    |  |
| e |  | <p><b>‘Religious people should give all their spare money to the poor.’</b><br/> <b>Discuss this statement.</b><br/> <b>You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</b></p> <p>Examiners should mark according to AO2 descriptors.<br/> Candidates might consider some of the following:</p> <p>Some might argue that how much wealth religious people should have and what they should do with it are questions that have been considered by most religions. Religions teach that that their followers should care for others. So, putting it simply, if religious people care about other people as they usually say they do, then how can any of them live the religious life whilst having more than they need if other people don't have enough to live? If religious people have spare money, it obviously should be given away or they are not fulfilling the teachings of their faith.</p> <p>From the perspective of Sikhism, giving money to help the poor is a significant part of a Sikh's lifestyle. Charitable giving of spare wealth and money is an obvious way practising Sewa and fulfilling the principle of vand chhakna - sharing what one has with others in the community. Sharing one's wealth with others could also create</p> | 12 |  |

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|  |   | <p>good karma. However just giving all spare money away might not be beneficial to people who need to be encouraged to help themselves and could be destructive to the Sikh and their family.</p> <p>Others would take the view that dealing with poverty is no longer an issue for that can be solved by charitable giving. One view is that modern economies drive some people into poverty and just giving them some spare cash is not the answer. It is a patronising and inefficient way of dealing with poverty. There have to be better ways of sharing wealth so the poor don't become poor in the first place.</p> |   |  |
|  |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.  | 3 |  |

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