

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 2014

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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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.

General points

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

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

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

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

Specific points

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, 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

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

SECTION A

Question		Answer	Mark	Guidance
1	(a)	<p>What word means the ‘legal ending of a marriage’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Divorce · Dissolution <p>1 mark for response.</p>	1	
	(b)	<p>State two reasons which a Buddhist might give for getting married.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · To respond to the human feeling of love and compassion · To ensure a secure environment for children · Reasons which may depend on cultural factors (such as: ‘it is the norm in society’) · In order to provide a suitable environment for sexual relationship so as to avoid breaking the 5 precepts · Credit should also be given to relevant generic responses <p>1 mark for each response.</p>	2	
	(c)	<p>Describe the attitude of some Buddhists towards the role of women in the family.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Neither the Buddha nor Buddhist texts give specific instructions on marriage and family life but there is commentary in other literature advising how marital and family life can be lived happily · The sutra gives guidance on family life and marriage · The emphasis in Buddhist ethics about family life upon the proper roles and responsibilities that characterize the husband-wife relationship and the parent- 	3	

Question	Answer	Mark	Guidance
	<p>child relationship</p> <ul style="list-style-type: none"> · Wives and husbands are to show respect, honour, and faithfulness towards one another · Parents (women) are responsible for inculcating Buddhist ethics and practices in their children and, in turn, children are expected to be obedient and to preserve the traditions of the family · The role of women in family life may also be influenced by local cultural practices <p>Marks should be awarded for any combination of statements, development and exemplification.</p>		
(d)	<p>Explain why sexual relationships are important to some Buddhists.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sexual relationships are guided by the third precept – avoid sexual misconduct. Sex should be an expression of love between two people and when it is, it contributes to our mental and emotional well-being.</p> <p>Promiscuity, which implies the disregard for the feelings of others, would make a sexual act unskillful, whether it be heterosexual or homosexual.</p> <p>If a relationship promotes the happiness and well-being of both parties, then it is positive and acceptable.</p> <p>All relationships: straight, gay, or lesbian, based on mutual consent are to be valued equally, but cultural pressures against homosexual relationships may exist.</p> <p>In the case of the lay man and woman where there is mutual consent, where adultery is not involved and where the sexual act is an expression of love, respect, loyalty and warmth, it is a positive thing and it is the same when the two people are of the same gender.</p>	6	

Question	Answer	Mark	Guidance
	<p>A sexual relationship is valuable but should be more than a physical one. The Buddha's teachings do not condemn sexual activity which does not lead to pregnancy, but the pursuit of sensual desire alone is not helpful in the search for enlightenment so a relationship based on the physical would be of limited value and could be destructive. There may be times in the religious calendar or occasions when a sexual relationship does not take place or where celibacy is a temporary condition.</p>		
(e)	<p>‘A marriage will not fail if the couple share a religious faith.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Buddhist perspective, because the marital relationship should be based on Buddhist precepts, if the couple maintain their faith and practice then the marriage should be strengthened perhaps even to the extent that it will be able to withstand and overcome difficulties better than a relationship based on romantic love only. For Buddhists therefore, the statement is a truism.</p> <p>On the other hand, despite a shared faith a couple may still encounter difficulties which make it impossible for the marriage to continue. If the couple married each other because they shared the same faith it should help them but it is clear from all the evidence that it does not always prevent a marriage failing. Tensions can also emerge if the partners do not come from the same denominational background. This can lead to disputes and marital difficulties, especially concerning upbringing of children.</p> <p>Another view might be that many people do not marry because of their faith so much as because of their affection and love for their marriage partner. Other factors apart from shared religious faith therefore, could equally well support the couple.</p> <p>It is also possible in some cases that a shared faith could be destructive if for example,</p>	12	

Question		Answer	Mark	Guidance
		one of the partners begins to question their faith.		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
2	(a)	<p>What word means the ‘legal ending of a marriage’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Divorce · Dissolution <p>1 mark for response.</p>	1	
	(b)	<p>State two reasons which a Christian might give for getting married.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · To provide secure companionship for life · To ensure a secure environment for children · To provide a stable situation for a fulfilling sexual relationship · Biblical teaching / Church teaching about the importance of marriage · Marriage as a sacramental act · Reasons which may depend on cultural factors (such as: ‘it is the norm in society’) · Credit should also be given to relevant generic responses <p>1 mark for each response.</p>	2	
	(c)	<p>Describe the attitude of some Christians towards the role of women in the family.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Reference to the view that in the modern era, the marital relationship tends to 	3	

Question	Answer	Mark	Guidance
	<p>be an equal one with responsibilities shared, so the role of woman can be the same as the man</p> <ul style="list-style-type: none"> • Reference to the view that both women and men in the family have a role in the upbringing of any children in the faith • Reference to the view that there should be fidelity, love and compassion between the partners of a marriage, which is a shared role between the woman and the man • Some candidates might give appropriate accounts of the traditional role of the woman as the homemaker and the person who looks after the children <p>Marks should be awarded for any combination of statements, development and exemplification.</p>		
(d)	<p>Explain why sexual relationships are important to some Christians.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For many Christians, the sexual relationship within marriage is the consummation of the marriage. Without this the marriage does not exist. The sexual relationship of the couple is the physical expression of their love for each other. The sexual relationship enables the couple to have children and create a Christian family – a key aspect of the marriage.</p> <p>Candidates might refer to the variety of attitudes taken by different Christians towards single sex relationships. Some Christians being completely against these on the grounds of interpretation of Biblical/Church teaching and others accepting of the value of a loving relationship no matter what the sexual orientation is.</p> <p>There may be times in the religious calendar or occasions when a sexual relationship does not take place or where celibacy is a temporary condition. (Lent) This does not mean that the sexual relationship is not important. In fact abstinence draws attention to its significance in the relationship.</p> <p>Candidates might refer to attitudes towards homosexuality and differences in attitudes resulting from a diversity of culture.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>‘A marriage will not fail if the couple share a religious faith.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Christian point of view because the marital relationship should be based on Christian principles of love and care for each other and also because of the vows taken at the marriage, it should be strengthened perhaps even to the extent that it will be able to withstand and overcome difficulties better than a relationship based on romantic love only. For Christians therefore, the statement is a truism.</p> <p>On the other hand, despite a shared faith a couple may still encounter difficulties which make it impossible for the marriage to continue. If the couple married each other because they shared the same faith it should help them but it is clear from all the evidence that it does not always prevent a marriage failing. Tensions can also emerge if the partners do not come from the same denominational background. This can lead to disputes and marital difficulties, especially concerning upbringing of children.</p> <p>Another view might be that many people do not marry because of their faith so much as because of their affection and love for their marriage partner. Other factors apart from shared religious faith therefore, could equally well support the couple.</p> <p>It is also possible in some cases that a shared faith could be destructive if for example, one of the partners begins to question their faith.</p>	12	
!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question	Answer	Mark	Guidance
3 (a)	<p>What word means the ‘legal ending of a marriage’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Divorce · Dissolution <p>1 mark for response.</p>	1	
	<p>(b) State two reasons which a Hindu might give for getting married.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · To unite families · To fulfil an individuals dharma / as a duty for a particular ashrama · To respond to the human feeling of love and compassion · To ensure a secure environment for children · Hindu teaching about the importance of marriage · Reasons which may depend on cultural factors (such as: ‘it is the norm in society’) · Credit should also be given to relevant generic responses <p>1 mark for each response.</p>	2	
	<p>(c) Describe the attitude of some Hindus towards the role of women in the family.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · To unite families · To fulfil a couples’ duty to their varna (varnashramadharma) · To respond to the human feeling of love and compassion · To ensure a secure environment for children · To fulfil a couple’s duty to their ashrama · Hindu teaching about the importance of marriage 	3	

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> · Reasons which may depend on cultural factors · Credit should also be given to relevant generic responses <p>Marks should be awarded for any combination of statements, development and exemplification.</p>		
(d)	<p>Explain why sexual relationships are important to some Hindus.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hindus believe that sensual/sexual pleasure (kama) is one of the four aims of life (purusharthas). Sex is considered as something to be enjoyed as a duty of married life, enables the couple to have children and create a family.</p> <p>Self-control is an important aspect of Hindu teaching; therefore sexual intercourse has to take place between married couples only.</p> <p>The sexual relationship of the couple is the physical expression of their love for each other.</p> <p>There may be times in the religious calendar or occasions when a sexual relationship does not take place or where celibacy is a temporary condition. This does not mean that the sexual relationship is not important. In fact abstinence draws attention to its significance in the relationship.</p> <p>Candidates might refer to attitudes towards homosexuality and differences in attitudes resulting from a diversity of culture.</p>	6	
(e)	<p>‘A marriage will not fail if the couple share a religious faith.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>From a Hindu point of view because the marital relationship is part of the cycle of a Hindu’s life. Religion, culture and family life are woven together a marriage should be strengthened perhaps even to the extent that it will be able to withstand and overcome difficulties better than a relationship based on romantic love only. For Hindus therefore, the</p>	12	

Question		Answer	Mark	Guidance
		<p>statement is a truism.</p> <p>On the other hand, despite a shared faith a couple may still encounter difficulties which make it impossible for the marriage to continue. If the couple married each other because they shared the same faith it should help them but it is clear from all the evidence that it does not always prevent a marriage failing. Tensions can also emerge if the partners do not come from the same denominational background. This can lead to disputes and marital difficulties, especially concerning upbringing of children.</p> <p>Another view might be that many people do not marry because of their faith so much as because of their affection and love for their marriage partner. Other factors apart from shared religious faith therefore, could equally well support the couple.</p> <p>It is also possible in some cases that a shared faith could be destructive if for example, one of the partners begins to question their faith.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
4	(a)	<p>What word means the 'legal ending of a marriage'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Divorce · Dissolution <p>1 mark for response.</p>	1	
	(b)	<p>State two reasons which a Muslim might give for getting married.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · To provide a secure and appropriate environment for a fulfilling sexual relationship · To respond to the human feeling of love and compassion · To ensure a secure environment for children 	2	

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> • Reasons which may depend on cultural factors, such as the union of two families • Muslim teaching about the importance of marriage • Credit should also be given to relevant generic responses • Reasons which may depend on cultural factors (such as: 'it is the norm in society') <p>1 mark for each response.</p>		
(c)	<p>Describe the attitude of some Muslims towards the role of women in the family.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Reference to the view that women have a role as wife and mother which does not mean they can't fulfil other roles • Reference to the view that women are expected to provide a strong family structure to secure the upbringing of the children • Reference to the view that women may have a significant role in earning money to support the family • Reference to the view that family life and the role may also be influenced by local cultural practices <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Explain why sexual relationships are important to some Muslims.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sexual relationships should be heterosexual and within a marriage. Homosexuality receives no approval.</p> <p>In Islam sex is respected and sexual intercourse is thought of as an act of worship. It is therefore something to be taken very seriously and promiscuity and casual attitudes to sexual conduct are to be condemned.</p> <p>A sexual relationship fulfils emotional and physical needs as well as enabling the couple to</p>	6	

Question	Answer	Mark	Guidance
	<p>have children. It bonds the couple. By having sex and therefore probably children, the couple can contribute towards Allah's creation. Whilst sexual relations are seen as important between the couple there may be times in the religious calendar or certain occasions when a sexual relationship does not take place or where celibacy is a temporary condition. (e.g. during Hajj) This does not mean that the sexual relationship is not important. In fact abstinence draws attention to its significance in the relationship.</p>		
(e)	<p>'A marriage will not fail if the couple share a religious faith.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Muslim point of view because marriage is a contractual relationship and an expectation within the faith and the community, by sharing a faith a marriage should be strengthened perhaps even to the extent that it will be able to withstand and overcome difficulties better than a relationship based on romantic love only. For Muslims therefore, the statement is a truism.</p> <p>On the other hand, despite a shared faith a couple may still encounter difficulties which make it impossible for the marriage to continue. If the couple married each other because they shared the same faith it should help them but it is clear from all the evidence that it does not always prevent a marriage failing. Tensions can also emerge if the partners do not come from the same denominational background. This can lead to disputes and marital difficulties, especially concerning upbringing of children.</p> <p>Another view might be that many people do not marry because of their faith so much as because of their affection and love for their marriage partner. Other factors apart from</p>	12	

Question		Answer	Mark	Guidance
		<p>shared religious faith therefore, could equally well support the couple.</p> <p>It is also possible in some cases that a shared faith could be destructive if for example, one of the partners begins to question their faith.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
5	(a)	<p>What word means the ‘legal ending of a marriage’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Divorce · Dissolution <p>1 mark for response.</p>	1	
	(b)	<p>State two reasons which a Jew might give for getting married.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · To respond to the human feelings of love and compassion · To ensure a secure environment for children · To provide a secure and appropriate environment for a fulfilling sexual relationship · Reasons which may depend on cultural factors or factors to do with the form of Judaism; e.g. whether a Jew may marry out of the faith. · Encouragement to marry within the faith to preserve the Jewish identity · Jewish teaching about the importance of marriage · Credit should also be given to relevant generic responses · Reasons which may depend on cultural factors (such as: ‘it is the norm in society’) · Some candidates may refer to marrying within the faith to preserve the ‘Jewish family’. 	2	

Question	Answer	Mark	Guidance
	1 mark for each response.		
(c)	<p>Describe the attitude of some Jews towards the role of women in the family.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Reference to the view that depending on the family, whether orthodox or progressive, the role of women may be highly traditional with a clear distinction between the role of the Father and the Mother, or progressive where the roles are more equally shared · Reference to the view that the woman has a key role in family religious life, for example to the preparation for the celebration of Shabbat · Reference to the view family life may also be influenced by local cultural practices <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
(d)	<p>Explain why sexual relationships are important to some Jews.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sexual relationships should be conducted within marriage and within marriage, sex enables the couple to have children and create a family, helping to fulfil the promise to Abraham.</p> <p>Sex actually sanctifies the marriage relationship. It marks it out a special relationship. Fidelity in sexual relationships are vital as this maintains the marital purity.</p> <p>Within marriage, sex enhances the love between the couple. Periods of abstinence can also enrich married life.</p> <p>There may be times in the religious calendar or occasions when a sexual relationship does not take place or where celibacy is a temporary condition. (Yom Kippur). This does not mean that the sexual relationship is not important. In fact abstinence draws attention to its significance in the relationship.</p>	6	

Question	Answer	Mark	Guidance
	Candidates might refer to attitudes towards homosexuality and differences in attitudes resulting from a diversity of culture.		
(e)	<p>‘A marriage will not fail if the couple share a religious faith.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a Jewish point of view because being married is so important to many Jews and it is embedded in Jewish teaching and life, sharing the Jewish faith should strengthen the marriage perhaps even to the extent that it will be able to withstand and overcome difficulties better than a relationship based on romantic love only. For Jews therefore, the statement is a truism.</p> <p>On the other hand, despite a shared faith a couple may still encounter difficulties which make it impossible for the marriage to continue. If the couple married each other because they shared the same faith it should help them but it is clear from all the evidence that it does not always prevent a marriage failing. Tensions can also emerge if the partners do not come from the same denominational background. This can lead to disputes and marital difficulties, especially concerning upbringing of children.</p> <p>Another view might be that many people do not marry because of their faith so much as because of their affection and love for their marriage partner. Other factors apart from shared religious faith therefore, could equally well support the couple.</p> <p>It is also possible in some cases that a shared faith could be destructive if for example, one of the partners begins to question their faith.</p>	12	
!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
6	(a)	<p>What word means the ‘legal ending of a marriage’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Divorce · Dissolution <p>1 mark for response.</p>	1	
	(b)	<p>State two reasons which a Sikh might give for getting married.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Sikhs are encouraged to marry and Guru Nanak Dev Ji rejected celibacy. · To respond to the human feelings of love and compassion · To ensure a secure environment for children · To provide a secure and appropriate environment for a fulfilling sexual relationship · Sikh teaching about the importance of marriage · Reasons which may depend on cultural factors (such as: ‘it is the norm in society’) · To unite families) · Credit should also be given to relevant generic responses <p>1 mark for each response</p>	2	
	(c)	<p>Describe the attitude of some Sikhs towards the role of women in the family.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Reference to the view that traditional roles prevail in Sikh society regarding the man as the head of the family, the woman as a mother and significant in the extended family · Reference to the principle of equality in Sikhism which means that either 	3	

Question	Answer	Mark	Guidance
	<p>gender can take any role</p> <ul style="list-style-type: none"> • Reference to the view that many women also take on roles outside the home which gives them a significant economic role • Reference to the view that family life may also be influenced by local cultural practices <p>Marks should be awarded for any combination of statements, development and exemplification.</p>		
(d)	<p>Explain why sexual relationships are important to some Sikhs.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For Sikhs, sex is important for procreation, but the purpose of the marriage relationship is so the couple can assist each other on their spiritual path rather than for physical/sexual enjoyment. However a sexual relationship is a feature of the marriage relationship which can strengthen it in a special way. As a result, being sexually faithful is important as the marriage makes the couple like one soul within two bodies.</p> <p>Refraining from sex is also encouraged by some Sikhs, to enable the couple to concentrate on divine love. This does not mean that the sexual relationship is not important. In fact abstinence draws attention to its significance in the relationship.</p> <p>Candidates might refer to attitudes towards homosexuality and differences in attitudes resulting from a diversity of culture.</p>	6	
(e)	<p>‘A marriage will not fail if the couple share a religious faith.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p>	12	

Question	Answer	Mark	Guidance
	<p>Candidates might consider some of the following:</p> <p>From a Sikh point of view because being married is an expectation, sharing the Sikh faith should strengthen the marriage perhaps even to the extent that it will be able to withstand and overcome difficulties better than a relationship based on romantic love only. For Sikhs therefore, the statement is a truism.</p> <p>On the other hand, despite a shared faith a couple may still encounter difficulties which make it impossible for the marriage to continue. If the couple married each other because they shared the same faith it should help them but it is clear from all the evidence that it does not always prevent a marriage failing. Tensions can also emerge if the partners do not come from the same denominational background. This can lead to disputes and marital difficulties, especially concerning upbringing of children.</p> <p>Another view might be that many people do not marry because of their faith so much as because of their affection and love for their marriage partner. Other factors apart from shared religious faith therefore, could equally well support the couple.</p> <p>It is also possible in some cases that a shared faith could be destructive if for example, one of the partners begins to question their faith.</p>		
!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

SECTION B

7	(a)	<p>What word means ‘to take your own life’?</p> <ul style="list-style-type: none"> · Suicide <p>1 mark for response.</p>	1	
	(b)	<p>State two beliefs Buddhists might have about cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong. · The creation of identical individuals raises moral issues. · Cloning has some good purposes in finding new cures for diseases · Cloning may help to increase food production and could prevent or even relieve suffering <p>1 mark for each response.</p>	2	
	(c)	<p>Describe one attitude some Buddhists have towards abortion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · For many Buddhists, human life is created at conception · Abortion is the same as killing a fully grown human because it is deliberate killing · Buddhists will choose the compassionate course of action to avoid suffering · For some Buddhists abortion may be acceptable provided the intention of the abortionist is good; for example to save the life of the mother or to prevent a child being born with terrible handicaps <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>	3	

(d)	<p>Explain why Buddhists have different attitudes towards fertility treatment.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Buddhists see the creation of life as a good thing but the use of donor eggs or sperm may mean there is technical sexual misconduct. Who is allowed fertility treatment, may depend on cultural factors and where Buddhism is being practised.</p> <p>The well being of the child would be very important to a Buddhist and this might over-ride the desire of a person to have a child if the result could be a child born into an unsatisfactory situation.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.</p>	6	
(e)	<p>‘People should be allowed to choose when to die.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might respond by saying that there is nothing to discuss here. It is possible to take one’s life whether one is allowed to or not. We could all choose when to die even if it is technically against a moral or legal rule. However, in order to achieve death, it might be necessary to involve others, which raises moral issues about assisted suicide and murder. Taking one’s own life or deciding that the time has come to die also raises issues for those left behind and for those who have to cope with the loss of a loved one.</p> <p>From a Buddhist perspective, taking your own life is a morally neutral act which means Buddhists do not all have the same attitude towards this issue. Some Buddhists would not approve of suicide because the way life ends has a huge effect on the new life so at death a person’s thoughts should be selfless. There should be no anger fear or hatred. If a person takes their own life because they are in despair or just miserable, this is not a good</p>	12	

		<p>end.</p> <p>However a Buddhist would not necessarily judge a person who attempted it as for them Suicide is a morally neutral act. They might however seek to help them understand how it was an unsatisfactory end to this existence.</p> <p>Some Buddhists might actually approve of the decision to take one's life, for example; in the case of people who have achieved enlightenment such as monks (as happened as a form of political protest during the Vietnam War) or if it is in the pursuit of the relief of suffering from a terminal illness.</p> <p>From another point of view, one's life is one's own and it is therefore up to the individual as to what they might do with it. Self determination is surely part of being a human but it has to be balanced by consideration for others. Nothing should prevent this right being exercised. It should even be possible to ask for help, to achieve it if one is incapable of taking one's own life. People who assist in a person's death should not face any kind of penalty.</p> <p>On the other hand there has to be consideration for others so the freedom to choose has to be balanced by the responsibility to make sure that others are not harmed in the process of pursuing a selfish end.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
8	(a)	<p>What word means 'to take your own life'?</p> <ul style="list-style-type: none"> · Suicide <p>1 mark for response.</p>	1	
	(b)	<p>State two beliefs Christians might have about cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong. · The creation of identical individual raises moral issues 	2	Candidates who refer to Cloning being unnatural and that God did not intend it can only receive one mark

		<ul style="list-style-type: none"> · Creating life seems as if humans are ‘Playing God’ · Cloning has some good purposes in finding new cures for diseases · Cloning may help to increase food production and could prevent or even relieve suffering <p>1 mark for each response.</p>		
	(c)	<p>Describe one attitude some Christians have towards abortion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · For Christians, human life is created at conception and is sacred · Some consider that the foetus gains a soul at a particular point in the pregnancy – ensoulment · Only God can take life · Many regard abortion as the same as killing a fully grown human because it is deliberate killing · Others question when life actually begins. · Not all Christians believe life to begin at conception although most Roman Catholics would believe it does · Abortion is acceptable, for example, if the foetus could not survive outside the womb · For others abortion may be acceptable provided the intention of the abortionist is good, for example to save the life of the mother or to prevent a child being born with terrible handicaps <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>	3	
	(d)	<p>Explain why Christians have different attitudes towards fertility treatment.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Fertility treatment could enable a woman /couple to fulfil the command in the Old Testament to go forth and multiply. Not all forms receive approval. For example, AID can</p>	6	

		<p>be considered as technical adultery and is therefore forbidden by some Christian denominations. The destruction of spare embryos could be considered to be taking human life which again will affect the view taken by some Christians about the medical processes involved in fertility treatment.</p> <p>Some Christians take the view that being unable to have children can be seen as God's will – a state which should not be tampered with by humans. Fertility treatment is therefore wrong and unnecessary</p> <p>Some candidates might consider the arguments about surrogacy as a form of fertility treatment which seems (in the view of some Christians) to have support in the Old Testament story of Abraham and Hagar</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.</p>		
	(e)	<p>'People should be allowed to choose when to die.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might respond by saying that there is nothing to discuss here. It is possible to take one's life whether one is allowed to or not. We could all choose when to die even if it is technically against a moral or legal rule. However, in order to achieve death, it might be necessary to involve others, which raises moral issues about assisted suicide and murder. Taking one's own life or deciding that the time has come to die also raises issues for those left behind and for those who have to cope with the loss of a loved one.</p> <p>From a Christian point of view, life is God given and can only be taken away by him. Suicide or assisted suicide / euthanasia are all wrong because it is acting as God in deciding when a life should end. It is important therefore that people realise that whilst they can end their lives, they should not and if they are Christians they are not allowed to. Many</p>	12	

		<p>Christians take the view that suicide is self murder and it is therefore wrong. Some Christians also take the view that, suicide – choosing to end your, life will lead to eternal damnation. If others are involved in assisting a death then the same fate awaits them. Even extreme suffering should be borne and seen as something which God has intended for the person.</p> <p>From another point of view, one's life is one's own and it is therefore up to the individual as to what they might do with it. Self determination is surely part of being a human but it has to be balanced by consideration for others. Nothing should prevent this right being exercised. It should even be possible to ask for help, to achieve it if one is incapable of taking one's own life. People who assist in a person's death should not face any kind of penalty.</p> <p>On the other hand there has to be consideration for others, so the freedom to choose has to be balanced by the responsibility to make sure that others are not harmed in the process of pursuing a selfish end.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
9	(a)	<p>What word means 'to take your own life'?</p> <ul style="list-style-type: none"> · Suicide <p>1 mark for response.</p>	1	
	(b)	<p>State two beliefs Hindu might have about cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong. · The creation of identical individual raises moral issues. · The concept of ahimsa could have a bearing on Hindu views. · Cloning has some good purposes in finding new cures for diseases · Cloning may help to increase food production and could prevent or even relieve suffering 	2	

		1 mark for each response.		
	(c)	<p>Describe one attitude some Hindus have towards abortion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · For Hindus human life is created at conception and abortion is the same as killing a fully grown human because it is deliberate killing · Hindus will choose the compassionate course of action to avoid suffering · For others abortion may be acceptable provided the intention of the abortionist is good, for example to save the life of the mother or to prevent a child being born with terrible handicaps. · Having children is part of dharma so abortion is a negative thing for a Hindu · Laws of Manu and Vedic teachings forbid abortion <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>	3	
	(d)	<p>Explain why Hindus have different attitudes towards fertility treatment.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Fertility treatment is acceptable to most Hindus as it helps a couple to fulfil the obligation of marriage to produce children. However for some Hindus, because it leads to the death of some of the spare embryos it is unacceptable as it goes against the principle of ahimsa, non- harming / respect for life.</p> <p>Some might consider the arguments about surrogacy as a form of fertility treatment. It might be approved of by some Hindus who see it as a way of ensuring that a childless couple have a child.</p> <p>However, all forms of fertility treatment including surrogacy do raise questions about the cast of the individuals involved. This can affect the attitude of some Hindus towards the issue.</p>	6	

		Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.		
	(e)	<p>‘People should be allowed to choose when to die.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might respond by saying that there is nothing to discuss here. It is possible to take one’s life whether one is allowed to or not. We could all choose when to die even if it is technically against a moral or legal rule. However, in order to achieve death, it might be necessary to involve others, which raises moral issues about assisted suicide and murder. Taking one’s own life or deciding that the time has come to die also raises issues for those left behind and for those who have to cope with the loss of a loved one.</p> <p>Many Hindus would reject any idea that a person should choose when to die. They take the view that it is wrong because life is precious so taking it is wrong. Other Hindus might take the view that if one’s life is given as a sacrifice to help others, such as an altruistic action in a war, it is not considered to be wrong. Hindus might also take the view that the way life ends has a huge effect on the new life, so at death a person’s thoughts should be selfless. There should be no anger fear or hatred. Because of this view, if a person decides to ends their own life because they are in despair or suffering from a terminal illness, this is not a good end and so taking one’s life in these cases is wrong. Suffering is meant to be endured and the sufferer should be supported to work through it, to prevent the bad karma which has caused the suffering being carried into the next life.</p> <p>From another point of view, one’s life is one’s own and it is therefore up to the individual as to what they might do with it. Self determination is surely part of being a human but it has to be balanced by consideration for others. Nothing should prevent this right being exercised. It should even be possible to ask for help, to achieve it if one is incapable of</p>	12	

		<p>taking one's own life. People who assist in a person's death should not face any kind of penalty.</p> <p>On the other hand there has to be consideration for others, so the freedom to choose has to be balanced by the responsibility to make sure that others are not harmed in the process of pursuing a selfish end.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
10	(a)	<p>What word means 'to take your own life'?</p> <ul style="list-style-type: none"> · Suicide <p>1 mark for response.</p>	1	
	(b)	<p>State two beliefs Muslims might have about cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong. · The creation of identical individual raises moral issues · Creating life seems as if humans are 'Playing Allah' · Cloning has some good purposes in finding new cures for diseases · Cloning may help to increase food production and could prevent or even relieve suffering <p>1 mark for each response.</p>	2	
	(c)	<p>Describe one attitude some Muslims have towards abortion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Abortion is forbidden in most circumstances. Only Allah can decide to take a life · For Muslims, human life begins a certain point during the pregnancy and therefore abortion is the same as killing a fully grown human because it is deliberate killing 	3	

		<ul style="list-style-type: none"> · In the view of some Muslims, those killed will be met by their killers at the day of judgement · Some consider that the foetus gains a soul at a particular point in the pregnancy – ensoulment · On occasions abortion may be acceptable to save the life of the mother, but the later an abortion takes place the worse it is considered to be <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>		
	(d)	<p>Explain why Muslims have different attitudes towards fertility treatment.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some Muslims will regard infertility as something to be accepted as it was by Ibrahim and Sara until very old age and also by several of the wives of Muhammad. Other Muslims regard infertility as a disease which can be cured and therefore should be, to enable the couple to have children.</p> <p>The death of the spare embryos is not problem for Muslims but the process needs to ensure the legitimacy of the child.</p> <p>Some candidate might consider how Muslims might view the arguments about surrogacy as a form of fertility treatment.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.</p>	6	
	(e)	<p>‘People should be allowed to choose when to die.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p>	12	

		<p>Candidates might consider some of the following:</p> <p>Some might respond by saying that there is nothing to discuss here. It is possible to take one's life whether one is allowed to or not. We could all choose when to die even if it is technically against a moral or legal rule. However, in order to achieve death, it might be necessary to involve others, which raises moral issues about assisted suicide and murder. Taking one's own life or deciding that the time has come to die also raises issues for those left behind and for those who have to cope with the loss of a loved one.</p> <p>From a Muslim point of view, life is given by Allah and can only be taken away by him. Suicide or assisted suicide / euthanasia are all wrong because it is acting as Allah in deciding when a life should end. It is important therefore that people realise that whilst they can end their lives, they should not and if they are Muslims they are not allowed to. Many Muslims take the view that as suicide is self murder it is therefore wrong. Some Muslims also take the view that suicide – choosing to end your life - will lead to eternal punishment. If others are involved in assisting a death then the same fate awaits them. Even extreme suffering should be borne and seen as something which Allah has intended for the person.</p> <p>From another point of view, one's life is one's own and it is therefore up to the individual as to what they might do with it. Self determination is surely part of being a human but it has to be balanced by consideration for others. Nothing should prevent this right being exercised. It should even be possible to ask for help, to achieve it if one is incapable of taking one's own life. People who assist in a person's death should not face any kind of penalty.</p> <p>On the other hand there has to be consideration for others, so the freedom to choose has to be balanced by the responsibility to make sure that others are not harmed in the process of pursuing a selfish end.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
11	(a)	<p>What word means 'to take your own life'?</p> <ul style="list-style-type: none"> • Suicide 	1	

		1 mark for response.		
	(b)	<p>State two beliefs Jews might have about cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong. · The creation of identical individual raises moral issues · Creating life seems as if humans are ‘Playing G-d’ · Cloning has some good purposes in finding new cures for diseases · Cloning may help to increase food production and could prevent or even relieve suffering <p>1 mark for each response.</p>	2	
	(c)	<p>Describe one attitude some Jews have towards abortion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · For Jews, human life is created at conception and abortion is the same as killing a fully grown human because it is deliberate killing · On occasions an abortion is acceptable, if the mother agrees, for example to save the life of the mother or to prevent a child being born with terrible handicaps · Only G-d should take life <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>	3	
	(d)	<p>Explain why Jews have different attitudes towards fertility treatment.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The attitude of some Jews towards fertility treatment is very positive. There is no objection to AIH or to AID. In AID, the donor is considered the father. All these processes help to</p>	6	

		<p>ensure procreation which is fundamental.</p> <p>However, for some Jews, as there is no reference to fertility treatment in the Bible it may be rejected on the grounds that it is as it is G-d's decision as to who has children. Infertility may be what G-d has decided for a woman.</p> <p>Some candidates might consider how Jews might view the arguments about surrogacy as a form of fertility treatment.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.</p>		
	(e)	<p>'People should be allowed to choose when to die.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>Some might respond by saying that there is nothing to discuss here. It is possible to take one's life whether one is allowed to or not. We could all choose when to die even if it is technically against a moral or legal rule. However, in order to achieve death, it might be necessary to involve others, which raises moral issues about assisted suicide and murder. Taking one's own life or deciding that the time has come to die also raises issues for those left behind and for those who have to cope with the loss of a loved one.</p> <p>From a Jewish point of view, life is given by G-d and can only be taken away by him. Suicide or assisted suicide / euthanasia are all wrong because it is acting as G-d in deciding when a life should end. It is important therefore that people realise that whilst they can end their lives, they should not and if they are Jews they are not allowed to. Many Jews take the view that as suicide is self murder, it is therefore wrong. Some Jews also take the view that suicide – choosing to end your life - will lead to eternal punishment. If others are involved in assisting a death then the same fate awaits them. Even extreme suffering should be borne and seen as something which G-d has intended for the person.</p>	12	

		<p>From another point of view, one's life is one's own and it is therefore up to the individual as to what they might do with it. Self determination is surely part of being a human but it has to be balanced by consideration for others. Nothing should prevent this right being exercised. It should even be possible to ask for help, to achieve it if one is incapable of taking one's own life. People who assist in a person's death should not face any kind of penalty.</p> <p>On the other hand there has to be consideration for others, so the freedom to choose has to be balanced by the responsibility to make sure that others are not harmed in the process of pursuing a selfish end.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
12	(a)	<p>What word means 'to take your own life'?</p> <ul style="list-style-type: none"> · Suicide <p>1 mark for response.</p>	1	
	(b)	<p>State two beliefs Sikhs might have about cloning.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Cloning involves the production and destruction of embryos, which is killing human life and therefore wrong. · The creation of identical individual raises moral issues · Creating life seems as if humans are 'Playing God' · Cloning has some good purposes in finding new cures for diseases · Cloning may help to increase food production and could prevent or even relieve suffering <p>1 mark for each response.</p>	2	
	(c)	<p>Describe one attitude some Sikhs have towards abortion.</p> <p>Responses might include:</p>	3	

		<ul style="list-style-type: none"> · For Sikhs, human life is created at conception · Abortion is the same as killing a fully grown human because it is deliberate killing · On rare occasions, abortion may be acceptable to save the life of the mother or to prevent a child being born with terrible handicaps · Only Waheguru has the right to take life <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>		
	(d)	<p>Explain why Sikhs have different attitudes towards fertility treatment.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikh teachings suggest that infertility should be accepted. This means that fertility treatment is not acceptable. However in practice it is used. A woman may be looked down upon if she has no children or even considered unlucky for others who might associate with her. There is some evidence that it is used to try to encourage the birth of boys using gender clinics. This is more cultural than religious and many Sikhs would reject this as they believe both sexes are equal.</p> <p>Some might consider how Sikhs might view the arguments about surrogacy as a form of fertility treatment.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.</p>	6	
	(e)	<p>‘People should be allowed to choose when to die.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p>	12	

		<p>Some might respond by saying that there is nothing to discuss here. It is possible to take one’s life whether one is allowed to or not. We could all choose when to die even if it is technically against a moral or legal rule. However, in order to achieve death, it might be necessary to involve others, which raises moral issues about assisted suicide and murder. Taking one’s own life or deciding that the time has come to die also raises issues for those left behind and for those who have to cope with the loss of a loved one.</p> <p>From a Sikh point of view, life is given by Waheguru and can only be taken away by him. Suicide or assisted suicide / euthanasia are all wrong because it is acting as Waheguru in deciding when a life should end. It is important therefore that people realise that whilst they can end their lives, they should not and if they are Sikhs they are not allowed to. Many Sikhs take the view that as suicide is self murder, it is therefore wrong. Some Sikhs also take the view that suicide – choosing to end your life - will lead to punishment. If others are involved in assisting a death then the same fate awaits them. Even extreme suffering should be borne and seen as something which Waheguru has intended for the person.</p> <p>From another point of view, one’s life is one’s own and it is therefore up to the individual as to what they might do with it. Self determination is surely part of being a human but it has to be balanced by consideration for others. Nothing should prevent this right being exercised. It should even be possible to ask for help, to achieve it if one is incapable of taking one’s own life. People who assist in a person’s death should not face any kind of penalty.</p> <p>On the other hand there has to be consideration for others, so the freedom to choose has to be balanced by the responsibility to make sure that others are not harmed in the process of pursuing a selfish end.</p>		
!		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

SECTION C

13	(a)	<p>Give one way in which a Buddhist might support a charity.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Giving money to the charity · Working for the charity as a volunteer · Campaigning · Helping to raise money for the charity <p>1 mark for response.</p>	1	
	(b)	<p>State two Buddhist teachings about being wealthy.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Wealth might be the result of generosity in a past life · The middle way · Right livelihood · Wealth may be an opportunity to help others · A wealthy person can do more to relieve suffering than a poor person <p>1 mark for each response.</p>	2	
	(c)	<p>Describe one Buddhist belief about immoral occupations.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Employment should be compatible with Buddhist teachings and beliefs such as the five precepts · Any employment should accord with the idea of right livelihood, which is one of the areas of the eightfold path which Buddhists should aim to perfect. · An occupation which is classed as illegal or which may have a detrimental effect on society or individuals and therefore might be classed as immoral cannot be supported by Buddhists as it does not promote well being and might cause 	3	

		<p>suffering</p> <ul style="list-style-type: none"> • Buddhists should avoid bad livelihood <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>		
	(d)	<p>Explain why, according to Buddhist teachings, there is so much poverty in the world.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>According to Buddhist teachings, poverty is (often) the result of human greed and the failure to share the plentiful resources of the world. It is considered to be the result of the three poisons – hate, ignorance and greed but it can also be the result of misfortune. In the view of some Buddhists it could individually be the result of greedy behaviour in a previous life. An individual could suffer accordingly.</p> <p>On occasions poverty may be caused by natural disasters but even then, if people shared their wealth the problem could / would be solved – so it is still the result of human greed.</p>	6	
	(e)	<p>‘Religion can’t help the poor.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Buddhists would argue against the statement saying that because the causes of poverty are rooted on the poor behaviour of people, which would be corrected if they followed the eightfold path and the five precepts religions can and should help the poor.</p> <p>Others would argue that the causes are more complex and beyond scope of religion which only deals with things on the level of individuals. Poverty is rooted in a failure of economic</p>	12	

		<p>systems and only governments can sort that sort of thing out.</p> <p>Some might observe that if religion could help the poor, it would have achieved this by now – the evidence is that religion has sometimes increased poverty and has accepted it – even blessed it. So not only can it not help the poor, it possibly does not want to. Religions are institutions and they tend to amass wealth which they do not share with the poor.</p> <p>Religions do help the poor – they lead in this area fighting for the rights of the poor and needy – often through charities and by influencing policies in nations and in the United Nations. So the statement is wrong. Religion can help the poor; it is just that more could be done</p> <p>Religion in the form of a personal faith can help all people but especially people in need such as the poor. It can help people to cope with problems and to see beyond their immediate circumstances.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
14	(a)	<p>Give one way in which a Christian might support a charity.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Giving money to the charity · Working for the charity as a volunteer · Campaigning · Helping to raise money for the charity · Tithing <p>1 mark for response.</p>	1	
	(b)	<p>State two Christian teachings about being wealthy.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Wealth may be a reward from God for hard work and good stewardship by a Christian · Jesus never condemned wealth; he only suggested it could become too important 	2	

		<p>for a person</p> <ul style="list-style-type: none"> · You can be too wealthy, poverty is virtuous · Wealth might be an opportunity to help others · A wealthy person can do more to relieve suffering than a poor person <p>1 mark for each response.</p>		
	(c)	<p>Describe one Christian belief about immoral occupations.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · A Christian's occupation should respect other people and should not degrade or exploit people. Occupations which do that are unacceptable and considered immoral as a result · Employment which involves immorality, such as the sex trade, or deceit and possible waste of money would be considered immoral as well · A Christian's occupation should be of benefit to people <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>	3	
	(d)	<p>Explain why, according to Christian teachings, there is so much poverty in the world.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>According to Christian teachings, poverty is (often) the result of human greed and the failure to share the plentiful resources of the world. It comes from a failure to obey the command to love one's neighbour and to follow the example of Jesus. Other Christians view it as a divine punishment on individuals or even nations. Some Christians see a person's position in life (poor or wealthy) to be determined by God – the idea of divine providence. Being poor could be part of the plan God has for a person. Some consider poverty to be an individual test of faith. (Job) Others view it as a virtuous state.</p> <p>It can also be the result of misfortune. On occasions it may be caused by natural disasters</p>	6	

		but even then, if people shared their wealth the problem could / would be solved – so it is still the result of human greed.		
	(e)	<p>‘Religion can’t help the poor.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Christians would argue against the statement saying that because the causes of poverty are rooted on the poor behaviour of people, which would be corrected if they followed the commandment to love one’s neighbour and followed the example of Jesus in selfless giving to others.</p> <p>Some might argue that being poor is part of God’s plan for a person. It may be the path to a better afterlife.</p> <p>Others would argue that the causes are more complex and beyond scope of religion which only deals with things on the level of individuals. Poverty is rooted in a failure of economic systems and only governments can sort that sort of thing out.</p> <p>Some might observe that if religion could help the poor, it would have achieved this by now – the evidence is that religion has sometimes increased poverty and has accepted it – even blessed it. So not only can it not help the poor, it possibly does not want to. Religions are institutions and they tend to amass wealth which they do not share with the poor.</p> <p>Religions do help the poor – they lead in this area fighting for the rights of the poor and needy – often through charities and by influencing policies in nations and in the United Nations. So the statement is wrong. Religion can help the poor, it is just that they could do more.</p> <p>Religion in the form of a personal faith can help all people but especially people in need such as the poor. It can help people to cope with problems and to see beyond their</p>	12	

		immediate circumstances.		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
15	(a)	<p>Give one way in which a Hindu might support a charity.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Giving money to the charity · Working for the charity as a volunteer · Campaigning · Helping to raise money for the charity <p>1 mark for response.</p>	1	
	(b)	<p>State two Hindu teachings about being wealthy.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Wealth might be the result of generosity in a past life · Wealth may be an opportunity to help others · A wealthy person can do more to relieve suffering than a poor person · White, black and spotted money · Artha (pursuit of wealth) as a legitimate aim of life (purushartha) <p>1 mark for each response.</p>	2	
	(c)	<p>Describe one Hindu belief about immoral occupations.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · A Hindu occupation should respect other people and should not degrade or exploit people. Occupations which do that are unacceptable and considered immoral as a result · Employment which involves immorality, such as the sex trade, or deceit and possible waste of money would be considered immoral as well. Similarly those who 	3	

		<p>cause pain and suffering for animals, such as butchery, would be rejected by many Hindus.</p> <ul style="list-style-type: none"> · A Hindu's occupation may be expected to fit in with the varna structure of society <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>		
	(d)	<p>Explain why, according to Hindu teachings, there is so much poverty in the world.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>According to Hindu teachings, poverty is (often) considered to be the result of human greed and the failure to share the plentiful resources of the world. In the view of some Hindus, it could individually be the result of greedy behaviour in a previous life a sort of divine punishment. However can also be the result of misfortune, for example on occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.</p>	6	
	(e)	<p>'Religion can't help the poor.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Hindus would argue against the statement saying that because the causes of poverty are rooted on the poor behaviour of people, which would be corrected if they followed their dharma and acted in a way that gave respect to all people because they have part of the divine spark (atman) within them.</p> <p>Some might argue that being poor is just part of life for a person. It may however be the path to a better afterlife.</p>	12	

		<p>Others would argue that the causes are more complex and beyond scope of religion which only deals with things on the level of individuals. Poverty is rooted in a failure of economic systems and only governments can sort that sort of thing out.</p> <p>Some might observe that if religion could help the poor, it would have achieved this by now – the evidence is that religion has sometimes increased poverty and has accepted it – even blessed it. So not only can it not help the poor, it possibly does not want to. Religions are institutions and they tend to amass wealth which they do not share with the poor.</p> <p>Religions do help the poor – they lead in this area fighting for the rights of the poor and needy – often through charities and by influencing polices in nations and in the United Nations. So the statement is wrong. Religion can help the poor, it is just that they could do more.</p> <p>Religion in the form of a personal faith can help all people but especially people in need such as the poor. It can help people to cope with problems and to see beyond their immediate circumstances.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
16	(a)	<p>Give one way in which a Muslim might support a charity.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Giving money to the charity · Working for the charity as a volunteer · Campaigning · Helping to raise money for the charity <p>1 mark for response.</p>	1	
	(b)	<p>State two Muslim teachings about being wealthy.</p> <p>Responses might include:</p>	2	

		<ul style="list-style-type: none"> · Wealth may be a reward from Allah, for hard work · Wealth is an opportunity to help others in the community · A wealthy person can do more to relieve suffering than a poor person · Wealth is appropriate if it is purified by Zakah · Giving Zakah is an obligation, Sadaqah is optional. <p>1 mark for each response.</p>		
	(c)	<p>Describe one Muslim belief about immoral occupations.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · A Muslim's occupation should respect other people and should not degrade or exploit people. Occupations which do that are unacceptable and considered immoral as a result · Employment which involves immorality, such as the sex trade, or deceit and possible waste of money would be considered immoral as well · A Muslim's occupation should be of benefit to their family and the wider (Muslim) community <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>	3	
	(d)	<p>Explain why, according to Muslim teachings, there is so much poverty in the world.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>According to Muslim teachings, poverty is (often) considered to be the result of human greed and the failure to share the plentiful resources of the world. Allah has provided for all but selfishness means that some people have too much whilst others do, not have enough</p> <p>Some Muslims view it as a divine punishment. Some Muslims see a person's position in life (poor or wealthy) to be determined by Allah – the idea of divine providence. Being poor could be part of the plan Allah has for a person.</p>	6	

		On occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.		
	(e)	<p>‘Religion can’t help the poor.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Muslims would argue against the statement saying that because the causes of poverty are rooted on the poor behaviour of people, which would be corrected if they followed the teaching of Islam and fulfilled the five pillars of the faith.</p> <p>Some might argue that being poor is part of Allah’s plan for a person. It may be the path to a better afterlife.</p> <p>Others would argue that the causes are more complex and beyond scope of religion which only deals with things on the level of individuals. Poverty is rooted in a failure of economic systems and only governments can sort that sort of thing out.</p> <p>Some might observe that if religion could help the poor, it would have achieved this by now – the evidence is that religion has sometimes increased poverty and has accepted it – even blessed it. So not only can it not help the poor, it possibly does not want to. Religions are institutions and they tend to amass wealth which they do not share with the poor.</p> <p>Religions do help the poor – they lead in this area fighting for the rights of the poor and needy – often through charities and by influencing policies in nations and in the United Nations. So the statement is wrong. Religion can help the poor; it is just that they could do more.</p> <p>Religion in the form of a personal faith can help all people but especially people in need such as the poor. It can help people to cope with problems and to see beyond their immediate circumstances.</p>	12	

		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
17	(a)	<p>Give one way in which a Jew might support a charity.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Giving money to the charity · Working for the charity as a volunteer · Campaigning · Helping to raise money for the charity <p>1 mark for response.</p>	1	
	(b)	<p>State two Jewish teachings about being wealthy.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Wealth may be a reward from G-d, for hard work · Wealth is acceptable as long as it does not become too important for a person. · Wealth may be an opportunity to help others · A wealthy person can do more to relieve suffering than a poor person · Tzedakah is compulsory <p>1 mark for each response</p>	2	
	(c)	<p>Describe one Jewish belief about immoral occupations.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · A Jew's occupation should respect other people and should not degrade or exploit people. Occupations which do that are unacceptable and considered immoral as a result · Employment which involves immorality, such as the sex trade, or deceit and possible waste of money would be considered immoral as well 	3	

		<ul style="list-style-type: none"> A Jew's occupation should be of benefit to their family and the wider (Jewish) community <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>		
	(d)	<p>Explain why, according to Jew teachings, there is so much poverty in the world.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>According to Jewish teachings, poverty is (often) considered to be the result of human greed and the failure to share the plenteous resources of the world. Some Jews view it as a divine punishment because wealth and poverty are within the gift of G-d. Some might argue that being poor is part of G-d's plan for a person. It can also be the result of misfortune and Jews might refer to the teachings found in the book of Job to help to understand the issues related to poverty, misfortune and divine providence. On occasions it may be caused by natural disasters but even then, if people shared their wealth the problem would be solved – so it is still the result of human greed.</p>	6	
	(e)	<p>'Religion can't help the poor.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Jews would argue against the statement saying that because the causes of poverty are rooted on the poor behaviour of people, which would be corrected if they followed commandment to love one's neighbour and Jewish teaching about the sharing of wealth.</p> <p>Some might argue that being poor is part of G-d's plan for a person. It may be the path to a better afterlife.</p>	12	

		<p>Others would argue that the causes are more complex and beyond scope of religion which only deals with things on the level of individuals. Poverty is rooted in a failure of economic systems and only governments can sort that sort of thing out.</p> <p>Some might observe that if religion could help the poor it would have achieved this by now – the evidence is that religion has sometimes increased poverty and accepted it – even blessed it. So not only can it not help the poor, it possibly does not want to. Religions are institutions and they tend to amass wealth which they do not share with the poor.</p> <p>Religions do help the poor – they lead in this area fighting for the rights of the poor and needy – often through charities and by influencing policies in nations and in the United Nations. So the statement is wrong. Religion can help the poor, it is just that they could do more.</p> <p>Religion in the form of a personal faith can help all people but especially people in need such as the poor. It can help people to cope with problems and to see beyond their immediate circumstances.</p>		
	!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
18	(a)	<p>Give one way in which a Sikh might support a charity.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · Giving money to the charity · Working for the charity as a volunteer · Campaigning · Helping to raise money for the charity <p>1 mark for response.</p>	1	
	(b)	<p>State two Sikh teachings about being wealthy.</p> <p>Responses might include:</p>	2	

		<ul style="list-style-type: none"> · Wealth may be a reward from Waheguru, for hard work · Wealth is acceptable as long as it does not become too important for a person. · Wealth may be an opportunity to help others · A wealthy person can do more to relieve suffering than a poor person · Kirat karna and vand chakna are obligations for Sikhs · Sewa provides an opportunity to share wealth <p>1 mark for each response.</p>		
	(c)	<p>Describe one Sikh belief about immoral occupations.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> · A Sikh's occupation should respect other people and should not degrade or exploit people. Occupations which do that are unacceptable and considered immoral as a result · Employment which involves immorality, such as the sex trade, or deceit and possible waste of money would be considered immoral as well · A Sikh's occupation should be of benefit their family and the wider (Sikh) community <p>Marks should be awarded for a statement supported by any combination of development and exemplification</p>	3	
	(d)	<p>Explain why, according to Sikh teachings, there is so much poverty in the world.</p> <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>According to Sikh teachings, poverty is (often) considered to be the result of human greed and the failure to share the plentiful resources of the world. Some Sikhs view it as a divine punishment. It can also be the result of misfortune. Some Sikhs see a person's position in life (poor or wealthy) to be determined by Waheguru – the idea of divine providence. Being poor could be part of the plan Waheguru's has for a person.</p> <p>On occasions it may be caused by natural disasters but even then, if people shared their</p>	6	

		wealth the problem would be solved – so it is still the result of human greed.		
	(e)	<p>‘Religion can’t help the poor.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Sikhs would argue against the statement saying that because the causes of poverty are rooted on the poor behaviour of people, which would be corrected if they practised sewa and acted in accordance with the wishes of Waheguru to show compassion and give help to those in need.</p> <p>Some might argue that being poor is part of God’s plan for a person. It may be the path to a better afterlife.</p> <p>Others would argue that the causes are more complex and beyond scope of religion which only deals with things on the level of individuals. Poverty is rooted in a failure of economic systems and only governments can sort that sort of thing out.</p> <p>Some might observe that if religion could help the poor, it would have achieved this by now – the evidence is that religion has sometimes increased poverty and has accepted it – even blessed it. So not only can it not help the poor, it possibly does not want to. Religions are institutions and they tend to amass wealth which they do not share with the poor.</p> <p>Religions do help the poor – they lead in this area fighting for the rights of the poor and needy – often through charities and by influencing polices in nations and in the United Nations. So the statement is wrong. Religion can help the poor, it is just that they could do more.</p> <p>Religion in the form of a personal faith can help all people but especially people in need such as the poor. It can help people to cope with problems and to see beyond their immediate circumstances.</p>	12	

!	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
		Total:	51

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

- a. 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:
- i. 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.
 - ii. 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.
 - iii. 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

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point a. above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet** **AND** a **scribe cover sheet** attached to it, see point a. above.

- d. If you come across a typewritten script **without** a cover sheet please check with the OCR Special Requirements Team at specialrequirements@ocr.org.uk who can check what access arrangements were agreed.
- e. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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