

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

General Certificate of Secondary Education

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

**Mark Scheme for January 2011**

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## AO1 part (d) question

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

## AO2 part (e) question

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

**Section A: Religion and Human Relationships**

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

**1 Buddhism**

- (a) State what is meant by a civil partnership. [1]**

Responses might include:

- A legal status giving a 'same sex' couple identical rights and responsibilities to a heterosexual civil marriage.

1 Mark for the response.

- (b) Give two reasons why Buddhists might decide to get married. [2]**

Responses might include:

- To respond to the human feeling of love and compassion
- To ensure a secure environment for children
- Reasons which may depend on cultural factors
- In order to provide a suitable environment for sexual relationship so as to avoid breaking the 5 precepts
- Credit should also be given to relevant generic responses

1 Mark for each response

- (c) Describe how a Buddhist might respond to a couple who want a civil partnership. [3]**

A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.

Responses might include:

- Some Buddhist cultures accept same sex relationships provided they are based on love and compassion and will promote non harming.
- Other cultures reject same sex relationships.
- Some Buddhists would prefer sexual relationships to be avoided altogether as they are bound to encourage attachment or craving.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

**(d) Explain why members of the Monastic Sangha choose to be celibate. [6]**

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

In aiming for nibbana a Buddhist will aim to avoid attachment and craving. Sexual desire naturally involves both of these and a Buddhist aiming for nibbana in this lifetime may choose to join the monastic sangaha where celibacy is required. Celibacy enables the bhikkhus and bhikkhunis to avoid the craving and attachment which comes with sexual desire and activity. Anyone who chooses to join the Monastic Sangha must therefore also choose to become celibate and remain so whilst in the sangha.

**(e) 'A couple should be married before they have children.'**

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

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Children need a stable environment in which to grow up and thrive. They need two adults who can show them love and affection and the example of a secure relationship. By getting married the couple have agreed to provide that sort of relationship and have said so publicly. So a married couple can provide the best environment. The marriage ensures they have really thought about how they will put the Buddhist teachings about love and compassion and respect into practice which will be an excellent foundation for family life.

Whilst that could be an ideal, in reality many marriages break down and the children suffer. People who love each other don't need to have a ceremony to prove it and are just as capable of giving children a stable environment as a married couple. Buddhist ideals can be fulfilled without a civil or religious ritual. In fact, marriage brings its own stresses which the cohabiting couple may not feel.

Sometimes the couple did not intend to have children and to marry would not be the right thing. In these cases compassion dictates that the children are brought up in a loving environment which may only have one parent present.

Other people would say that children just need love and affection and stability and that this can be provided by a range of people including their parents. In fact this can prevent the family becoming too claustrophobic which has its own dangers for the upbringing of the child.

**Total [24]**

**2 Christianity**

- (a) State what is meant by a civil partnership. [1]**

Responses might include:

- A legal status giving a 'same sex' couple identical rights and responsibilities to a heterosexual civil marriage.

1 Mark for the response.

- (b) Give two reasons why Christians might decide to get married. [2]**

Responses might include:

- To respond to the human feeling of love ;
- To provide secure companionship for life;
- To ensure a secure environment for children;
- To provide a stable situation for a fulfilling sexual relationship;
- Biblical teaching/Church teaching;
- The sacramental nature of marriage;
- Credit should also be given to relevant generic responses.

1 Mark for each response

- (c) Describe how a Christian might respond to a couple who want a civil partnership. [3]**

Responses might include:

- The Catholic Church and other denominations reject civil partnerships as they reject active homosexuality.
- Some Christians accept civil partnerships as another form of a loving relationship and allow a blessing ceremony after the registration. This is true of some priests in the Church of England who will bless a same sex couple's civil partnership;
- A civil ceremony is legal but is not a spiritual bond regardless of the couples sexuality.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) Explain how a Christian marriage ceremony might reflect Christian beliefs about marriage. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Candidates may refer to the vows, the promise to commit for life and the structure and content of the ceremony – prayers, hymns and the sermon.

Candidates need to connect the activities of the ceremony with the belief in marriage as a promise for life, life long companionship, the appropriate environment for sexual relationships and for the upbringing of children.

- (e) 'A couple should be married before they have children.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Children need a stable environment in which to grow up and thrive. They need two adults who can show them love and affection and the example of a secure relationship. By getting married, the couple have agreed to provide that sort of relationship and have said so publicly. So a married couple can provide the best environment. The marriage ensures they have really thought about how they will put the Christian teachings about love and compassion and fidelity into practice which will be an excellent foundation for family life.

Whilst that could be an ideal, in reality many marriages break down and the children suffer. People who love each other don't need to have a ceremony to prove it and are just as capable of giving children a stable environment as a married couple. Christian ideals can be fulfilled without a civil or religious ritual. In fact, marriage brings its own stresses which the cohabiting couple may not feel.

Sometimes the couple did not intend to have children and to marry would not be the right thing. In these cases compassion dictates that the children are brought up in a loving environment which may only have one parent present.

Other people would say that children just need love and affection and stability and that this can be provided by a range of people including their parents. In fact this can prevent the family becoming too claustrophobic which has its own dangers for the upbringing of the child.

**Total [24]**



**3 Hinduism****(a) State what is meant by a civil partnership. [1]**

Responses might include:

- A legal status giving a 'same sex' couple identical rights and responsibilities to a heterosexual civil marriage.

1 Mark for the response.

**(b) Give two reasons why Hindus might decide to get married. [2]**

Responses might include:

- To unite families ;
- To fulfil a couples' duty to their varna (varnashramadharmā);
- To respond to the human feeling of love and compassion;
- To ensure a secure environment for children;
- Reasons which may depend on cultural factors;
- To fulfil a couple's duty to their ashrama;
- Credit should also be given to relevant generic responses.

1 Mark for each response

**(c) Describe how a Hindu might respond to a couple who want a civil partnership. [3]**

Responses might include:

- Hindu literature does not really address the issue of homosexuality. It is not openly condemned.
- Civil partnerships however are not generally welcomed as they will not provide the next generation to keep the family name alive and do not enable a person to fulfil their duty to their Varna.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

**(d) Explain how a Hindu marriage ceremony might reflect Hindu beliefs about marriage. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Candidates may refer to the vows, the promise to commit for life and the structure and content of the ceremony – blessings by the priest, joining of hands taking the seven steps around the fire and the tying together with the scarf.

Candidates need to connect the activities of the ceremony with the belief in marriage as a promise for life, life long companionship, the appropriate environment for sexual relationships, for the upbringing of children and for the union of families.

- (e) **‘A couple should be married before they have children.’**  
**Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.** [12]

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Children need a stable environment in which to grow up and thrive. They need two adults who can show them love and affection and the example of a secure relationship. By getting married the couple have agreed to provide that sort of relationship and have said so publicly. So a married couple can provide the best environment. The marriage ensures they have really thought about how they will put the Hindu teachings about love and compassion and respect into practice which will be an excellent foundation for family life supported by the extended family which has been created by the marriage. The marriage moves the couple on to the next stage in their lives.

Whilst that could be an ideal, in reality many marriages break down and the children suffer. People who love each other don't need to have a ceremony to prove it and are just as capable of giving children a stable environment as a married couple. Some aspects of Hindu ideals can be fulfilled without a civil or religious ritual. In fact, marriage brings its own stresses which the cohabiting couple may not feel. Hindu marriage may be too culturally conditioned to make much sense in some western countries.

Sometimes the couple did not intend to have children and to marry would not be the right thing. In these cases compassion dictates that the children are brought up in a loving environment which may only have one parent present.

Other people would say that children just need love and affection and stability and that this can be provided by a range of people including their parents. In fact this can prevent the family becoming too claustrophobic which has its own dangers for the upbringing of the child.

**Total: [24]**

## 4 Islam

- (a) State what is meant by a civil partnership. [1]

Responses might include:

- A legal status giving a 'same sex' couple identical rights and responsibilities to a heterosexual civil marriage.

1 Mark for the response.

- (b) Give two reasons why Muslims might decide to get married. [2]

Responses might include:

- To provide a secure and appropriate environment for a fulfilling sexual relationship;
- To respond to the human feeling of love and compassion;
- To ensure a secure environment for children;
- Reasons which may depend on cultural factors, such as the union of two families;
- Muslim teaching;
- Credit should also be given to relevant generic responses.

1 Mark for each response

- (c) Describe how a Muslim might respond to a couple who want a civil partnership. [3]

Responses might include:

- Homosexuality is forbidden in Islam and although a 'blind eye' may be turned on some occasion, regularising a same sex relationship through a civil partnership is not acceptable;
- Sexual relationships are for procreation therefore same sex relationships are forbidden.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) Explain how a Muslim marriage ceremony might reflect Muslim beliefs about marriage. [6]

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

Marriage is a contractual rather than a religious event. The couple may make promises but the central feature is the signing of the contract Aqd Nikah and the giving of mahr to the bride by the groom.

However the imam may say prayers for the couple and the guests. The wedding may conclude with a feast.

Candidates need to connect the activities of the ceremony with the belief in marriage as a contract for life, the appropriate environment for sexual relationships, for the upbringing of children and for the union of families.

**(e) 'A couple should be married before they have children.'**

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

Examiners should mark according to AO2 descriptors.

Candidates might consider some of the following:

Children need a stable environment in which to grow up and thrive. They need two adults who can show them love and affection and the example of a secure relationship. By getting married the couple have agreed to provide that sort of relationship and have said so publicly. So a married couple can provide the best environment. The marriage ensures they have really thought about how they will put the Muslim teachings about love and compassion and respect into practice which will be an excellent foundation for family life supported by the extended family which has been created by the marriage. The marriage moves the couple on to the next stage in their lives.

Whilst that could be an ideal, in reality many marriages break down and the children suffer. People who love each other don't need to have a ceremony to prove it and are just as capable of giving children a stable environment as a married couple. Some aspects of Muslim ideals can be fulfilled without a civil or religious ritual. In fact, marriage brings its own stresses which the cohabiting couple may not feel. A Muslim marriage may be too culturally conditioned to make much sense in some western countries.

Sometimes the couple did not intend to have children and to marry would not be the right thing. In these cases compassion dictates that the children are brought up in a loving environment which may only have one parent present.

Other people would say that children just need love and affection and stability and that this can be provided by a range of people including their parents. In fact this can prevent the family becoming too claustrophobic which has its own dangers for the upbringing of the child.

**Total:[24]**

**5 Judaism**

- (a) State what is meant by a civil partnership. [1]**

Responses might include:

- A legal status giving a 'same sex' couple identical rights and responsibilities to a heterosexual civil marriage.

1 Mark for the response.

- (b) Give two reasons why Jews might decide to get married. [2]**

Responses might include:

- To respond to the human feelings of love and compassion;
- To ensure a secure environment for children;
- To provide a secure and appropriate environment for a fulfilling sexual relationship;
- Reasons which may depend on cultural factors or factors to do with the form of Judaism eg. whether a Jew may marry out of the faith;
- Encouragement to marry within the faith to preserve the race;
- Credit should also be given to relevant generic responses.

1 Mark for each response

- (c) Describe how a Jew might respond to a couple who want a civil partnership. [3]**

Responses might include:

- Male homosexuality is forbidden in Orthodox Judaism;
- Lesbianism is not referred to in the Torah but the Talmud forbids it;
- Progressive Judaism has more open approach and might be positive towards a same sex couple making a formal commitment to their loving relationship through a civil partnership.

A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.

- (d) Explain how a Jewish marriage ceremony might reflect Jewish beliefs about marriage. [6]**

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

Candidates may refer to the vows, the promise to commit for life and the structure and content of the ceremony as it reflects belief – the huppah, the Ketubah, the vow, the giving of a ring, the recitation of the seven blessings and finally the smashing of a glass.

Candidates need to connect the activities of the ceremony with the belief in marriage as a promise for life, life long companionship, the appropriate environment for sexual relationships and for the upbringing of children.

The marriage ceremony fulfils religious teaching and obligation

**(e) 'A couple should be married before they have children.'**

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

**[12]**

Examiners should mark according to AO2 descriptors.

Candidates might consider some of the following:

Children need a stable environment in which to grow up and thrive. They need two adults who can show them love and affection and the example of a secure relationship. By getting married the couple have agreed to provide that sort of relationship and have said so publicly. So a married couple can provide the best environment. The marriage ensures they have really thought about how they will put the Jewish teachings about love and compassion and respect into practice which will be an excellent foundation for family life.

Whilst that could be an ideal, in reality many marriages break down and the children suffer. People who love each other don't need to have a ceremony to prove it and are just as capable of giving children a stable environment as a married couple. Some Jewish ideals can be fulfilled without a civil or religious ritual. In fact, marriage brings its own stresses which the cohabiting couple may not feel.

Sometimes the couple did not intend to have children and to marry would not be the right thing. In these cases compassion dictates that the children are brought up in a loving environment which may only have one parent present.

Other people would say that children just need love and affection and stability and that this can be provided by a range of people including their parents. In fact this can prevent the family becoming too claustrophobic which has its own dangers for the upbringing of the child.

**Total: [24]**

## 6 Sikhism

- (a) State what is meant by a civil partnership. [1]

Responses might include:

- A legal status giving a 'same sex' couple identical rights and responsibilities to a heterosexual civil marriage.

1 Mark for the response.

- (b) Give two reasons why Sikhs might decide to get married. [2]

Responses might include:

- Sikhs are encouraged to marry and Grur Nank Dev Ji rejected celibacy;
- To respond to the human feelings of love and compassion;
- To ensure a secure environment for children;
- To provide a secure and appropriate environment for a fulfilling sexual relationship;
- Reasons which may depend on cultural factors, such as to unite families of the same caste;
- Credit should also be given to relevant generic responses.

1 Mark for each response

- (c) Describe how a Sikh might respond to a couple who want a civil partnership. [3]

Responses might include:

- The emphasis in Sikhism is on following the strong encouragement from the Gurus ([Guru Granth Sahib](#)) to marry and create a family;
- Marriage is always referred to as heterosexual therefore same sex relationships are wrong;
- Civil partnerships do not enable a family to be created and homosexuality is considered a form of lust to be discouraged.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) Explain how a Sikh marriage ceremony might reflect Sikh beliefs about marriage. [6]

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

Candidates may refer to the vows, the promise to commit for life and the structure and content of the ceremony – walking clockwise around the Guru Granth Sahib Ji four times, in time with the lavan hymn devised by Guru Ram Das Ji.

Candidates need to connect the activities of the ceremony with the belief in marriage as a union of the souls of the couple for life, life long companionship, the appropriate environment for sexual relationships, for the upbringing of children and for the union of families.

- (e) 'A couple should be married before they have children.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Children need a stable environment in which to grow up and thrive. They need two adults who can show them love and affection and the example of a secure relationship. By getting married the couple have agreed to provide that sort of relationship and have said so publicly. So a married couple can provide the best environment. The marriage ensures they have really thought about how they will put the Sikh teachings about love and compassion and the union of souls into practice, which will be an excellent foundation for family life.

Whilst that could be an ideal, in reality many marriages break down and the children suffer. People who love each other don't need to have a ceremony to prove it and are just as capable of giving children a stable environment as a married couple. Some Sikh ideals can be fulfilled without a civil or religious ritual. In fact, marriage brings its own stresses which the cohabiting couple may not feel. Sikh marriage may be too culturally conditioned to make much sense in some western countries.

Sometimes the couple did not intend to have children and to marry would not be the right thing. In these cases compassion dictates that the children are brought up in a loving environment which may only have one parent present.

Other people would say that children just need love and affection and stability and that this can be provided by a range of people including their parents. In fact this can prevent the family becoming too claustrophobic which has its own dangers for the upbringing of the child.

**Total: [24]**



**Section B: Religion and Medical Ethics**

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

**7 Buddhism**

- (a) State one way in which animals are used for medical research. [1]**

Responses might include

- For testing drugs;
- For genetic experiments.

1 Mark for the response.

- (b) State two reasons why a Buddhist might be against Euthanasia. [2]**

Responses might include:

- Harming the body/hastening death breaks the first precept and is regarded as murder;
- Euthanasia will not relieve dukkha being experienced in the long term;
- Medical treatment that extends life and causes pain can be seen as breaking the first precept which could lead to an acceptance of euthanasia.

1 Mark for each response

- (c) Describe how a Buddhist might respond to the issue of cloning. [3]**

Responses might include:

- There is no clear Buddhist teaching but many Buddhists question whether cloning is in the best interests of the life being created.
- Animal cloning could lead to the attempt to create the perfect human through human cloning.
- Cloning has some good purposes in finding new cures for diseases
- Embryos are considered by some Buddhists to be human life and their destruction, which is a consequence of cloning, is wrong.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) Explain why Buddhists might have different attitudes towards a woman seeking fertility treatment. [6]**

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

The creation of life is seen as a good thing but the use of donor eggs or sperm may mean there is technical sexual misconduct.

Who is allowed fertility treatment may depend on cultural factors.

The well being of the child would be very important to a Buddhist and this might override the desire of a person to have a child if the result could be a child born into an unsatisfactory situation.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

- (e) **'We should be able to treat animals in any way we wish.'**

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Whilst this is true it is not necessarily acceptable. Animals are a form of life and should be respected and treated accordingly. From a Buddhist point of view no harm should be done to them unless suffering is reduced as result.

Animals may have to be shown respect but there is too often a tendency to see them as human (anthropomorphism) and treat them as such. They have no rights and can be used in any way we want, for the benefit of humans.

Some medical research requires the use of animals for tests and for the greater good of the human population animals may have to suffer some uncomfortable treatment.

Medical ethics require that any research is carried out in an ethical manner with as little suffering as possible for the animals.

A balance has to be struck and animals should be respected and pain and suffering avoided, but they have to take second place to humans, if our needs are greater.

**Total: [24]**

**8 Christianity**

- (a) State one way in which animals are used for medical research. [1]**

Responses might include

- For testing drugs.
- For genetic experiments.

1 Mark for the response.

- (b) State two reasons why a Christian might be against Euthanasia. [2]**

Responses might include:

- Only God has the right to end a life.
- Euthanasia goes against the sixth commandment – do not murder.
- Life is sacred – it is not up to mankind to judge its value.

1 Mark for each response

- (c) Describe how a Christian might respond to the issue of cloning. [3]**

Responses might include:

- Human cloning would not be acceptable to many Christians, if it were possible, as the storage of eggs and sperm and the creation and alteration;
- of embryos is meddling with the creation of life which is up to God not mankind
- Animal cloning could lead to the attempt to create the perfect human through human cloning;
- Cloning has some good purposes in finding new cures for diseases
- Embryos are considered by some Christians to be human life and their destruction, which is a consequence of cloning, is wrong.

A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.

- (d) Explain why Christians might have different attitudes towards a woman seeking fertility treatment. [6]**

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

Fertility treatment could enable a woman/couple to fulfil the command to go forth and multiply

AID can be considered as technical adultery

Being unable to have children may be seen as God's will – a state which should not be tampered with.

The destruction of spare embryos could be considered to be taking human life.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

- (e) 'We should be able to treat animals in any way we wish.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Whilst this is true, it is not necessarily acceptable. Animals are a form of life and should be respected and treated accordingly. From a Christian point of view humans, as stewards of God's creation, have a responsibility to treat them with respect.

Animals may have to be shown respect but there is too often a tendency to see them as human (anthropomorphism) and treat them as such. They have no rights and can be used in any way we want, for the benefit of humans. Humans were given dominion over them by God in the Old Testament. Some medical research requires the use of animals for tests and for the greater good of the human population animals may have to suffer some uncomfortable treatment.

Medical ethics require that any research is carried out in an ethical manner with as little suffering as possible for the animals.

A balance has to be struck and animals should be respected and pain and suffering avoided, but they have to take second place to humans, if our needs are greater.

**Total: [24]**

**9 Hinduism**

- (a) State one way in which animals are used for medical research. [1]**

Responses ,might include

- For testing drugs;
- For genetic experiments.

1 Mark for the response.

- (b) State two reasons why a Hindu might be against Euthanasia. [2]**

Responses might include:

- Life is sacred and only the gods can take it;
- Suffering has to be endured or bad karma will be carried forward into the next life;
- The principle of ahimsa (respect for life) means euthanasia is prohibited.

1 Mark for each response

- (c) Describe how a Hindu might respond to the issue of cloning. [3]**

Responses might include:

- There is no clear Hindu teaching but many Hindus question whether cloning is in the best interests of the life being created;
- It is meddling with the creation of life which is up to God not mankind;
- Animal cloning could lead to the attempt to create the perfect human through human cloning;
- Cloning has some good purposes in finding new cures for diseases;
- Embryos are considered by some Hindus to be human life and their destruction, which is a consequence of cloning, is wrong.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) Explain why Hindus might have different attitudes towards a woman seeking fertility treatment. [6]**

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

Fertility treatment is acceptable as it helps a couple to fulfil the obligation of marriage to produce children.

For some Hindus, because it leads to the death of some of the spare embryos it is unacceptable as it goes against the principle of ahimsa - respect for life.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

- (e) 'We should be able to treat animals in any way we wish.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Whilst this is true, it is not necessarily acceptable. Animals are a form of life / creation and should be respected and treated accordingly. Ahimsa means that no harm should be done and if possible animals should be allowed to live out their lives without interference. Killing or hurting animals can create bad karma.

Animals may have to be shown respect but there is too often a tendency to see them as human (anthropomorphism) and treat them as such. They have no rights and can be used in any way we want, for the benefit of humans.

Some medical research requires the use of animals for tests and for the greater good of the human population animals may have to suffer some uncomfortable treatment.

Medical ethics require that any research is carried out in an ethical manner with as little suffering as possible for the animals.

A balance has to be struck and animals should be respected and pain and suffering avoided, but they have to take second place to humans, if our needs are greater.

**Total: [24]**

## 10 Islam

- (a) **State one way in which animals are used for medical research.** [1]

Responses might include

- For testing drugs;
- For genetic experiments.

1 Mark for the response.

- (b) **State two reasons why a Muslim might be against Euthanasia.** [2]

Responses might include:

- Euthanasia is forbidden because it interferes with Allah's plan for a person;
- Muhammad ﷺ taught that people who killed themselves would go to hell;
- When people suffer it is test of faith – ending a life is evading this test.

1 Mark for each response

- (c) **Describe how a Muslim might respond to the issue of cloning.** [3]

Responses might include:

- It is meddling with the creation of life which is up to Allah not mankind;
- Animal cloning could lead to the attempt to create the perfect human through human cloning;
- Cloning has some good purposes in finding new cures for diseases
- It is not creation from nothing, so it is not really like Allah's creation and could therefore be acceptable;
- Embryos are considered by some Muslims to be human life and their destruction, which is a consequence of cloning, is wrong.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) **Explain why Muslims might have different attitudes towards a woman seeking fertility treatment.** [6]

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Some Muslims will regard infertility as something to be accepted as it was by Ibrahim and Sara until very old age and also by several of the wives of Muhammad ﷺ.

Others regard infertility as a disease which can be cured and should be.

The death of the spare embryos is not problem for Muslims but the implanting of embryos in another woman than the egg donor would be wrong because the child would be illegitimate.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

(e) 'We should be able to treat animals in any way we wish.'

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

Examiners should mark according to AO2 descriptors.

Candidates might consider some of the following:

Whilst this is true, it is not necessarily acceptable. Animals are a form of life and should be respected and treated accordingly. From a Muslim point of view, humans have a responsibility to treat them with respect as did Muhammad ﷺ.

Animals may have to be shown respect but there is too often a tendency to see them as human (anthropomorphism) and treat them as such. They have no rights and can be used in any way we want, for the benefit of humans.

Some medical research requires the use of animals for tests and for the greater good of the human population animals may have to suffer some uncomfortable treatment.

Medical ethics require that any research is carried out in an ethical manner with as little suffering as possible for the animals.

A balance has to be struck and animals should be respected and pain and suffering avoided, but they have to take second place to humans, if our needs are greater.

**Total: [24]**



## 11 Judaism

- (a) State one way in which animals are used for medical research. [1]

Responses might include

- For testing drugs;
- For genetic experiments.

1 Mark for the response.

- (b) State two reasons why a Jew might be against Euthanasia. [2]

Responses might include:

- All human life is sacred so euthanasia is a sin;
- Only G-d has the right to end life as he is the giver of life in the first place.

1 Mark for each response

- (c) Describe how a Jew might respond to the issue of cloning. [3]

Responses might include:

- It is meddling with the creation of life which is up to G-d not mankind;
- Animal cloning could lead to the attempt to create the perfect human through human cloning;
- Cloning has some good purposes in finding new cures for diseases;
- Embryos are considered by some Jews to be human life and their destruction, which is a consequence of cloning, is wrong.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) Explain why Jews might have different attitudes towards a woman seeking fertility treatment. [6]

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

Jewish attitudes are very positive towards fertility treatment. There is no objection to AIH or to AID. In AID, the donor is considered the father.

There is no reference to this in the Bible, so some Jews may object as it is G-d's decision as to who has children. Infertility may be what G-d has decided for a woman.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

- (e) 'We should be able to treat animals in any way we wish.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Whilst this is true, it is not necessarily acceptable. Animals are a form of life and should be respected and treated accordingly. From a Jewish point of view humans have a responsibility to treat them with respect as humans have been put in charge of the world and all creature are below mankind.

Animals may have to be shown respect but there is too often a tendency to see them as human (anthropomorphism) and treat them as such. They have no rights and can be used in any way we want, for the benefit of humans. This is acceptable because they are below humans as shown in the creation story in Genesis where mankind is created at the end after all the animals.

Some medical research requires the use of animals for tests and for the greater good of the human population animals may have to suffer some uncomfortable treatment.

Medical ethics require that any research is carried out in an ethical manner with as little suffering as possible for the animals.

A balance has to be struck and animals should be respected and pain and suffering avoided, but they have to take second place to humans, if our needs are greater.

**Total: [24]**

## 12 Sikhism

- (a) **State one way in which animals are used for medical research.** [1]

Responses might include

- For testing drugs;
- For genetic experiments.

1 Mark for the response.

- (b) **State two reasons why a Hindu might be against Euthanasia.** [2]

Responses might include:

- Life is sacred and people have no right to take it;
- Euthanasia could accumulate bad karma and be a hindrance to achieving the goal of liberation;
- Life will end in accordance with the wishes of Waheguru, not people.

1 Mark for each response

- (c) **Describe how a Sikh might respond to the issue of cloning.** [3]

Responses might include:

- It is meddling with the creation of life which is up to Waheguru not mankind;
- Animal cloning could lead to the attempt to create the perfect human through human cloning;
- Cloning has some good purposes in finding new cures for diseases.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) **Explain why Sikhs might have different attitudes towards a woman seeking fertility treatment.** [6]

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

Sikh teachings suggest that infertility should be accepted. This means that fertility treatment is not acceptable. However in practice it is used. A woman may be looked down upon if she has no children or even considered unlucky for others who might associate with her. There is some evidence that it is used to try to encourage the birth of boys using gender clinics. This is more cultural than religious and many Sikhs would reject this as they believe both sexes are equal.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

- (e) 'We should be able to treat animals in any way we wish.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Whilst this is true, it is not necessarily acceptable. Animals are a form of life/creation and should be respected and treated accordingly. Killing or hurting animals is unacceptable but humans are the highest of God's creation and therefore have rights over animals.

Animals may have to be shown respect but there is too often a tendency to see them as human (anthropomorphism) and treat them as such. They have no rights and can be used in any way we want, for the benefit of humans.

Some medical research requires the use of animals for tests and for the greater good of the human population animals may have to suffer some uncomfortable treatment.

Medical ethics require that any research is carried out in an ethical manner with as little suffering as possible for the animals.

A balance has to be struck and animals should be respected and pain and suffering avoided, but they have to take second place to humans, if our needs are greater.

**Total: [24]**

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

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

**13 Buddhism**

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

Responses might include:

- Gambling is the wagering / betting / risking of money or property on something, in the hope that it will result in more money;
- Candidates may give examples such as betting on a horse in the hope of making more money.

1 Mark for the response.

- (b) State two occupations which a Buddhist might consider to be immoral. [2]**

Responses might include:

- Butcher;
- Manager of a casino;
- Publisher of pornography;
- Any occupation that exploits others.

1 Mark for each response

- (c) Describe one Buddhist teaching about the proper use of money. [3]**

Responses might include:

- Money is necessary and people need to have sufficient to live so they are not distracted from the spiritual life by poverty;
- Money should be used to help others and reduce dukkha;
- Money should be used to enable a Buddhist to follow the middle path – neither living on poverty nor in unnecessary wealth.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

- (d) Explain why Buddhists might decide to work for a charity. [6]**

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

Buddhism has a strong tradition of helping others.

The monastic example of donating alms may influence Buddhists to do the same or to work for a charity.

Buddhists are encouraged to show compassion which can be expressed by working for a charity.

Working for a charity is an example of 'Right Livelihood' as it is compatible with the five precepts.

**(e) 'Religious people should never gamble.'**

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

In Buddhism, gambling in itself is not considered wrong for the layperson but it is a precept violation for monks. For lay people however it can be considered wrong if indulged to a degree that produces 'evil consequences'.

The Buddha in 'words to householders' suggested that there were evil consequences in indulging in gambling:

- 1 the winner begets hate,
- 2 the loser grieves for lost wealth,
- 3 loss of wealth.

Gambling means that you risk what you have in the hope of getting more without effort. This is not appropriate because if you lose the original money you have wasted your wealth and this may have major consequences for your family. Even if the amount is small it is wrong for money to be squandered in this way as it is meant to be used wisely. By gambling you are also supporting people who are engaged in livelihoods which are not good by Buddhist standards. Gambling and immorality go together.

Gambling can become an addiction and even if you can handle it others might not be able to, and you should avoid it for their sake. It is not a good example to others who may be weaker.

Gambling for small amounts can be fun – and it is often a very good way of raising funds through a raffle or the tombola at the village Fete. There is no harm in it. It can help to raise money for the religious organisation, so it can't be bad in the end if it is in moderation.

**Total [24]**

**14 Christianity****(a) What does gambling mean? [1]**

Responses might include:

- Gambling is the wagering/betting/risking of money or property on something, in the hope that it will result in more money;
- Candidates may give examples such as betting on a horse in the hope of making more money.

1 Mark for the response.

**(b) State two occupations which a Christian might consider to be immoral. [2]**

Responses might include:

- Publisher of pornography;
- Manager of a casino;
- Any occupation that exploits others.

1 Mark for each response

**(c) Describe one Christian teaching about the proper use of money. [3]**

Responses might include:

- Money is necessary and people need to have sufficient to live so they are not distracted by poverty;
- Money is to be used for the benefit of others. Jesus made this clear in his teachings – Lazarus and Dives and the Rich young ruler and the camel /eye of a needle;
- Money should be a servant helping a person to do God's will not the object of desire or worship. The love of money is the root of all evil.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

**(d) Explain why Christians might decide to work for a charity. [6]**

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

Jesus' example and the parables he taught all suggest that Christians should support charitable works and working for a charity would fit in with this view. Working for a charity enables a Christian to work for justice which is a common theme in the Old and New Testaments.

The parable of the sheep and goats indicates the importance of working for those in need – hence charity work is a good thing.

(e) 'Religious people should never gamble.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Although not specifically mentioned in the Bible, the Christian attitude towards money and wealth means that for many Christians gambling is wrong. Let your manner of life be free of the love of money. (Hebrews 13:5).

Gambling encourages greed and the Bible says that greedy persons will not inherit the kingdom of God. 1Corinthians 6:9, 10.

Gambling is contrary to the Christian attitude that wealth should come from honest hard work not from the 'god' of luck.

Gambling means that you risk what you have in the hope of getting more without effort. This is not appropriate because if you lose the original money you have wasted your wealth and this may have major consequences for your family. Even if the amount is small it is wrong for money to be squandered in this way as it is meant to be used wisely. By gambling you are also supporting people who are engaged in livelihoods which are not good by Christian standards. Gambling and immorality go together.

Gambling can become an addiction and even if you can handle it others might not be able to, and you should avoid it for their sake. It is not a good example to others who may be weaker.

Gambling for small amounts can be fun – and it is often a very good way of raising funds through a raffle or the tombola at the village Fete. There is no harm in it. It can help to raise money for the religious organisation, so it can't be bad in the end if it is in moderation.

Gambling is greed which is wrong.

Some Christian denominations forbid gambling.

**Total: [24]**



## 15 Hinduism

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

Responses might include:

- Gambling is the wagering/betting/risking of money or property on something, in the hope that it will result in more money;
- Candidates may give examples such as betting on a horse in the hope of making more money.

1 Mark for the response.

**(b) State two occupations which a Hindu might consider to be immoral. [2]**

Responses might include:

- Publisher of pornography;
- Manager of a casino;
- Any occupation that exploits others.

1 Mark for each response

**(c) Describe one Hindu teaching about the proper use of money. [3]**

Responses might include:

- Money is necessary and people need to have sufficient to live;
- The possession of money brings great responsibility for its appropriate use as a constructive force.

A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.

**(d) Explain why Hindus might decide to work for a charity. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Since all people have atman within them, all people should be treated with respect and working for a charity enables a Hindu to do that particularly well.

Working for a charity could help to fulfil that part of a person's dharma, which is to help the poor.

(e) 'Religious people should never gamble.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Some Hindus do not approve of gambling. In the Rigveda, gambling is forbidden. "Play not with dice. No cultivate your corn land Enjoy the gain and deem that wealth sufficient". (Rigveda 10:34:13)

But other Hindu scriptures such as the Mahabharata suggest that there had been gambling activities carried out in Hindu culture. Gambling for fun is not considered by many Hindus to be an immoral activity. Addiction for gambling however is considered as a sin.

Gambling means that you risk what you have in the hope of getting more without effort. This is not appropriate because if you lose the original money you have wasted your wealth and this may have major consequences for your family. Even if the amount is small it is wrong for money to be squandered in this way as it is meant to be used wisely. By gambling you are also supporting people who are engaged in livelihoods which are not good by Hindu standards. Gambling and immorality go together.

Gambling can become an addiction and even if you can handle it others might not be able to and you should avoid it for their sake. It is not a good example to others who may be weaker.

Gambling for small amounts can be fun – and it is often a very good way of raising funds through a raffle or the tombola at the village Fete. There is no harm in it. It can help to raise money for the religious organisation, so it can't be bad in the end if it is in moderation.

Gambling is greed which is wrong.

**Total: [24]**

## 16 Islam

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

Responses might include:

- Gambling is the wagering/betting/risking of money or property on something, in the hope that it will result in more money;
- Candidates may give examples such as betting on a horse in the hope of making more money.

1 Mark for the response.

**(b) State two occupations which a Muslim might consider to be immoral. [2]**

Responses might include:

- Publisher of pornography;
- Manager of a casino;
- Any occupation that exploits others.

1 Mark for each response

**(c) Describe one Muslim teaching about the proper use of money. [3]**

Responses might include:

- Money is necessary and people need to have sufficient to live;
- It is wrong to allow money to become the most important thing in one's life and should not live to excess if you have a lot of it;
- The possession of money brings great responsibility for its appropriate use as a constructive force for example through zakah.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

**(d) Explain why Muslims might decide to work for a charity. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

A Muslim might work for a charity because of Muhammad's ﷺ words about giving alms and those who administer them.

There are several Muslim charitable organisations which would enable Muslims to discharge their duties – for example Islamic Aid or the Red Crescent.

Zakah has to be administered so that work would be good for a Muslim to perform which might mean working for a charity distributing the proceeds.

(e) 'Religious people should never gamble.'

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

Examiners should mark according to AO2 descriptors.

Candidates might consider some of the following:

In Islam money should be earned through honest work. Gambling is forbidden and any money gained on this way is considered 'haram' – unusable for any purpose by a Muslim.

Gambling leads to moral depravity and breaks up family life through addiction. Any form of addictive activity is frowned upon in Islam.

Gambling is very specifically forbidden in Islam.

Gambling means that you risk what you have in the hope of getting more without effort. This is not appropriate because if you lose the original money you have wasted your wealth and this may have major consequences for your family. Even if the amount is small it is wrong for money to be squandered in this way as it is meant to be used wisely. By gambling you are also supporting people who are engaged in livelihoods which are not good by Muslim standards. Gambling and immorality go together.

The **Qur'an** says that Muslims cannot gain from gambling – it is a misuse of the gift of wealth from Allah

Gambling can become an addiction and even if you can handle it others might not be able to and you should avoid it for their sake. It is not a good example to others who may be weaker.

Gambling for small amounts can be fun – and it is often a very good way of raising funds through a raffle or the tombola at the village Fete. There is no harm in it. It can help to raise money for the religious organisation, so it can't be bad in the end if it is in moderation.

Gambling is greed which is wrong.

**Total: [24]**

## 17 Judaism

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

Responses might include:

- Gambling is the wagering/risking of money or property on something, in the hope that it will result in more money;
- Candidates may give examples such as betting on a horse in the hope of making more money.

1 Mark for the response.

**(b) State two occupations which a Jew might consider to be immoral. [2]**

Responses might include:

- Publisher of pornography;
- Manager of a casino;
- Any occupation that exploits others.

1 Mark for each response

**(c) Describe one Jewish teaching about the proper use of money. [3]**

Responses might include:

- Money is necessary and people need to have sufficient to live;
- It is wrong to allow money to become the most important thing in one's life and should not live to excess if you have money;
- The possession of money brings great responsibility for its appropriate use as a constructive force – excess money should be given to the poor as in the example of the excess crops left for the gleaners.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

**(d) Explain why Jews might decide to work for a charity. [6]**

Examiners should mark according to AO1 descriptors.

Candidates might consider some of the following:

Jews are expected to try to alleviate poverty and suffering and by working for a charity they may be able to do this.

Jews are encouraged to give to charity and to assist others who are less fortunate to make their way in the world. This could lead to Jew working for a charity which aims to help people to help themselves.

There are references in the Torah (Deuteronomy 15: 7-8) to helping others which would support a Jew in working for a charity.

(e) 'Religious people should never gamble.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

Many Jews accept gambling and its milder forms such as Bingo which is often used as a way raising money in some countries for the synagogue. Gambling is a tradition at Chanuka. The Rabbinic response concerning Chanuka gambling, while not necessarily condoning the practice, does not expressly forbid it either. Playing dreidel or cards at Chanuka on is one thing. Gambling on a regular basis is quite another matter, one that is contrary to the traditions and principles of halacha and Judaism.

Gambling means that you risk what you have in the hope of getting more without effort. This is not appropriate because if you lose the original money you have wasted your wealth and this may have major consequences for your family. Even if the amount is small it is wrong for money to be squandered in this way as it is meant to be used wisely. By gambling you are also supporting people who are engaged in livelihoods which are not good by Jewish standards. Gambling and immorality go together.

Gambling can become an addiction and even if you can handle it others might not be able to and you should avoid it for their sake. It is not a good example to others who may be weaker.

Gambling for small amounts can be fun – and it is often a very good way of raising funds through a raffle or the tombola at the village Fete. There is no harm in it. It can help to raise money for the religious organisation, so it can't be bad in the end if it is in moderation.

Gambling is greed which is wrong.

**Total: [24]**

## 18 Sikhism

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

Responses might include:

- Gambling is the wagering/betting/risking of money or property on something, in the hope that it will result in more money;
- Candidates may give examples such as betting on a horse in the hope of making more money.

1 Mark for the response.

**(b) State two occupations which a Sikh might consider to be immoral. [2]**

Responses might include:

- Publisher of pornography;
- Manager of a casino;
- Any occupation that exploits others.

1 Mark for each response

**(c) Describe one Sikh teaching about the proper use of money. [3]**

Responses might include:

- Money is necessary and people need to have sufficient to live so they are not distracted from the spiritual life by poverty;
- It is wrong to allow money to become the most important thing in one's life and one should not live to excess if you have money;
- The possession of money brings great responsibility for its appropriate use as a constructive force through for example the principle of vand chhakna – sharing with those less fortunate.

A statement 1 mark, with development 2 marks and exemplification/amplification 3 marks.

**(d) Explain why Sikhs might decide to work for a charity. [6]**

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

The Sikh principle of vand chhakna which means to share one's wealth and good with those less fortunate would support a Sikh who decides to work for a charity. They would work for a charity which encouraged people to try to help themselves.

Working for a charity could create good karma.

Credit it will be given to examples which demonstrate an understanding of the concept.

(e) 'Religious people should never gamble.'

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

**[12]**

Examiners should mark according to AO2 descriptors.  
Candidates might consider some of the following:

The Sikh duty of Kirt Karna – work – rejects gambling: Since God is truth, Sikhs try to live honestly and should earn an honest living. This doesn't just mean avoiding crime; Sikhs avoid gambling, begging, or working in the alcohol or tobacco industries.

Gambling means that you risk what you have in the hope of getting more without effort. This is not appropriate because if you lose the original money you have wasted your wealth and this may have major consequences for your family. Even if the amount is small it is wrong for money to be squandered in this way as it is meant to be used wisely. By gambling you are also supporting people who are engaged in livelihoods which are not good by Sikh standards. Gambling and immorality go together.

Gambling can become an addiction and even if you can handle it others might not be able to and you should avoid it for their sake. It is not a good example to others who may be weaker.

Gambling for small amounts can be fun – and it is often a very good way of raising funds through a raffle or the tombola at the village Fete. There is no harm in it. It can help to raise money for the religious organisation, so it can't be bad in the end if it is in moderation.

Gambling is greed which is wrong.

**Total: [24]**



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