

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 2016

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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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1. 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.

2. 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.

3. Subject-specific Marking Instructions

We do not annotate Religious Studies scripts, with the exception of BP (above) and a tick on each page where there are responses present.

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.

AO1 part (d) question

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

AO2 part (e) question

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

MARK SCHEME

SECTION A

Question		Answer	Mark	Guidance
1	(a)	<p>State one Buddhist belief about marriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage is way of expressing fully, the human feelings of love and compassion • Marriage helps to ensure a secure environment for children • Marriage provides a suitable environment for sexual relationship so as to avoid breaking the third precept about sexual misconduct • Marriage gives a context for companionship for the couple • Better to avoid marriage as it leads to attachment <p>1 mark for response.</p>	1	
	(b)	<p>Give two reasons why a Buddhist might approve of contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Contraception helps to ensure that any children born are wanted children. • Contraception is a part of responsible parenting to ensure families are of a reasonable size • Contraception enables a couple to enhance their relationship through the enjoyment of sex without the consequence of pregnancy • Barrier methods (condom) can prevent the transmission of disease • Gives women freedom to have a life outside the home • Reduces dukka shows compassion • Contraception may reduce suffering, as it helps to avoid unwanted pregnancies <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Buddhist belief about the ethics of remarriage.</p> <p>Responses might include:</p> <p>In the case of a person who has been widowed, it is usually acceptable. 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 It should not be the pathway to serial monogamy. Buddhists are keen to see the continued association of the former partners and would support their re-marriage.</p> <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
(d)	<p>Explain different Buddhist attitudes to the roles of women and men in family life.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For the highest mark, candidates should demonstrate that there are different attitudes dependent on the interpretation of texts and cultural context.</p> <p>The emphasis within family life in Buddhist ethics is upon the proper roles and responsibilities that characterise the husband-wife relationship and the parent-child relationship.</p> <p>The Sigalovada Sutta: (The Buddha's Advice to Sigalaka) 28. Teaches how husbands and wives are to show respect, honour, and faithfulness towards one another</p> <p>Parents are responsible for inculcating Buddhist ethics and practices in their children and, in turn, children are expected to be obedient and to preserve the traditions of the family.</p> <p>Family life may also be influenced by local cultural practices.</p> <p>The roles women can adopt may be restricted by family responsibilities.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Marriage is the right place for sex.'</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. Candidates might consider some of the following:</p> <p>Many Buddhists would agree with the statement. For Buddhists, sexual relationships are guided by the third precept – avoid sexual misconduct. Sex should be an expression of love between two people and when it is, it contributes to our mental and emotional well-being. Promiscuity, which implies the disregard for the feelings of others, would make a sexual act unskilful whether it be heterosexual or homosexual. Uncontrolled sexual desire is a form of craving which is destructive and means that people are treated as objects and not as individuals.</p> <p>However many kinds of sexual relationships can be positive and they need not be confined to marriage. 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. It is the same when the two people are of the same gender. All relationships: straight, gay, or lesbian based on mutual consent and are to be valued equally.</p> <p>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. For example, harm may come if people give themselves totally to someone who then abandons them as if premarital sex were a kind of experiment or a recreation. Promiscuity also cheapens the sex act, as love and affection may be reduced to lust and physical pleasure only.</p> <p>So for many religious people, sex should be confined to marriage which provides the stable context and a proper environment for the upbringing of children.</p>	12	

Question	Answer	Mark	Guidance
	<p>In most societies, heterosexual relationships have been formalised in a marriage of some sort or a by public ceremony to celebrate the union. Sexual relationships before marriage have been considered to be taboo for several reasons including the possibility of a child being conceived before the partnership of the parents has been cemented by a legal agreement - marriage. Extra marital sex has also been considered wrong not least because it clearly adulterates the bond of marriage.</p> <p>Discussions might address the issue with respect to 'same sex marriage' or differences in attitude dependent on cultural factors.</p> <p>More recently, with the advent of reliable contraception, premarital sex has become more common and from the point of view of a religion this poses some problems. Premarital sexual behaviour can be promiscuous. There is a difference between having sex with the person with whom you want to spend your life and whom you will make public promises to and someone who just might be 'the one'. So some Buddhists would agree that if a premarital sexual relationship promotes the happiness and well-being of both parties, then it is positive and acceptable.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
2 (a)	<p>State one Christian teaching about marriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage is for life / till death do us part • Marriage is the (only) appropriate context for sexual relationship • Marriage is the appropriate context for upbringing of children • Marriage was ordained by God • Marriage is for the mutual comfort and support of the couple throughout their lives • Marriage cannot be dissolved • (Marriage is a)Sacrament • Most denominations teach that it should be between a man and a woman • Suitable quotes are acceptable <p>1 mark for response.</p>	1	Suitable quotes / statements of teaching are acceptable.
(b)	<p>Give two reasons why a Christian might approve of contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Contraception helps to ensure that any children born are wanted children. • Contraception is a part of responsible parenting to ensure families are of a reasonable size • Contraception enables a couple to enhance their relationship through the enjoyment of sex without the consequence of pregnancy • Barrier methods (condom) can prevent the transmission of disease • God has given humans the skills to develop contraception so it is therefore acceptable to use it <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Christian belief about the ethics of remarriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is acceptable if the person has been widowed. • 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. (cf Matt.19V4-6) • As the original union is indissoluble, even civil remarriage is adultery • Other denominations accept that marriage can breakdown and the marriage can die. These denominations may allow the remarriage of the innocent party in church. • Christians are keen to see the continued association of the former partners and would support their re-marriage. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain different Christian attitudes to the roles of women and men in family life.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For the highest mark, candidates should demonstrate that there are different attitudes dependent on the interpretation of texts and cultural context.</p> <p>In the modern era, the relationship between the adult partners tends to be an equal one with responsibilities shared. This is an application of Jesus' teaching about valuing all people as children of God and underpins the development of the idea of equality within and outside of marriage.</p> <p>There should be fidelity, love and compassion between the partners of a marriage. This is emphasised in the teaching of Paul in Corinthians.</p> <p>Both men and women in the family have a role in the upbringing of any children in the faith.</p> <p>The roles women can adopt may be restricted by family responsibilities</p> <p>Some candidates might give appropriate accounts of traditional roles where the father is seen as head of the household and the mother as the bearer of children who is in charge of child care and domestic arrangements.</p> <p>Reference may be made to the different creation accounts of men and women; either created together or women as a 'helper/companion' to man.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Marriage is the right place for sex.'</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. Candidates might consider some of the following:</p> <p>Most Christians would agree with the statement. Christians believe that marriage is the proper context for sexual relationships so sex before marriage is not acceptable. Fornication is condemned in the Bible. For Christians, the body is the temple of the Holy Spirit and to be treated with appropriate respect. Sex with several partners is not doing that. There are Christian movements which try to promote chastity to stem the tide of promiscuity. Many Christians point to the harm which may come if a person gives themselves totally outside marriage to someone who then abandons them as if premarital sex were a kind of experiment or a recreation. Promiscuity also cheapens the sex act, as love and affection may be reduced to lust and physical pleasure only. This would go against the idea that people should be treated with agape and valued as persons and not things.</p> <p>So for many religious people, sex should be confined to marriage which provides the stable context and a proper environment for the upbringing of children.</p> <p>However some Christians take the view that provided the couple are committed to each other and the relationship is a 'steady' one, it is acceptable.</p> <p>Other Christians think that sex is only for procreation and therefore has to be part of a stable married relationship. Premarital sex makes no sense therefore. In most societies, heterosexual relationships have been formalised in a marriage of some sort or a by public ceremony to celebrate the union. Sexual relationships before marriage have been considered to be taboo for several reasons including the possibility of a child being conceived before the partnership of the parents has been cemented by a legal agreement - marriage. Extra marital sex has also been considered wrong not least because it clearly adulterates the bond of marriage.</p>	12	

Question	Answer	Mark	Guidance
	<p>Discussions might address the issue with respect to 'same sex marriage' or differences in attitude dependent on cultural factors.</p> <p>More recently, with the advent of reliable contraception, premarital sex has become more common and from the point of view of a religion this poses some problems. Premarital sexual behaviour can be promiscuous. There is a difference between having sex with the person with whom you want to spend your life and whom you will make public promises to and someone who just might be 'the one'.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 8.</p>	SPaG 3	

Question	Answer	Mark	Guidance
3 (a)	<p>State one Hindu teaching about marriage. Responses might include:</p> <ul style="list-style-type: none"> • Hindus believe marriage as an important duty (dharma) • It is the beginning of a new family unit and the coming together of two extended families • The couple enter the householder stage of their lives (grihastha ashrama) • Married life is regarded as essential for the growth of personality and to make the couple complete as people for that stage in their lives • Marriage is said to be sacred and it is for the life of the couple and beyond according to some Hindus. • Marriage is where the two 'souls' come together because their karma is intertwined. • It is part of the cycle of life and the very nature of existence. • Marriage upholds Rta, the natural order of the universe. Rta is the principle of natural order which regulates and coordinates the operation of the universe and everything within it. <p>1 mark for response.</p>	1	
(b)	<p>Give two reasons why a Hindu might approve of contraception. Responses might include:</p> <ul style="list-style-type: none"> • Contraception helps to ensure that any children born are wanted children. • Contraception is a part of responsible parenting to ensure families are of a reasonable size • Contraception enables a couple to enhance their relationship through the enjoyment of sex without the consequence of pregnancy • Barrier methods (condom) can prevent the transmission of disease • Contraception may reduce suffering by helping to avoid unwanted pregnancies • God has given humans the skills to develop contraception so it is therefore acceptable to use it <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Hindu belief about the ethics of remarriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It might be acceptable if the person has been widowed. • The strict view is that marriage ties the couple irrevocably together so remarriage is wrong and will not happen. • As marriage is also a joining of families, remarriage can present family / social problems. • Remarriage after divorce could be allowed as a remedy for a bad marriage for example; in the case of adultery, violence and childlessness. • Hindus are keen to see the continued association of the former partners and would support their re-marriage. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
(d)	<p>Explain different Hindu attitudes to the roles of women and men in family life.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For the highest mark, candidates should demonstrate that there are different attitudes dependent on the interpretation of texts and cultural context.</p> <p>Roles are to be seen in the context of varna and dharma. For example during the grithastha stage the requirements of family life will dictate roles of the parents. The need to work to ensure the family has a good income may require the man to be economically more active. However this may change as the couple move to the later stages of life.</p> <p>The roles women can adopt may be also restricted by family responsibilities.</p>	6	

Question	Answer	Mark	Guidance
	<p>Traditional roles prevail in Hindu society and many Hindu families still regard the man as the head of the family, the woman as a mother and as significant in the extended family. However both are expected to provide a strong family structure to secure the upbringing of the children.</p> <p>This traditional organisation which is common in rural communities is being challenged by the demands of city life for Hindu families in Britain and in India.</p> <p>Family life may also be influenced by local cultural practices.</p>		
(e)	<p>‘Marriage is the right place for sex.’</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. Candidates might consider some of the following:</p> <p>Most Hindus would agree with the statement. 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.</p> <p>Sex enables the couple to have children and create a family. It is a duty within the grithastha stage (only). Premarital sex could potentially lead to social disorder and confusion about family relationships.</p> <p>Self-control is also an important aspect of Hindu teaching, and therefore sexual intercourse has to take place between married couples only, where the sex drive can be satisfied in a secure context.</p> <p>As children need to know where they fit into the cast system to ensure they fulfil their varnashramadharama it is vital that sexual relationships which could lead to procreation, should be confined to the context of marriage and a stable family life.</p>	12	

Question	Answer	Mark	Guidance
	<p>The sexual relationship of the couple is the physical expression of their love for each other. A premarital relationship, if allowed, could be ephemeral and the full expression of love through sex is inappropriate until the relationship has been cemented by marriage. In most societies, heterosexual relationships have been formalised in a marriage of some sort or a by public ceremony to celebrate the union. Sexual relationships before marriage have been considered to be taboo for several reasons including the possibility of a child being conceived before the partnership of the parents has been cemented by a legal agreement - marriage. Extra marital sex has also been considered wrong not least because it clearly adulterates the bond of marriage.</p> <p>Discussions might address the issue with respect to 'same sex marriage' or differences in attitude dependent on cultural factors.</p> <p>More recently, with the advent of reliable contraception, premarital sex has become more common and from the point of view of a religion this poses some problems. Premarital sexual behaviour can be promiscuous. There is a difference between having sex with the person with whom you want to spend your life and whom you will make public promises to and someone who just might be 'the one'.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
4	(a)	<p>State one Muslim teaching about marriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage is a contractual matter binding the couple and their families. • Marriage is the appropriate (only) context for sexual relationships. • Muhammad encouraged marriage. • Marriage provides the appropriate context for the upbringing of children • Marriage is seen as a religious duty • Marriage is meant to be for life and divorce, whilst allowed, is to be avoided <p>1 mark for response.</p>	1	
	(b)	<p>Give two reasons why a Muslim might approve of contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Contraception helps to ensure that any children born are wanted children. • Contraception is a part of responsible parenting to ensure families are of a reasonable size • Contraception enables a couple to enhance their relationship through the enjoyment of sex without the consequence of pregnancy • Barrier methods (condom) can prevent the transmission of disease • Contraception is considered appropriate if the woman is studying • Allah has given humans the skills to develop contraception so it is therefore acceptable to use it <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Muslim belief about the ethics of remarriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is acceptable if the person has been widowed. • As marriage is also a joining of families, remarriage can present family / social problems. • A man cannot divorce his wife until it is shown that she is not pregnant so remarriage could be affected by that condition • 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. • Remarriage after divorce could be allowed in the case of a bad marriage for example; in the case of adultery, violence and childlessness. • Muslims are keen to see the continued association of the former partners and would support their re-marriage. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
(d)	<p>Explain different Muslim attitudes to the roles of women and men in family life.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For the highest mark, candidates should demonstrate that there are different attitudes dependent on the interpretation of texts and cultural context.</p> <p>Women have a role as wife and mother which does not mean they can't fulfil other roles. Men have the traditional role of leading the family.</p> <p>Both are expected to provide a strong family structure to secure the upbringing of the Children as Muslims.</p>	6	

Question	Answer	Mark	Guidance
	<p>In Islam a woman's first duty is to her children. This has an impact on the roles within the family.</p> <p>Women do not have a religious role in that they do not have to attend the mosque.</p> <p>Family life may also be influenced by local cultural practice.</p>		
(e)	<p>'Marriage is the right place for sex.'</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. Candidates might consider some of the following:</p> <p>Muslims would tend to agree with the statement. For Muslims, sex is a gift from Allah and can/should only take place within marriage. This is because sex is considered to be for procreation and therefore should be part of a stable married relationship to ensure a sound upbringing of the children.</p> <p>To ensure that sexual behaviour is confined to marriage, the mixing of the sexes is often controlled. The sexes might be separated formally in education, family and social life.</p> <p>Romantic and sexual relationships before marriage are considered to be inappropriate and are generally forbidden. In most societies, heterosexual relationships have been formalised in a marriage of some sort or a by public ceremony to celebrate the union.</p> <p>Sexual relationships before marriage have been considered to be taboo for several reasons including the possibility of a child being conceived before the partnership of the parents has been cemented by a legal agreement - marriage. Extra marital sex has also been considered wrong not least because it clearly adulterates the bond of marriage.</p> <p>Discussions might address the issue with respect to 'same sex marriage' or differences in attitude dependent on cultural factors.</p>	12	

Question	Answer	Mark	Guidance
	<p>More recently, with the advent of reliable contraception, premarital sex has become more common and from the point of view of a religion this poses some problems. Premarital sexual behaviour can be promiscuous. There is a difference between having sex with the person with whom you want to spend your life and whom you will make public promises to and someone who just might be 'the one'. For example, harm may come if people give themselves totally to someone who then abandons them as if premarital sex were a kind of experiment or a recreation, like playing tennis with a friend. Promiscuity also cheapens the sex act, as the love and affection may be reduced to lust and physical pleasure only.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
5 (a)	<p>State one Jewish teaching about marriage</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage is the ‘right form of living’ for a Jew. • Refraining from marriage is not considered holy. • It is a life-long relationship • Marriage has a purpose of procreation • Marriage enables the couple to enjoy companionship, love and intimacy. • Marriage binds the couple to the tradition of generations of Jews who have followed the rituals of Moses and Israel <p>1 mark for response.</p>	1	
(b)	<p>Give two reasons why a Jew might approve of contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Contraception helps to ensure that any children born are wanted children. • Contraception is a part of responsible parenting to ensure families are of a reasonable size • Contraception enables a couple to enhance their relationship through the enjoyment of sex without the consequence of pregnancy • Barrier methods (condom) can prevent the transmission of disease • G-d has given humans the skills to develop contraception so it is therefore acceptable to use it <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Jewish belief about the ethics of remarriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is acceptable if the person has been widowed • Marriage is a great blessing and is intended to last until the death of one of the partners so remarriage should not be necessary • However, Judaism has always accepted that some marriages fail so divorce is acceptable and remarriage encouraged • Jews are keen to see the continued association of the former partners and would support their re-marriage. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
(d)	<p>Explain different Jewish attitudes to the roles of women and men in family life.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For the highest mark, candidates should demonstrate that there are different attitudes dependent on the interpretation of texts and cultural context.</p> <p>Depending on the family, whether orthodox or progressive, the roles may be highly traditional with a clear distinction between the role of the father and the mother, or progressive where the roles are more equally shared.</p> <p>Specific roles are common in many Jewish households, related for example, to the celebration of Shabbat.</p> <p>Both are expected to provide a strong family structure to secure the upbringing of the children as Jews.</p> <p>The roles women can adopt may be restricted by family responsibilities</p> <p>Family life may also be influenced by local cultural practices.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Marriage is the right place for sex.'</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>Many Jews would agree with the statement. Sex before marriage is not acceptable. Fornication is forbidden in the Bible. Sex is considered a very important part of a relationship, but only within marriage. In that context it is expected that the couple will have a fulfilling sex life to obey the instruction to multiply. So sex is for procreation which should only happen in the marital relationship, so therefore sex before marriage is wrong. Some secular Jews might take a different view and accept that premarital sex is part of modern life. Provided the marital relationship is based on fidelity, sex before marriage is not necessarily a bad thing.</p> <p>In most societies, heterosexual relationships have been formalised in a marriage of some sort or a by public ceremony to celebrate the union. Sexual relationships before marriage have been considered to be taboo for several reasons including the possibility of a child being conceived before the partnership of the parents has been cemented by a legal agreement - marriage. Extra marital sex has also been considered wrong not least because it clearly or adulterates the bond of marriage.</p> <p>Discussions might address the issue with respect to 'same sex marriage' or differences in attitude dependent on cultural factors.</p> <p>More recently, with the advent of reliable contraception, premarital sex has become more common and from the point of view of a religion this poses some problems. Premarital sexual behaviour can be promiscuous. There is a difference between having sex with the person with whom you want to spend your life and whom you will make public promises to and someone who just might be 'the one'. For example, harm may come if people give themselves totally to someone who then abandons them as if premarital sex were a kind of experiment or a recreation, like playing tennis with a friend. Promiscuity cheapens the sex act, as the love and affection may be reduced to lust and physical pleasure only.</p>	12	

Question		Answer	Mark	Guidance
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6	SPaG 3	
6	(a)	<p>State one Sikh teaching about marriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Marriage, in Sikhism, is a sacred bond • Marriage enables the couple to attain worldly and spiritual joy. • Marriage is a union of two souls • Marriage gives the couple companionship as they progress along their spiritual path. • Marriage creates the appropriate context for sexual pleasure • Marriage creates for the upbringing of children. • Marriage should be a harmonious relationship • Marriage is expected as there is no tradition of renouncing of sexual relationships in Sikhism. This is key to the grithastha stage of life. <p>1 mark for response.</p>	1	References to the marriage service might be worthy of credit.
	(b)	<p>Give two reasons why a Sikh might approve of contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Contraception helps to ensure that any children born are wanted children. • Contraception is a part of responsible parenting to ensure families are of a reasonable size • Contraception enables a couple to enhance their relationship through the enjoyment of sex without the consequence of pregnancy • Barrier methods (condom) can prevent the transmission of disease • Waheguru has given humans the skills to develop contraception so it is therefore acceptable to use it <p>1 mark for each response</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Sikh belief about the ethics of remarriage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is acceptable if the person has been widowed. • 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 • 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. • Sikhs are keen to see the continued association of the former partners and would support their re-marriage. • 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. • 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. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
(d)	<p>Explain different Sikh attitudes to the roles of women and men in family life.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For the highest mark, candidates should demonstrate that there are different attitudes dependent on the interpretation of texts and cultural context.</p> <p>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.</p> <p>Many women also take on roles outside the home.</p>	6	

Question	Answer	Mark	Guidance
	<p>Both are expected to provide a strong family structure to secure the upbringing of the Children as Sikhs.</p> <p>Reference to family in the Rahit Maryada</p> <p>Family life may also be influenced by local cultural practices.</p>		
(e)	<p>‘Marriage is the right place for sex.’</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> <p>From a Sikh point of view the statement is true. The divine spark of Waheguru (God) is present in every human body, which means the body has to be kept clean and perfect so it is necessary to avoid anything that might harm the body. Casual or premarital sex goes against this principle. Even sex between two committed people before they are married is inappropriate. There is no reason for their relationship to last as no bond has been made between them. Sex is considered to be for procreation which should only take place in the marital context. Sex is therefore limited to marriage and pre-marital or extra-marital sex is forbidden.</p> <p>In most societies, heterosexual relationships have been formalised in a marriage of some sort or a by public ceremony to celebrate the union. Sexual relationships before marriage have been considered to be taboo for several reasons including the possibility of a child being conceived before the partnership of the parents has been cemented by a legal agreement - marriage. Extra marital sex has also been considered wrong not least because it clearly adulterates the bond of marriage.</p> <p>Discussions might address the issue with respect to ‘same sex marriage’ or differences in attitude dependent on cultural factors.</p>	12	

Question	Answer	Mark	Guidance
	<p>More recently, with the advent of reliable contraception, premarital sex has become more common and from the point of view of a religion this poses some problems. Premarital sexual behaviour can be promiscuous. There is a difference between having sex with the person with whom you want to spend your life and whom you will make public promises to and someone who just might be 'the one'.</p> <p>For example, harm may come if people give themselves totally to someone who then abandons them as if premarital sex were a kind of experiment or a recreation, like playing tennis with a friend. Promiscuity also cheapens the sex act, as the love and affection may be reduced to lust and physical pleasure only.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

SECTION B

Question	Answer	Mark	Guidance
7 (a)	<p>What does the term 'cloning an animal' mean?</p> <ul style="list-style-type: none"> • Making an exact copy of an animal • Making an exact copy of the genetic make-up of an animal • Making an exact copy of the DNA of an animal <p>1 mark for response.</p>	1	
(b)	<p>Give two occasions when an abortion might not be acceptable to Buddhists.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • When the abortion is for social reasons • When there is no medical danger to the mother • When the baby is the 'wrong' sex • When the problem (with the foetus) is cosmetic and not medical • For some Buddhists there is no acceptable reason <p>1 mark for each response.</p>	2	
(c)	<p>Describe one reason why some Buddhists might consider suicide to be wrong.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Suicide causes suffering for others associated with the person who has taken their own life • Suicide is not a good end to life as it is not a selfless end. This will affect the next life • Suicide may be a way of ending despair now, but there are other solutions which enable a person to deal with despair and live, rather than dying for ever • Suicide does not show 'right understanding' <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how Buddhist beliefs might affect attitudes to abortion.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Buddhists consider life – all sentient beings - to be sacred. 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>As a result, most Buddhists are against any form of abortion as it is a form of killing. For Buddhists, it also goes against the principle of ahimsa and the First Precept.</p> <p>Buddhists might differ because abortion causes harm to the foetus so contradicts the first precept but continuing the pregnancy might cause greater harm. Some Buddhists might be swayed by the desire to be compassionate. It could be more compassionate to allow an abortion (change to foetus/unborn baby or remove to die) to die than let the child live in pain and suffering or bad physical condition. Similarly the potential suffering of the mother could be taken into account.</p> <p>Abortion also disrupts Kamma and the cycle of existence.</p> <p>Abortion is a serious act which becomes more serious as the foetus become more mature. Some Buddhists would take the view that then 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>Abortion must be judged as a skilful or unskilful action. A Buddhist's attitude will also be affected by the culture of the country in which they are living.</p> <p>Candidates may discuss attitudes to passive euthanasia.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>‘Religion is the best guide to medical ethics.’</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. Candidates might consider some of the following:</p> <p>For many people, this view is correct. Buddhist religious attitudes have shaped Buddhists society including ethical conduct and have also had a wider social impact. Medicine should take them into account. Religious teachings contain moral principles that are relevant to the debates, especially when they concerns matters of life and death. Religious contributions have been made to the debates around medical ethics for generations and it would be wrong to exclude them. They may not solve the issues, but they should be represented in the debates.</p> <p>Religious attitudes generally, have shaped society and medical ethics discussions should include them. In fact they may be a necessary check to the over eager work of some researchers who threaten to undermine attitudes, such as that life is sacred and that humans should not be subject to experiments.</p> <p>Religious attitudes, including Buddhist attitudes can depend on different interpretations of texts.</p> <p>From a Buddhist perspective medicine must take account of the five precepts. It is important to balance the spiritual progress of people against the progress of science. Compassion is strongly linked to the issues which have to be confronted on medical ethics.</p> <p>Without religious attitudes being considered, medical research could become dangerous as it did in the time of Hitler.</p> <p>In aiming for enlightenment Buddhists may put medical progress into a moral context and see some of the new ethical issues as example of attachment to things (medical</p>	12	

Question	Answer	Mark	Guidance
	<p>procedures such as cosmetic surgery) which may impede enlightenment.</p> <p>Some Buddhists might take the view that discussions about medical ethics do not matter as the phenomenal world is not real.</p> <p>On the other hand, religious attitudes are often unscientific and have held back medical progress in the past. Surely it is better to make life physically better for people rather than put progress to one side for the sake of a belief rather than scientific knowledge. It would be best to ignore the religious attitudes in any discussion about medical ethics. They just get in the way of an enlightened discussion. After all, morality is not the preserve of religion.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
8 (a)	<p>What does the term ‘cloning an animal’ mean?</p> <ul style="list-style-type: none"> • Making an exact copy of an animal • Making an exact copy of the genetic make-up of an animal • Making an exact copy of the DNA of an animal <p>1 mark for response.</p>	1	
(b)	<p>Give two occasions when an abortion might not be acceptable to Christians.</p> <p>Responses might include</p> <ul style="list-style-type: none"> • When the abortion is for social reasons • When there is no medical danger to the mother • When the baby is the ‘wrong’ sex • When the problem (with the foetus) is cosmetic and not medical • For some Christians there is no acceptable reason <p>1 mark for each response</p>	2	
(c)	<p>Describe one reason why some Christians might consider suicide to be wrong.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Suicide may be a way of ending despair now, but there are other solutions which enable a person to deal with despair and live, rather than dying for ever • Suicide is 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 • Suicide is a selfish act and is not the loving thing to do as it leaves loved ones to sort out the problems which result from a suicide • Only God has the right to take life • Suicide has an impact on the belief about the soul and post mortem survival • Suicide goes against the doctrine of the sanctity of life • Suicide is considered to be a sin by some Christians 	3	

Question	Answer	Mark	Guidance
	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>		
(d)	<p>Explain how Christian beliefs might affect attitudes to abortion.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Christians believe human life is God given and sacred, 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. Taking life is murder and against the Ten Commandments.</p> <p>However, although Christians share the view that life is sacred and must be respected, they differ in their understanding of when life begins and the extent to which one life can be balanced against the other. If they take 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 is a fully formed baby.</p> <p>Others 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 others, the life of the mother and the potential life of the child need to be considered and abortion might be the best solution to medical, mental or social problems which the birth of the child would suffer or cause. Denominations such as the Roman Catholic Church take the view that abortion is wrong under almost all circumstances. 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 which the mother views as disposable.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>‘Religion is the best guide to medical ethics.’</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. Candidates might consider some of the following:</p> <p>For many people, this view is correct. Christian religious attitudes have shaped western society including ethical conduct and have also had a wider social impact across the world. Medicine should take them into account. Religious teachings contain moral principles that are relevant to the debates, especially when they concerns matters of life and death. Religious contributions have been made to the debates around medical ethics for generations and it would be wrong to exclude them. They may not solve the issues, but they should be represented in the debates. In fact they may be a necessary check to the over eager work of some researchers who threaten to undermine attitudes such as that life is sacred and that humans should not be subject to experiments.</p> <p>Religious attitudes, including Christian attitudes, can depend on different interpretations of texts.</p> <p>From a Christian perspective medicine must take account of the sanctity of life and the fact that the body is the temple of the Holy Spirit. It is recognised by most Christians that attitudes may have to be tempered in the light of the progress of science but that the underlying principle must be considered.</p> <p>Religious attitudes generally, have shaped society and medical ethics discussions should include them. In fact they may be a necessary check to the over eager work of some researchers who threaten to undermine attitudes, such as that life is sacred and that humans should not be subject to experiments.</p> <p>Without religious attitudes being considered, medical research could become dangerous as it did in the time of Hitler.</p>	12	

Question	Answer	Mark	Guidance
	<p>By bringing Christian views to a discussion about medical ethics, medical progress may be put into a moral context. Some of the 'new' ethical issues can be seen as unnecessary as they focus on ephemeral and worldly things (medical procedures such as cosmetic surgery) which may distract Christians from their spiritual progress.</p> <p>On the other hand, religious attitudes are often unscientific and have held back medical progress in the past. Surely it is better to make life physically better for people rather than put progress to one side for the sake of a belief rather than scientific knowledge. It would be best to ignore the religious attitudes in any discussion about medical ethics. They just get in the way of an enlightened discussion. After all, morality is not the preserve of religion.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question	Answer	Mark	Guidance
9 (a)	<p>What does the term ‘cloning an animal’ mean?</p> <ul style="list-style-type: none"> • Making an exact copy of an animal • Making an exact copy of the genetic make-up of an animal • Making an exact copy of the DNA of an animal <p>1 mark for response.</p>	1	
(b)	<p>Give two occasions when an abortion might not be acceptable to Hindus.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • When the abortion is for social reasons • When there is no medical danger to the mother • When the baby is the ‘wrong’ sex • When the problem (with the foetus) is cosmetic and not medical • For some Hindus there is no acceptable reason <p>1 mark for each response.</p>	2	
(c)	<p>Describe one reason why some Hindus might consider suicide to be wrong.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Suicide may be a way of ending despair now, but there are other solutions which enable a person to deal with despair and live, rather than dying for ever • Suicide is a bad way to end a life. This will have a negative effect on the next life. • Suicide is a selfish act and is not the loving thing to do as it leaves loved ones to sort out the problems which result from a suicide • Life is not a person’s to throw away • Suicide denies the opportunities which a full life gives, to enable a Hindu to fulfil their dharma • Suicide will have Karmic consequences • Suicide can be seen as a failure to fulfil one’s dharma • Despair which is often the cause of suicide is not conducive to moksha 	3	

Question	Answer	Mark	Guidance
	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>		
(d)	<p>Explain how Hindu beliefs might affect attitudes to abortion.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Hindus consider human life to be sacred. Any form of killing goes against this.</p> <p>Abortion is seen as against the idea of ahimsa by many Hindus – doing no harm to living things. It also prevents re-birth of the foetus and the opportunity to have a human life which is an opportunity to remove bad karma.</p> <p>Other Hindus believe that if an abortion prevents harm to the mother or means that another child will not be born into poverty or be handicapped then it is the better course of action.</p> <p>Abortion goes against the teaching that it is important to have children and an expectation of the householder (grithastha) stage of life.</p>	6	
(e)	<p>‘Religion is the best guide to medical ethics.’</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. Candidates might consider some of the following:</p> <p>For many people, this view is correct. Hindu religious attitudes have shaped Hindu society including ethical conduct and have also had a wider social impact. Medicine should take them into account. Hindus are not opposed to scientific progress in the way that some religions have been. Religious teachings contain moral principles that are relevant to the debates, especially when they concerns matters of life and death. Religious contributions have been made to the debates around medical ethics for generations and it would be</p>	12	

Question	Answer	Mark	Guidance
	<p>wrong to exclude them. They may not solve the issues, but they should be represented in the debates.</p> <p>From a Hindu perspective medicine must take account of the principle of ahimsa and the need for individuals to live out their life so that they fulfil their dharma</p> <p>Without religious attitudes being considered, medical research could become dangerous as it did in the time of Hitler.</p> <p>By bringing Hindu views to a discussion about medical ethics, medical progress may be put into a moral context. Some of the 'new' ethical issues can be seen as unnecessary as they focus on ephemeral things (medical procedures such as cosmetic surgery). These may distract Hindus from their spiritual progress.</p> <p>Religious attitudes, including Hindu attitudes, can depend on different interpretations of texts.</p> <p>Religious attitudes generally, have shaped society and medical ethics discussions should include them. In fact they may be a necessary check to the over eager work of some researchers who threaten to undermine attitudes, such as that life is sacred and that humans should not be subject to experiments.</p> <p>Some Hindus might take the view that discussions about medical ethics do not matter as the phenomenal world is not real.</p> <p>On the other hand, religious attitudes are often unscientific and have held back medical progress in the past. Surely it is better to make life physically better for people rather than put progress to one side for the sake of a belief rather than scientific knowledge. It would be best to ignore the religious attitudes in any discussion about medical ethics. They just get in the way of an enlightened discussion. After all, morality is not the preserve of religion.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
10 (a)	<p>What does the term ‘cloning an animal’ mean?</p> <ul style="list-style-type: none"> • Making an exact copy of an animal • Making an exact copy of the genetic make-up of an animal • Making an exact copy of the DNA of an animal <p>1 mark for response.</p>	1	
(b)	<p>Give two occasions when an abortion might not be acceptable to Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • When the abortion is for social reasons • When there is no medical danger to the mother • When the baby is the ‘wrong’ sex • When the problem (with the foetus) is cosmetic and not medical • For some Muslims there is no acceptable reason <p>1 mark for each response.</p>	2	
(c)	<p>Describe one reason why some Muslims might consider suicide to be wrong.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Suicide has an impact on the belief about the soul and post mortem survival • Suicide may be a way of ending despair now, but there are other solutions which enable a person to deal with despair and live, rather than dying for ever • Only Allah has the right to decide when a person should die • People who commit suicide will go to Hell • Suicide is specifically forbidden in the Qu’ran • Suicide is a selfish act and is not the loving thing to do – it leaves loved ones to sort out the problems which result from a suicide • Suicide has an impact on the belief about the soul and post mortem survival <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how Muslim beliefs might affect attitudes to abortion.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Muslims believe human life is given by Allah and is sacred. Hence, any unnatural death or deliberate killing is problematic and seems to go against the will of Allah. As a result, most Muslims 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.</p> <p>Some believe that the process of ensoulment takes place 120 days after conception and until that time the foetus is not a person so an abortion could 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. 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> <p>Others support the double effect argument which would allow an abortion to save the mother, if her life was in danger from continuing the pregnancy.</p>	6	
(e)	<p>‘Religion is the best guide to medical ethics.’</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. Candidates might consider some of the following:</p> <p>For many people, this view is correct. Muslim religious attitudes have shaped Muslim society including ethical conduct and have also had a wider social impact. Medicine should take them into account. Muslims believe that there are scientific truths in the Qu’ran and that Muslims therefore have a significant contribution to make to any debate medical ethics. Religious teachings contain moral principles that are relevant to the</p>	12	

Question	Answer	Mark	Guidance
	<p>debates, especially when they concerns matters of life and death. Religious contributions have been made to the debates around medical ethics for generations and it would be wrong to exclude them. They may not solve the issues, but they should be represented in the debates.</p> <p>Religious attitudes, including Muslim attitudes, can depend on different interpretations of texts.</p> <p>Religious attitudes generally, have shaped society and medical ethics discussions should include them. In fact they may be a necessary balance to the over eager work of some researchers who threaten to undermine dearly held attitudes such as that life is sacred and that humans should not be subject to experiments.</p> <p>From a Muslim perspective medicine must take account of the sanctity of life and the fact that Allah is the only one who can take life. Humans are subject to his will in all matters. It is important to balance that against the progress of science.</p> <p>Religious attitudes generally have shaped society and medicine should take them into account. In fact they may be a necessary check to the over eager work of some researchers who threaten to undermine attitudes, such as that life is sacred and that humans should not be subject to experiments.</p> <p>Without religious attitudes being considered, medical research could become dangerous as it did in the time of Hitler.</p> <p>By bringing Muslim views to a discussion about medical ethics, medical progress may be put into a moral context. Some of the 'new' ethical issues can be seen as unnecessary as they focus on ephemeral and worldly things (medical procedures such as cosmetic surgery) which may distract Muslims from their spiritual progress.</p> <p>On the other hand, religious attitudes are often unscientific and have held back medical progress in the past. Surely it is better to make life physically better for people rather than put progress to one side for the sake of a belief rather than scientific knowledge. It would be best to ignore the religious attitudes in any discussion about medical ethic. They just get in the way of an enlightened discussion. After all, morality is not the preserve of religion.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question	Answer	Mark	Guidance
11 (a)	<p>What does the term ‘cloning an animal’ mean?</p> <ul style="list-style-type: none"> • Making an exact copy of an animal • Making an exact copy of the genetic make-up of an animal • Making an exact copy of the DNA of an animal <p>1 mark for response.</p>	1	
(b)	<p>Give two occasions when an abortion might not be acceptable to Jews.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • When the abortion is for social reasons • When there is no medical danger to the mother • When the baby is the ‘wrong’ sex • When the problem (with the foetus) is cosmetic and not medical • For some Jews there is no acceptable reason <p>1 mark for each response.</p>	2	
(c)	<p>Describe one reason why some Jews might consider suicide to be wrong.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Suicide may be a way of ending despair now, but there are other solutions which enable a person to deal with despair and live, rather than dying for ever • Life is sacred and only G-d has the right to take it away • Suicide is self murder which is forbidden in the Commandments • Suicide is a selfish act and is not the loving thing to do as it leaves loved ones to sort out the problems which result from a suicide • Suicide has an impact on the belief about the soul and post mortem survival <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how Jewish beliefs might affect attitudes to abortion.</p> <p>Examiners should mark according to AO1 descriptors. 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> <p>There is debate 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, therefore abortion could 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.</p>	6	
(e)	<p>'Religion is the best guide to medical ethics.'</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>For many people, this view is correct. Jewish religious attitudes have shaped Jewish society including ethical conduct and have also had a wider social impact. Medicine should take them into account. Religious teachings contain moral principles that are relevant to the debates, especially when they concerns matters of life and death. Religious contributions have been made to the debates around medical ethics for generations and it would be wrong to exclude them. They may not solve the issues, but they should be</p>	12	

Question	Answer	Mark	Guidance
	<p>represented in the debates.</p> <p>Religious attitudes, including Jewish attitudes. can depend on different interpretations of texts.</p> <p>Religious attitudes generally, have shaped society and medical ethics discussions should include them. In fact they may be a necessary balance to the over eager work of some researchers who threaten to undermine dearly held attitudes such as that life is sacred and that humans should not be subject to experiments.</p> <p>From a Jewish perspective medicine must take account of the sanctity of life and the fact only G-d can take life and only he has the right to interfere with his creation. It is important to balance that against the progress of science.</p> <p>Religious attitudes generally have shaped society and medicine should take them into account. In fact they may be a necessary check to the over eager work of some researchers who threaten to undermine attitudes, such as that life is sacred and that humans should not be subject to experiments.</p> <p>Without religious attitudes being considered, medical research could become dangerous as it did in the time of Hitler.</p> <p>By bringing Jewish views to a discussion about medical ethics, medical progress may be put into a moral context. Some of the 'new' ethical issues can be seen as unnecessary as they focus on ephemeral and worldly things (medical procedures such as cosmetic surgery) which may distract Jews from their spiritual progress.</p> <p>On the other hand, religious attitudes are often unscientific and have held back medical progress in the past. Surely it is better to make life physically better for people rather than put progress to one side for the sake of a belief rather than scientific knowledge. It would be best to ignore the religious attitudes in any discussion about medical ethics. They just get in the way of an enlightened discussion. After all, morality is not the preserve of religion.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
12 (a)	<p>What does the term ‘cloning an animal’ mean?</p> <ul style="list-style-type: none"> • Making an exact copy of an animal • Making an exact copy of the genetic make-up of an animal • Making an exact copy of the DNA of an animal <p>1 mark for response.</p>	1	
(b)	<p>Give two occasions when an abortion might not be acceptable to Sikhs.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • When the abortion is for social reasons • When there is no medical danger to the mother • When the baby is the ‘wrong’ sex • When the problem (with the foetus) is cosmetic and not medical • For some Sikhs there is no acceptable reason <p>1 mark for each response.</p>	2	
(c)	<p>Describe one reason why some Sikhs might consider suicide to be wrong.</p> <p>Responses might include</p> <ul style="list-style-type: none"> • Suicide may be a way of ending despair now, but there are other solutions which enable a person to deal with despair and live, rather than dying for ever • Life is given by Waheguru and no person has the right to take it • The way a person’s life ends affects the next life – suicide is a bad way • Suicide is a selfish act and is not the loving thing to do as it leaves loved ones to sort out the problems which result from a suicide • Suicide will have Karmic consequences • Suicide can be seen as a failure to fulfil one’s role in life 	3	

Question	Answer	Mark	Guidance
	Marks should be awarded for a statement supported by any combination of development and exemplification.		
(d)	<p>Explain how Sikh beliefs might affect attitudes to abortion.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Sikhs consider human life to be sacred. Any form of killing goes against this. Killing before a person ready to die could cause an unnatural separation of body and soul affecting the next stage of existence</p> <p>Hence most Sikhs are against any form of abortion as it is a form of killing. Abortion also goes against the principle of ahimsa.</p> <p>Taking life is murder and for Sikhs, only Waheguru has the right to take life.</p> <p>The Guru Granth Sahib Ji teaches that all life is sacred and many Sikhs condemn abortion as a result. Life is considered to begin at fertilisation and the doctrine of reincarnation means that the life of the foetus must be respected. Destroying the foetus is like destroying a part of God.</p> <p>For some Sikhs, Abortion is acceptable in the case of rape or if the mother life is at risk because of the pregnancy. The value of the lives is different and the mother's is greater.</p>	6	
(e)	<p>'Religion is the best guide to medical ethics.'</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> <p>For many people, this view is correct. Sikh religious attitudes have shaped Sikh society</p>	12	

Question	Answer	Mark	Guidance
	<p>including ethical conduct and have also had a wider social impact. Medicine should take them into account. Religious teachings contain moral principles that are relevant to the debates, especially when they concerns matters of life and death. Religious contributions have been made to the debates around medical ethics for generations and it would be wrong to exclude them. They may not solve the issues, but they should be represented in the debates.</p> <p>Religious attitudes generally, have shaped society and medical ethics discussions should include them. In fact they may be a necessary balance to the over eager work of some researchers who threaten to undermine dearly held attitudes such as that life is sacred and that humans should not be subject to experiments.</p> <p>From a Sikh perspective medicine must take account of the sanctity of life and the fact only Waheguru can take life and only he has the right to interfere with his creation. It is important to balance that against the progress of science.</p> <p>Religious attitudes, including Sikh attitudes, can depend on different interpretations of texts.</p> <p>Religious attitudes generally have shaped society and medicine should take them into account. In fact they may be a necessary check to the over eager work of some researchers who threaten to undermine attitudes, such as that life is sacred and that humans should not be subject to experiments.</p> <p>Without religious attitudes being considered, medical research could become dangerous as it did in the time of Hitler.</p> <p>By bringing Sikh views to a discussion about medical ethics, medical progress may be put into a moral context. Some of the 'new' ethical issues can be seen as unnecessary as they focus on ephemeral and worldly things (medical procedures such as cosmetic surgery) which may distract Sikhs from their spiritual progress.</p> <p>Some Sikhs might take the view that discussions about medical ethics do not matter as the phenomenal world is not real.</p>		

Question	Answer	Mark	Guidance
	<p>On the other hand, religious attitudes are often unscientific and have held back medical progress in the past. Surely it is better to make life physically better for people rather than put progress to one side for the sake of a belief rather than scientific knowledge. It would be best to ignore the religious attitudes in any discussion about medical ethics. They just get in the way of an enlightened discussion. After all, morality is not the preserve of religion.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

SECTION C

Question	Answer	Mark	Guidance
13 (a)	<p>State one way in which poverty in the world might be reduced.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • By reducing or wiping out the debt of poor countries • By a better balance of trade • By enabling aid to get to the needy, perhaps by stopping a war • By reducing the amount spent by governments on weapons • By taxing the rich and redistributing wealth • By economic development, leading to employment and self help by the poor. • Raising awareness of poverty • By following the 'middle way' to reduce the greed which leads to inequality and poverty <p>1 mark for response.</p>	1	
(b)	<p>Give two ways in which being wealthy might be a problem for a Buddhist.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth can become a distraction from the spiritual life • Wealth can draw a person away from the 'middle way' between wealth and poverty • Wealth can become the focus of a person's life leading to greed and selfishness • Wealth can separate a person from other Buddhists who are not so well off • Wealth brings responsibilities towards the community which may not be easy to fulfil • Wealth entangles the person rather than helping towards liberation • Buddhist monks disdain wealth and are not allowed to handle money <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Buddhist teaching which might encourage Buddhists to care for others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Eightfold Path – Right Action – which means to act with compassion and kindness • Many Buddhists share general humanitarian concern for other people • Buddhism teaches compassion towards all sentient beings • The five precepts encourage care for others • The teaching and practice of metta bhavana (loving kindness) implies care for others. • Caring for others can help to combat the three poisons <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Reference to official statements can be credited.
(d)	<p>Explain why Buddhists believe it matters how money is used.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>The way money is used matters to Buddhists because although it is necessary, it brings with it the danger of greed and the suffering it causes. Money and wealth can become a barrier to enlightenment if one becomes attached to it. Wealth can create a craving (tanha) for more wealth which can be destructive for the individual and those around.</p> <p>Some Buddhists would argue that the possession of great wealth gives the power to do great good.</p> <p>People need to have sufficient money to live on so they are not distracted from the spiritual life by poverty, so it is important that money is managed well.</p> <p>From a Buddhist perspective, people should not be poor, nor should they be excessively</p>	6	

Question	Answer	Mark	Guidance
	<p>wealthy. Freedom from debt is important as is the proper treatment of employees.</p> <p>Because it is wrong to allow wealth to become the most important thing in one's life, it matters how a Buddhist uses their money. It is good if it is used for the benefit of others. It should be shared in proportion to one's wealth.</p>		
(e)	<p>'No occupation is totally immoral'.</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. Candidates might consider some of the following</p> <p>Most people would consider the statement to be wrong. For example, the occupation of a 'hit man' would be considered immoral by the majority of people even if he is only killing other evil people.</p> <p>Most religions take a broad view that many occupations which lead to harm or to conduct that are against their 'rules' are immoral.</p> <p>For Buddhists, 'Right Livelihood' is one of the parts of Eightfold Path which Buddhists should aim to perfect. Whilst open to some interpretation, any employment should be compatible with Buddhist teachings and beliefs such as the Five Precepts and therefore fit under the title of a 'Right Livelihood'. This guide to behaviour is open to different interpretations and approaches.</p> <p>For a Buddhist therefore, being a butcher would go against the precept of non harming. Careers in pornography would be against the Third Precept as it would encourage sexual misconduct. Some Buddhists might argue that any employment is better than laziness.</p> <p>An occupation may be illegal or may have a detrimental effect on society and therefore be classed as immoral by Buddhists. A Buddhist might view an occupation as against their</p>	12	

Question	Answer	Mark	Guidance
	<p>conscience and therefore classed as immoral.</p> <p>Illegality depends on the legal system which may lead to an occupation being considered immoral in one culture whilst it is legal but not necessarily considered moral by all people in another culture.</p> <p>Others might argue that there are degrees of morality and whether an occupation is judged to be immoral might depend on the situation of the individual. For example; whilst prostitution may be considered immoral, it may be the only way in which a woman can survive and help her family. Occupations are just ways of earning the money needed to live and they could be considered to be morally neutral.</p> <p>In the ideal world everything would be clear cut, but sadly it is not. Even some moral occupations promote immorality as a by product.</p> <p>In the view of some people nothing is immoral, if the intention is good and the end justifies the means. Prostitution, for example, may be the only way for some women to provide for their children.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
14 (a)	<p>State one way in which poverty in the world might be reduced.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • By reducing or wiping out the debt of poor countries • By a better balance of trade • By enabling aid to get to the needy, perhaps by stopping a war • By reducing the amount spent by governments on weapons • By taxing the rich and redistributing wealth • By economic development, leading to employment and self help by the poor • By practising charity and agape • By giving to charities • Raising awareness of poverty <p>1 mark for response.</p>	1	
(b)	<p>Give two ways in which being wealthy might be a problem for a Christian.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth can become a distraction from the spiritual life as seen in the parables and teaching of Jesus (rich young Ruler / Lazarus and Dives / treasure in heaven / God and Mammon) • Wealth can become the focus of a person's life leading to greed and selfishness • Wealth can separate a person from other Christians who are not so well off • Wealth brings responsibilities towards the community which may not be easy to fulfil • The love of money is the root of all evil <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Christian teaching which might encourage Christians to care for others. Responses might include:</p> <ul style="list-style-type: none"> • Many Christians share general humanitarian concern for other people • Jesus showed compassion and care for all people in his healings and his teaching • Biblical teaching strongly supports this for example with the commandment to love one's neighbour • The church has always had a strong focus on charitable acts and work • Teaching about loving one's neighbour • The parable of the Good Samaritan showing the need to care for all people • Jesus' sacrificial death as an example of love and care for people • Agape selfless love is expected of a Christian • Parable of the sheep and the goats <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Reference to official statements (e.g. from the Pope) can be credited.
(d)	<p>Explain why Christians believe it matters how money is used.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>The way in which money is used matters because it can affect a person's access to God's kingdom and because wealth is seen as a responsibility and privilege which enables the wealthy to assist the poor.</p> <p>Wealth should not be an end in itself. Money is not the root of all evil, but the love of money is. Jesus taught that wealth and an obsession with money, can become a barrier to entry into the Kingdom of God (The Rich young Ruler / Zaccheus) if it becomes the main focus of one's life.</p> <p>Money should be earned honestly and used unselfishly for the benefit of others. The wealthy have a responsibility towards the poor (Lazarus and Dives).</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'No occupation is totally immoral'.</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. Candidates might consider some of the following:</p> <p>Most people would consider the statement to be wrong. For example, the occupation of a 'hit man' would be considered immoral by the majority of people even if he is only killing other evil people.</p> <p>Most religions take a broad view that many occupations which lead to harm or to conduct that are against their 'rules' are immoral.</p> <p>For Christians many occupations are clearly immoral. Some occupations involve harming others or are intrinsically sinful because they are against the ten commandments or the teaching of Jesus. Christians would also avoid any occupations which might cause weaker brethren to stray from the faith (St Paul). So, running a pub could be considered by some Christians to be immoral because it encourages drinking which can lead to alcoholism and a violent life style. Other occupations lead to a waste of resources (failure of stewardship) and some to sexual immorality.</p> <p>An occupation may be illegal or may have a detrimental effect on society and therefore be classed as immoral by Christians. A Christian might view an occupation as against their conscience and therefore classed as immoral.</p> <p>Illegality depends on the legal system which may lead to an occupation being considered immoral in one culture whilst it is legal but not necessarily considered moral by all people in another culture.</p> <p>Others might argue however that there are degrees of morality and whether an occupation is judged to be immoral might depend on the situation of the individual. For example; whilst prostitution may be considered immoral, it may be the only way in which a woman</p>	12	

Question	Answer	Mark	Guidance
	<p>can survive and help her family. Occupations are just ways of earning the money needed to live and could be considered to be morally neutral.</p> <p>In the ideal world everything would be clear cut, but sadly it is not. Even some moral occupations promote immorality as a by product.</p> <p>In the view of some people nothing is immoral, if the intention is good and the end justifies the means. Prostitution may be the only way for some women to provide for their children.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
15 (a)	<p>State one way in which poverty in the world might be reduced.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • By reducing or wiping out the debt of poor countries • By a better balance of trade • By enabling aid to get to the needy, perhaps by stopping a war • By reducing the amount spent by governments on weapons • By taxing the rich and redistributing wealth • By economic development, leading to employment and self help by the poor • By practising dana (charitable giving) • Raising awareness of poverty • By hospitality during the grithastsa stage <p>1 mark for response.</p>	1	
(b)	<p>Give two ways in which being wealthy might be a problem for a Hindu.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth can become a distraction from the spiritual life especially in Sannyasa / latter stage of life • Wealth can become the focus of a person's life leading to greed and selfishness • Wealth can separate a person from other Hindus who are not so well off • Wealth brings responsibilities towards the community which may not be easy to fulfil • Wealth entangles the person rather than helping towards liberation <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Hindu teaching which might encourage Hindus to care for others. Responses might include:</p> <ul style="list-style-type: none"> • Service to others is a good way to find God/Brahman • Many Hindus take the view that as everyone is a part of Brahman they have an obligation to care for others • Everybody shares the same world and should care for each other (Ghandi) • Caring can build up good karma • Wealth can become a barrier to fulfilment if one becomes attached to it. • Dana, which implies caring for others, is seen as a religious teaching to be followed <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Reference to official statements can be credited.
(d)	<p>Explain why Hindus believe it matters how money is used.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>For Hindus, money and wealth have an importance which changes with the stages of life which a Hindu passes through. It matters in the householder stage that a Hindu provides wealth by lawful means to support the family. Hindus are encouraged to accumulate wealth for the benefit of the family and for the support of the extended family. This wealth is spread out for the benefit of the rest of society . The wealth created during this stage generates the wealth for the people in other stages and also enables religious people and those in need, to be given appropriate support.</p> <p>The relationship between artha and dharma are key to understanding Hindu attitudes to the use of money.</p> <p>Hindus see gambling as a bad use of money as it creates ‘spotted money’ which is tainted by the desire to seek riches without putting in the effort required to make an honest living. The proper treatment of employees is important as is freedom from debt and an attitude of detachment towards possessions.</p>	6	

Question	Answer	Mark	Guidance
	<p>An obsession with money can affect the fulfilment of one's dharma so it matters that it is seen as something to be used and not as something to which a person becomes attached.</p> <p>The pursuit of money for its own sake is not appropriate and in fact in the later stages of life, a Hindu may reduce the need for wealth, to concentrate on leading a religious life. Wealth matters less as a person prepares for the next stage in the cycle of existence.</p>		
(e)	<p>'No occupation is totally immoral'.</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. Candidates might consider some of the following:</p> <p>Most people would consider the statement to be wrong. For example, the occupation of a 'hit man' would be considered immoral by the majority of people even if he is only killing other evil people.</p> <p>Most religions take a broad view that many occupations which lead to harm or to conduct that are against their 'rules' are immoral.</p> <p>For Hindus, occupations which cause harm or encourage wrong doing are seen as immoral. Running a casino could be considered wrong as it encourages gambling which is encouraging people to risk what they have in the hope of getting more without effort. Occupations which involve cruelty to animals would also be considered immoral. Occupations should be consistent with the acquisition of good karma and should avoid the production of tainted money – spotted money.</p> <p>In Hindu society there are challenges to do with occupations which a person might take up which are not consistent with their Varna. Some might consider this immoral and moving away from the teaching for example in the Bhagavad Gita, about roles and responsibilities of one's Varna.</p>	12	

Question	Answer	Mark	Guidance
	<p>An occupation may be illegal or may have a detrimental effect on society and therefore classed as immoral by Hindus. A Hindu might view an occupation as against their conscience and immoral. It might also not accord with ahimsa.</p> <p>Others might argue however that there are degrees of morality and whether an occupation is judged to be immoral might depend on the situation of the individual. For example; whilst prostitution may be considered immoral, it may be the only way in which a woman can survive and help her family. Occupations are just ways of earning the money needed to live and could be considered to be morally neutral.</p> <p>Illegality depends on the legal system which may lead to an occupation being considered immoral in one culture whilst it is legal but not necessarily considered moral by all people in another culture.</p> <p>In the ideal world everything would be clear cut, but sadly it is not. Even some moral occupations promote immorality as a by product.</p> <p>In the view of some people nothing is immoral, if the intention is good and the end justifies the means. Prostitution, for example, may be the only way for some women to provide for their children.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question	Answer	Mark	Guidance
16 (a)	<p>State one way in which poverty in the world might be reduced.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • By reducing or wiping out the debt of poor countries • By a better balance of trade • By enabling aid to get to the needy, perhaps by stopping a war • By reducing the amount spent by governments on weapons • By taxing the rich and redistributing wealth • By economic development, leading to employment and self help by the poor • By practising zakah • Raising awareness of poverty <p>1 mark for response.</p>	1	
(b)	<p>Give two ways in which being wealthy might be a problem for a Muslim.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth can become a distraction from the spiritual life • Wealth can become the focus of a person's life leading to greed and selfishness • Wealth can separate a person from other Muslims who are not so well off • Wealth brings responsibilities towards the community which may not be easy to fulfil. <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Muslim teaching which might encourage Muslims to care for others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Qu’ran encourages Muslims to care for each other as Allah sees all that they do and He expects that they will do so • The giving of Zakah is an example of this. It helps the poor but also helps them to help the rich whose wealth is purified by the giving of Zakah • Muslim teaching emphasises responsibility towards others • Zakah is one of the five pillars of Islam • The teaching that Muslims belong to an Ummah implies that Muslims should care for each other <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Reference to official statements can be credited.
(d)	<p>Explain why Muslims believe it matters how money is used.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Money has a place in a Muslim’s life. It should be earned through appropriate activities and it should be used for the benefit of the family and the community. However money can become a distraction away from fulfilling the will of Allah if one becomes attached to it</p> <p>The Quran has significant teaching about the use and value of wealth, which must be followed.</p> <p>Money and wealth need to be purified and Zakah is important in this respect Muslims will follow the example of Muhammad in their attitude to wealth. The charging of interest on loans is forbidden.</p> <p>Wealth is viewed as a test of submission. It brings the temptation to pursue wealth for its own sake as opposed to proper submission to the will of Allah which will guide the Muslim in how to deal with wealth.</p>	6	

Question	Answer	Mark	Guidance
	<p>Wealth should be used to the benefit of the Umma.</p> <p>Muslims will consider how wealth could benefit the Umma</p> <p>Hence it matters that Muslims give money to Muslim charities and that money and wealth are not to be sought as an ends in themselves</p>		
(e)	<p>‘No occupation is totally immoral’.</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. Candidates might consider some of the following:</p> <p>Most people would consider the statement to be wrong. For example, the occupation of a ‘hit man’ would be considered immoral by the majority of people even if he is only killing other evil people.</p> <p>Most religions take a broad view that many occupations which lead to harm or to conduct that are against their ‘rules’ are immoral.</p> <p>The Qur’an is clear about some occupations being immoral. Money lending is immoral and anything involving gambling or alcohol is immoral. Making money from the sex trade is also immoral and is put on the same level as fraud or burglary.</p> <p>An occupation may be illegal or may have a detrimental effect on society and therefore classed as immoral by Muslims. A Muslim might view an occupation as against their conscience and therefore immoral.</p> <p>In the end a person must do what Allah wills and that is true in the area of occupation as much as any other part of life.</p>	12	

Question	Answer	Mark	Guidance
	<p>Others might argue however that there are degrees of morality and whether an occupation is judged to be immoral might depend on the situation of the individual. For example; whilst prostitution may be considered immoral, it may be the only way in which a woman can survive and help her family. Occupations are just ways of earning the money needed to live and could be considered to be morally neutral.</p> <p>Illegality depends on the legal system which may lead to an occupation being considered immoral in one culture whilst it is legal but not necessarily considered moral by all people in another culture.</p> <p>In the ideal world everything would be clear cut, but sadly it is not. Even some moral occupations promote immorality as a by product.</p> <p>In the view of some people nothing is immoral, if the intention is good and the end justifies the means. Prostitution, for example, may be the only way for some women to provide for their children.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
17 (a)	<p>State one way in which poverty in the world might be reduced.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • By reducing or wiping out the debt of poor countries • By a better balance of trade • By enabling aid to get to the needy, perhaps by stopping a war • By reducing the amount spent by governments on weapons • By taxing the rich and redistributing wealth • By economic development, leading to employment and self help by the poor • By practising tzedakah • Raising awareness of poverty <p>1 mark for response</p>	1	
(b)	<p>Give two ways in which being wealthy might be a problem for a Jew.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth can become a distraction from the spiritual life (cf Halakhah) • Wealth can become the focus of a person's life leading to greed and selfishness • Wealth can separate a person from other Jews who are not so well off • Wealth brings responsibilities towards the community which may not be easy to fulfil. <p>1 mark for each response</p>	2	
(c)	<p>Describe one Jewish teaching which might encourage Jews to care for others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There's a basic human responsibility to help others "Tzedek, tzedek you shall pursue" (tzedek = Justice) (Deut. 16:20) • Helping people to become self sufficient is a vital part of caring for them • Care for each other and a just society is emphasised in the scriptures (eg Amos). • Teaching about mercy in the minor prophets 	3	Reference to official statements can be credited.

Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> • Teaching from the book of Ruth • Teaching on the treatment of servants <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>		
(d)	<p>Explain why Jews believe it matters how money is used.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Money has a place in a Jews life. It should be earned through appropriate honest activities and it should be used for the benefit of the family and the community. However money can become a distraction away from fulfilling the will of G-d if one becomes attached to it.</p> <p>Hence it matter that Jews give money to charities and that money and wealth are not to be sought as an ends in themselves.</p> <p>Judaism does not approve of materialism but teaches that people should be content and not seek wealth for the sake of it</p> <p>Jews believe they have an obligation to use money wisely according to the idea of stewardship.</p>	6	
(e)	<p>‘No occupation is totally immoral’.</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>Most people would consider the statement to be wrong. For example, the occupation of a ‘hit man’ would be considered immoral by the majority of people even if he is only killing</p>	12	

Question	Answer	Mark	Guidance
	<p>other evil people.</p> <p>Most religions take a broad view that many occupations which lead to harm or to conduct that are against their 'rules' are immoral.</p> <p>For Jews, occupations which either break the commandments or encourage others to break them would be considered immoral. Jews should not engage in work which harms others either physically or by exploiting them personally or financially. Jobs associated with gambling drugs and prostitution are considered harmful and wrong.</p> <p>An occupation may be illegal or may have a detrimental effect on society and therefore classed as immoral by Jews. A Jew might view an occupation as against their conscience and immoral.</p> <p>Others might argue however that there are degrees of morality and whether an occupation is judged to be immoral might depend on the situation of the individual. For example; whilst prostitution may be considered immoral, it may be the only way in which a woman can survive and help her family. Occupations are just ways of earning the money needed to live and could be considered to be morally neutral.</p> <p>Illegality depends on the legal system which may lead to an occupation being considered immoral in one culture whilst it is legal but not necessarily considered moral by all people in another culture.</p> <p>In the ideal world everything would be clear cut, but sadly it is not. Even some moral occupations promote immorality as a by product.</p> <p>In the view of some people nothing is immoral, if the intention is good and the end justifies the means. Prostitution, for example, may be the only way for some women to provide for their children.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
18 (a)	<p>State one way in which poverty in the world might be reduced.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • By reducing or wiping out the debt of poor countries • By a better balance of trade • By enabling aid to get to the needy, perhaps by stopping a war • By reducing the amount spent by governments on weapons • By taxing the rich and redistributing wealth • By economic development, leading to employment and self help by the poor • By practising sewa • Raising awareness of poverty <p>1 mark for response.</p>	1	
(b)	<p>Give two ways in which being wealthy might be a problem for a Sikh.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wealth can become a distraction from the spiritual life • Excessive wealth encourages Sikhs to become more manmurkh rather than gurmurkh • Wealth can become the focus of a person's life leading to greed and selfishness • Wealth can separate a person from others who are not so well off and can disrupt the equality prized by Sikhs • Wealth entangles the person rather than helping towards liberation <p>1 mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>Describe one Sikh teaching which might encourage Sikhs to care for others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Equality and compassion are essential for a good spiritual life • Sewa – service to the community – is essential to the life of a Sikh. • Sikh teaching about equality justice and defending the vulnerable • Teaching from the Gurus – Nanak in particular • The principle of vand chakna / sharing <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Reference to official statements can be credited.
(d)	<p>Explain why Sikhs believe it matters how money is used.</p> <p>Examiners should mark according to AO1 descriptors. Candidates might consider some of the following:</p> <p>Money has a place in a Sikhs life. It should be earned through appropriate activities and it should be used for the benefit of the family and the community. However money can become a distraction away from the worship Wahgehuru if one becomes attached to it.</p> <p>Sewa – service to the community is central to the practice of the faith so money should be used to assist in this but it must not be an end in itself. An obsession with money and wealth can undermine what it is to be a Sikh.</p> <p>Sikhs will be guided by the strong relationship between vand chakna and kirat karna.</p> <p>All Sikhs should become householders which implies the management & stewardship of wealth, for the benefit of the family.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'No occupation is totally immoral'.</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> <p>Most people would consider the statement to be wrong. For example, the occupation of a 'hit man' would be considered immoral by the majority of people even if he is only killing other evil people.</p> <p>Most religions take a broad view that many occupations which lead to harm or to conduct that are against their 'rules' are immoral.</p> <p>A Sikh will live by honest means so any dishonest trade is forbidden and is immoral. This is the principle of kirit karna. Any occupation which causes harm must be avoided. Sikhs must avoid being lured by easy money as this would contradict the principle of hard work.</p> <p>An occupation may be illegal or may have a detrimental effect on society and therefore classed as immoral by Sikhs. A Sikh might view a particular occupation as being against their conscience and immoral. The story of Guru Nanak and the blood and milk shows how an apparently moral occupation might in fact, be less so.</p> <p>Others might argue however that there are degrees of morality and whether an occupation is judged to be immoral might depend on the situation of the individual. For example; whilst prostitution may be considered immoral, it may be the only way in which a woman can survive and help her family. Occupations are just ways of earning the money needed to live and could be considered to be morally neutral.</p> <p>Illegality depends on the legal system which may lead to an occupation being considered immoral in one culture whilst it is legal but not necessarily considered moral by all people in another culture.</p>	12	

Question	Answer	Mark	Guidance
	<p>In the ideal world everything would be clear cut, but sadly it is not. Even some moral occupations promote immorality as a by product.</p> <p>In the view of some people nothing is immoral, if the intention is good and the end justifies the means. Prostitution, for example, may be the only way for some women to provide for their children.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
	Total:	51	

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