

**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 2012**

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**Specific points**

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

**Written communication**

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

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

The following points should be remembered:

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

## AO1 part (d) question

<p><b>Level 3</b> <b>5-6</b></p>	<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>
<p><b>Level 2</b> <b>3-4</b></p>	<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>
<p><b>Level 1</b> <b>1-2</b></p>	<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>
<p><b>Level 0</b> <b>0</b></p>	<p><b>No evidence submitted or response does not address the question.</b></p>

## AO2 part (e) question

<p><b>Level 4</b> <b>10-12</b></p>	<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> </ul> <p>Few, if any errors in spelling, grammar and punctuation</p>	<p><b>Level 2</b> <b>4-6</b></p>	<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> </ul> <p>There may be errors in spelling, grammar and punctuation</p>
<p><b>Level 3</b> <b>7-9</b></p>	<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> </ul> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p><b>Level 1</b> <b>1-3</b></p>	<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> </ul> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p><b>Level 0</b> <b>0</b></p>	<p><b>No evidence submitted or response does not address the question.</b></p>

SECTION A  
RELIGION AND HUMAN RELATIONSHIPS

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <p>Roles may reflect culture as much as religion so :</p> <ul style="list-style-type: none"> <li>• Head of the household / breadwinner</li> <li>• He should show his wife respect</li> <li>• Equal role with the woman</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The monastic regime can be accessed by both men and women so both perform the role of monk</li> <li>• The tradition is for men to take the organisational role in the vihara – leading activities</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buddhists will be guided by the third precept to avoid sexual misconduct</li> <li>• Buddhists would follow the first precept of non-harming. So for example, relationships based purely on physical gratification might be considered as being against this.</li> <li>• Some Buddhists would prefer sexual relationships to be avoided altogether as they are bound to encourage attachment or craving.</li> <li>• Some Buddhist cultures accept same sex relationships provided they are based on love and compassion and will promote non harming.</li> <li>• Other cultures where Buddhism is the main faith, may reject same sex relationships.</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some Buddhist cultures accept same sex relationships provided they are based on love and compassion and will promote 'non harming', but for many Buddhists the local culture rejects same sex relationships. Buddhists will be guided by the third precept to avoid sexual misconduct</p> <p>From a purely social point of view, in the UK civil partnerships help to support stable relationships and make a public acknowledgement of their value. Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhism supports the idea that relationships should be based on mutual respect and consideration between people. However nuns are expected to defer to monks, which implies a notion of hierarchy.</p> <p>In the family, men and women should share the responsibilities and authority Roles should be adopted or discarded according to whether they benefit the person and are guided by the five precepts and the middle path. The role of biological mother is impossible for a man and biological differences mean that some roles seem more appropriate to women than men. Hence some role differences could be seen as 'natural' because of the biology</p> <p>Cultural factors can also dictate the roles of individuals and because of the social morals of the culture the roles and implied differences seem natural. These different roles and the idea of their being natural has been challenged in the west in particular. The idea of natural roles for either sex is abhorrent to many modern thinkers. If it is natural for men and women to have certain roles this could imply that one sex is naturally superior to the other which does not fit well with modern views about sexual equality.</p>	12	

Question	Answer	Marks	Guidance
	<p>All roles are cultural inventions. If they are considered natural this puts up barriers and makes equal treatment of people impossible. It may be socially convenient but it opens up the opportunity for exploitation and mistreatment on the grounds that it is natural and therefore right (deriving an 'ought' from an 'is'). Feminist thinking in particular opposes this.</p> <p>From a religious point of view there are role models (deities / founders of the faith / key people in the faith's history) that can help to support established or natural roles.</p> <p>Social cohesion depends on everybody knowing their role. Sacred texts and religious traditions support the idea that different sexes have natural roles which oil the wheels of family and social life.</p> <p>Buddhism like most religions has grown up in cultures which have established roles for men and women and these have been given approval by the religions over time and so are considered natural. However enlightened (in the secular sense) Buddhists in the west in particular would have no problems with role reversals and will agree that there is nothing natural about men or women having this or that role. As long as people are not hampered by craving and attachment to roles which could impede their progress towards nibbana. It does not matter what the distribution of roles is.</p>		

Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <p>Roles may reflect culture as much as religion so :</p> <ul style="list-style-type: none"> <li>• Head of the household / breadwinner</li> <li>• He should show his wife respect (St Paul)</li> <li>• Equal role with the woman (Neither Jew nor Greek)</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Priest / Minister</li> <li>• Lay preacher</li> <li>• Lay reader</li> <li>• Take charge of a affiliated group such as Brownies / Guides / Cubs / Scouts</li> <li>• Sunday school teacher</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The vows are exchanged</li> <li>• The giving of the rings</li> <li>• Hymns</li> <li>• Prayers</li> <li>• Minister / Priest speaks/ preaches</li> </ul> <p>1 Mark for each response</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The denominations are divided on this issue. Quakers, Methodists and some other non conformists take the view that same sex unions are a good thing and should be welcomed. This view is accepted by some members of the C of E and couples may be blessed. The underpinning Christian attitude is that of supporting a loving relationship whether it is a man and a woman or two people of the same sex. The Roman Catholic Church does not accept same sex relationships and whilst the Church might encourage people who are attracted to the same sex to remain within the Church, active sexual relationships would be considered wrong and so civil partnerships are rejected. This view is based on traditional teaching about sexual relationships being right only in the context of heterosexual marriage which is (in the view of the RC Church) supported by scripture and Church teaching. Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christianity supports the idea that relationships should be based on mutual respect and consideration between people. In the family, men and women should share the responsibilities and authority but Scripture appears to suggest certain roles and Church teaching has supported this until the 20<sup>th</sup> Century.</p> <p>The role of biological mother is impossible for a man and biological differences mean that some roles seem more appropriate to women than men. Hence some role differences could be seen as 'natural' because of the biology</p> <p>Cultural factors can also dictate the roles of individuals and because of the social morals of the culture the roles and implied differences seem natural. These different roles and the idea of their being natural has been challenged in the west in particular. The idea of natural roles for either sex is abhorrent to many modern thinkers. If it is natural for men and women to have certain roles this could imply that one sex is naturally superior to the other which does not fit well with modern views about sexual equality.</p>	12	

Question	Answer	Marks	Guidance
	<p>All roles are cultural inventions. If they are considered natural this puts up barriers and makes equal treatment of people impossible. It may be socially convenient but it opens up the opportunity for exploitation and mistreatment on the grounds that it is natural and therefore right (deriving an 'ought' from an 'is'). Feminist thinking in particular opposes this.</p> <p>From a religious point of view there are role models (deities / founders of the faith / key people in the faith's history) that can help to support established or natural roles.</p> <p>Social cohesion depends on everybody knowing their role. Sacred texts and religious traditions support the idea that different sexes have natural roles which oil the wheels of family and social life.</p> <p>Christianity, like most religions has grown up in cultures which have established roles for men and women and these have been given approval by the religions over time and so are considered natural. The letters of St Paul are often taken to support a subordinate role for women, certainly in the church. However God created both men and women in 'his likeness and Galatians 3.28 says that men and women are equal. Jesus may have chosen 12 male disciples but he associated with women and seems to have ignored some of the cultural mores of his time in his dealing with them (cf Luke's Gospel). Agape demands equal treatment and appreciation of all people so in the modern era many Christians will be happy to accept role reversals and will agree that there is nothing natural about men or women having this or that role.</p>		

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The woman has responsibility for puja within the home</li> <li>• The woman has responsibility for making sure the house is clean and comfortable</li> </ul> <p>1 Mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Traditional family roles such as breadwinner for the man</li> <li>• A man has a particular family role at his fathers funeral</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The exchange of vows</li> <li>• The promise to commit for life</li> <li>• blessings by the priest</li> <li>• joining of hands</li> <li>• taking the seven steps around the fire</li> <li>• the tying of the couple together with the scarf</li> </ul> <p>1 Mark for each response</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Hindus accept that people are attracted to members of the same sex. The tendency in some Hindu communities however is to disapprove of such relationships and ignore them. The same sex relationship does not enable families to see a new generation being created to keep the family name alive. This sort of relationship does not easily fit into the cycle of existence which is expected of Hindus even outside traditional culture of India.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hinduism supports the idea that relationships should be based on mutual respect and consideration between people. In the family, men and women should share the responsibilities and authority. Difference in gender is more cultural than to do with the religion as such. The Laws of Manu referring to gender roles (Chapters 1 – 6) have a bearing on this debate for some Hindus</p> <p>From a religious / Hindu point of view there are role models (deities / founders of the faith / key people in the faith's history) which can help to support established or natural roles. The story of Rama and Sita seems to promote stereotypical roles for the man and the woman.</p> <p>The role of biological mother is impossible for a man and biological differences mean that some roles seem more appropriate to women than men. Hence some roles differences could be seen as 'natural' because of the biology</p> <p>Cultural factors can also dictate the roles of individuals and because of the social morals of the culture the roles and implied differences seem natural. These different roles and the idea of their being natural has been challenged in the west in</p>	12	

Question	Answer	Marks	Guidance
	<p>particular. The idea of natural roles for either sex is abhorrent to many modern thinkers. If it is natural for men and women to have certain roles this could imply that one sex is naturally superior to the other which does not fit well with modern views about sexual equality.</p> <p>All roles are cultural inventions. If they are considered natural this puts up barriers and makes equal treatment of people impossible. It may be socially convenient but it opens up the opportunity for exploitation and mistreatment on the grounds that it is natural and therefore right (deriving an 'ought' from an 'is'). Feminist thinking in particular opposes this.</p> <p>Social cohesion depends on everybody knowing their role. Sacred texts and religious traditions support the idea that different sexes have natural roles which oil the wheels of family and social life.</p> <p>Hinduism like most religions has grown up in cultures which have established roles for men and women and these have been given approval by the religions over time and so are considered natural. However enlightened (in the secular sense) Hindus in the west in particular might have fewer problems with role reversals and some will agree that there is nothing natural about men or women having this or that role.</p> <p>Hindu views have to be understood in the context of the cycle of existence and varnashramadharma.</p>		

Question		Answer	Marks	Guidance
4	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Traditionally:-Head of the household</li> <li>• Breadwinner</li> <li>• To work and support the family</li> <li>• His role is to be in the public sphere rather than the home</li> <li>• Role at the birth ceremony for a new baby.</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Both may perform prayers</li> <li>• Men may take a leading role such as that of Iman</li> <li>• Both may be involved in educating children in the faith</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The couple may make promises but the central feature is the signing of the contract Aqd Nikah</li> <li>• The giving of mahr to the bride by the groom.</li> <li>• The imam may say prayers for the couple and the guests.</li> <li>• The wedding may conclude with a feast.</li> </ul> <p>One mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Homosexuality is forbidden in Islam and although 'a blind eye' may be turned on some occasions.</p> <p>Some Muslim Lawyers consider homosexual relationships as impure and warrant severe punishment.</p> <p>Regularising a same sex relationship through a civil partnership is not acceptable.</p> <p>Sexual relationships are for procreation therefore same sex relationships are forbidden.</p> <p>Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Islamic teaching supports the idea that relationships should be based on mutual respect and consideration between people. In the family, men and women should share the responsibilities and authority. Islam teaches that men and women are equal but different.</p> <p>From a religious / Muslim point of view there are role models (deities / founders of the faith / key people in the faith's history) which can help to support established or natural roles. The Qur'an seems to support traditional roles of the man as breadwinner and the woman as the home maker. This implies for some Muslims that such roles are natural.</p> <p>The role of biological mother is impossible for a man and biological differences mean that some roles seem more appropriate to women than men. Hence some role differences could be seen as 'natural' because of the biology</p> <p>Cultural factors can also dictate the roles of individuals and because of the social morals of the culture the roles and implied differences seem natural. These different</p>	12	

Question	Answer	Marks	Guidance
	<p>roles and the idea of their being natural has been challenged in the west in particular. The idea of natural roles for either sex is abhorrent to many modern thinkers. If it is natural for men and women to have certain roles this could imply that one sex is naturally superior to the other which does not fit well with modern views about sexual equality.</p> <p>All roles are cultural inventions. If they are considered natural this puts up barriers and makes equal treatment of people impossible. It may be socially convenient but it opens up the opportunity for exploitation and mistreatment on the grounds that it is natural and therefore right (deriving an 'ought' from an 'is'). Feminist thinking in particular opposes this.</p> <p>Social cohesion depends on everybody knowing their role. Sacred texts and religious traditions support the idea that different sexes have natural roles which oil the wheels of family and social life.</p> <p>Islam like most religions has grown up in cultures which have established roles for men and women and these have been given approval by the religions over time and so are considered natural. However, enlightened Muslims in the west in particular might have fewer problems with role reversals and some will agree that there is nothing natural about men or women having this or that role</p>		

Question		Answer	Marks	Guidance
5	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Head of the household</li> <li>• Role in Shabbat</li> <li>• Role at the circumcision ceremony of a child</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Men are involved in many aspects of the worship as participants and as leaders.</li> <li>• Women traditionally are passive but in some synagogues may take a full part in the worship activities</li> <li>• Both are involved in educating the children in the faith</li> <li>• Women may be more involved in the social life of the synagogue.</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• the vows</li> <li>• the promise to commit for life</li> <li>• the huppah</li> <li>• Ketubah</li> <li>• the giving of a ring</li> <li>• the recitation of the seven blessings</li> <li>• the smashing of a glass.</li> </ul> <p>1 Mark for each response</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Male homosexuality is forbidden in Orthodox Judaism and although lesbianism is not referred to in the Torah the Talmud forbids it.            Jews are encouraged to marry within the faith to preserve the race – a civil partnership / homosexual relationship precludes this.            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.            Candidates might develop teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jewish teaching supports the idea that relationships should be based on mutual respect and consideration between people. In the family, men and women should share the responsibilities and authority.</p> <p>From a religious / Jewish point of view there are role models (deities / founders of the faith / key people in the faith's history) which can help to support established or natural roles. The Torah &amp; Talmud seem to support traditional roles of the man as breadwinner and the woman as the home maker. The purity laws for women suggest a difference in attitude towards women and their status. This implies for some Jews, that different roles are 'natural' or divinely sanctioned.</p> <p>The role of biological mother is impossible for a man and biological differences mean that some roles seem more appropriate to women than men. Hence some role differences could be seen as 'natural' because of the biology</p> <p>Cultural factors can also dictate the roles of individuals and because of the social morals of the culture the roles and implied differences seem natural. These different</p>	12	

Question	Answer	Marks	Guidance
	<p>roles and the idea of their being natural has been challenged in the west in particular. The idea of natural roles for either sex is abhorrent to many modern thinkers. If it is natural for men and women to have certain roles this could imply that one sex is naturally superior to the other which does not fit well with modern views about sexual equality.</p> <p>All roles are cultural inventions. If they are considered natural this puts up barriers and makes equal treatment of people impossible. It may be socially convenient but it opens up the opportunity for exploitation and mistreatment on the grounds that it is natural and therefore right (deriving an 'ought' from an 'is'). Feminist thinking in particular opposes this.</p> <p>Social cohesion depends on everybody knowing their role. Sacred texts and religious traditions support the idea that different sexes have natural roles which oil the wheels of family and social life.</p> <p>Judaism, like most religions has grown up in cultures which have established roles for men and women and these have been given approval by the religions over time and so are considered natural. Many progressive Jews have fewer problems with role reversals and some will agree that there is nothing natural about men or women having this or that role.</p>		

Question		Answer	Marks	Guidance
6	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Head of the family</li> <li>• Breadwinner</li> <li>• Any family role (as Sikhism, outside cultural constraints sees the genders as equal.</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Men generally take charge of the service in the Gurdwara</li> <li>• Women have the responsibility for the food in the langar</li> <li>• Actually any person may lead the service or help in the langar</li> <li>• Traditional roles seem to prevail in many communities</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• the vows</li> <li>• the promise to commit for life</li> <li>• walking clockwise around the Guru Granth Sahib Ji four times</li> <li>• walk in time with the 4 stanzas of lavan hymn devised by Guru Ram Das Ji.</li> </ul> <p>1 Mark for each response</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The emphasis in Sikhism is on following the strong encouragement from the Gurus (Guru Granth Sahib Ji) to marry and create a family this is impossible in a civil / same sex relationship.</p> <p>Marriage is always referred in Sikh texts as heterosexual therefore same sex relationships are wrong.</p> <p>Homosexuality is considered a form of lust to be discouraged. However in the West, Sikh views are changing and young Sikhs may take a more liberal view of relationships between same sex couples.</p> <p>Candidates might develop teachings from authoritative sources such as sacred textx or religious leaders or traditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikh teaching supports the idea that relationships should be based on mutual respect and consideration between people. In the family, men and women should share the responsibilities and authority. Both men and women can take a full and leading part in all aspects of services in the Gurdwara.</p> <p>From a religious / Sikh point of view there are role models (deities / founders of the faith / key people in the faith's history) which can help to support established or natural roles. Sikh teachings seem to support traditional roles of the man as breadwinner and the woman as the home maker. This implies for some Sikhs that such roles are natural.</p> <p>The role of biological mother is impossible for a man and biological differences mean that some roles seem more appropriate to women than men. Hence some role differences could be seen as 'natural' because of the biology</p>	12	

Question	Answer	Marks	Guidance
	<p>Cultural factors can also dictate the roles of individuals and because of the social morals of the culture the roles and implied differences seem natural. These different roles and the idea of their being natural has been challenged in the west in particular. The idea of natural roles for either sex is abhorrent to many modern thinkers. If it is natural for men and women to have certain roles this could imply that one sex is naturally superior to the other which does not fit well with modern views about sexual equality.</p> <p>All roles are cultural inventions. If they are considered natural this puts up barriers and makes equal treatment of people impossible. It may be socially convenient but it opens up the opportunity for exploitation and mistreatment on the grounds that it is natural and therefore right (deriving an 'ought' from an 'is'). Feminist thinking in particular opposes this.</p> <p>Social cohesion depends on everybody knowing their role. Sacred texts and religious traditions support the idea that different sexes have natural roles which oil the wheels of family and social life.</p> <p>Sikhism, like most religions, has grown up in a culture which has established roles for men and women and these have been given approval by the religion over time and so are considered natural. However enlightened Sikhs in the west in particular might have fewer problems with role reversals and some will agree that there is nothing natural about men or women having this or that role.</p>		

SECTION B  
RELIGION AND MEDICAL ETHICS

Question		Answer	Marks	Guidance
7	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> <li>• Medical treatment to help a woman become pregnant</li> <li>• Artificial methods to increase the chance of pregnancy</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Cloning has some good purposes in finding new cures for diseases</li> <li>• Cloning may help to increase food production and could prevent or even relieve suffering</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Some forms of medical research would go against the first precept</li> <li>• The animal may be a relation by virtue of past or future rebirth and so would not want experimentation on a member of their family</li> <li>• If the use of animals could reduce suffering of humans it could be justified but it should be as limited as possible and only when there is no other alternative.</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	
	(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Committing suicide will not in the view of Buddhists relieve any dukka being experienced in the long term. The consequence of kamma will be experienced in the next life so suicide does not help to avoid consequences.</p>	6	

Question	Answer	Marks	Guidance
	<p>People who are considering suicide would be encouraged to use meditation for example to relieve pain or enable detachment from the pain they are feeling. In some cultures suicide has been used and been approved of as method of protest. Only bikkhus would carry out this sort of suicide.</p>		
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a woman's point of view it is their body that carries the foetus and it is therefore up to the mother to make any decision. She will have to bear the consequences, physical, mental and emotional for the baby whether it is born or not. Provided the foetus does not suffer it is no one else business.</p> <p>From a biological point of view, whilst the foetus is totally dependent on the mother for a major part of the pregnancy, it is a separate biological entity. It is not a part of the mother like one of her teeth or a kidney, so it is not hers to mess around with.</p> <p>From another point of view the foetus is a human life and just as sacred as that of an adult.</p> <p>From a Buddhist perspective, the prevention of dukka could mean that an abortion is acceptable or that it is forbidden depending on how the argument is balanced.. Either way, it is not just matter for the mother. The potential child has to be considered as well. Some Buddhists would consider abortion murder and it also prevents re-birth. It is clearly against the first precept.</p> <p>Abortion involves others – the foetus is viewed and the medical staff. It has long term emotional effects and is not just like having a minor operation on another part of the body. So it is not the mothers decision alone – society and the family have an interest in the fate of the foetus. In the view of some faiths the foetus is a human being as soon as conception has taken place so it has rights just like any other person. Its life is sacred and must not be destroyed. The mother should take care of it, not kill it.</p>	12	

Question		Answer	Marks	Guidance
8	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> <li>• Medical treatment to help a woman become pregnant</li> <li>• Artificial methods to increase the chance of pregnancy</li> </ul> <p>1 Mark for the response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Cloning has some good purposes in finding new cures for diseases</li> <li>• Cloning may help to increase food production and could prevent or even relieve suffering</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• God created animals and should therefore be respected</li> <li>• Only humans have souls meaning that animals are inferior and can be used to the benefit of humans including in medical research</li> <li>• Animals should not be treated cruelly</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	
	(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Suicide cuts short God's plan for a person and does what Christians believe is God's work to decide on the span of a person's life.</p> <p>Many Christians no longer condemn suicide but aim to help those who might seek it and try to help them to cope better with their problems.</p> <p>Some Christians view it as a mortal sin – self murder - which breaks the sixth commandment.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a woman's point of view it is their body that carries the foetus and it is therefore up to the mother to make any decision. She will have to bear the consequences, physical mental and emotional for the baby whether it is born or not. Provided the foetus does not suffer it is no one else business.</p> <p>From a biological point of view, whilst the foetus is totally dependent on the mother for a major part of the pregnancy, it is a separate biological entity. It is not a part of the mother like one of her teeth or a kidney, so it is not hers to mess around with.</p> <p>From another point of view the foetus is a human life and just as sacred as that of an adult.</p> <p>From a Roman Catholic perspective, life begins at conception and it is as sacred as any other human life, therefore it is not up to another human to take it away. Only God has the right to take life – it is not up to the mother.</p> <p>Other Christians might take the view that until it is able to survive outside the womb it is not truly human and therefore the mother can deal with it as she wishes although it could not be her decision alone as abortion involves others – the foetus and the medical staff. It has long term emotional effects and is not just like having a minor operation on another part of the body. So it is not the mother's decision alone – society and the family have an interest in the fate of the foetus. In the view of faiths other than Christianity also the foetus is a human being as soon as conception has taken place so it has rights just like any other person. Its life is sacred and must not be destroyed. The mother should take care of it, not kill it.</p>	12	

Question		Answer	Marks	Guidance
9	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> <li>• Medical treatment to help a woman become pregnant</li> <li>• Artificial methods to increase the chance of pregnancy</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Cloning has some good purposes in finding new cures for diseases</li> <li>• Cloning may help to increase food production and could prevent or even relieve suffering</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The principle of ahimsa would rule out cruel treatment of animals and therefore most medical research.</li> <li>• The Indian Government allows testing on a limited scale</li> <li>• Cruelty could create bad karma – animals cannot speak or say how they are suffering</li> <li>• The respect shown to animals by Hindus (Cow) and their status as creations of Lord Brahman makes it difficult to justify using them for research – even medical research</li> <li>• The animal may be a relation by virtue of past or future rebirth and so would not want experimentation on a member of their family</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Suicide is not approved of if it is a way of dealing with despair or depression.</p> <p>If it is self sacrifice or because a person can not bear to be parted from a loved one who is already dead it can be seen as acceptable.</p> <p>As suicide is an action in this life it will affect the next life. It has consequences which would have negative effect unless the motive is good</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a woman's point of view it is their body that carries the foetus and it is therefore up to the mother to make any decision. She will have to bear the consequences, physical mental and emotional for the baby whether it is born or not. Provided the foetus does not suffer it is no one else business.</p> <p>From a biological point of view, whilst the foetus is totally dependent on the mother for a major part of the pregnancy, it is a separate biological entity. It is not a part of the mother like one of her teeth or a kidney, so it is not hers to mess around with.</p> <p>From a Hindu perspective, life begins at conception and it is a sacred as any other human life, therefore it is not up to another human to take it away.</p> <p>From another point of view the foetus is a human life and just as sacred as that of an adult.</p> <p>Some Hindus, taking account of the poverty and poor life chances of many children in India would agree that an abortion for social reasons could be acceptable. A mother may wish an abortion to prevent further children so as to avoid a poor life for the child so that she sees it is her decision</p>	12	

Question	Answer	Marks	Guidance
	<p>Other Hindus might take the view that until it is able to survive outside the womb it is not truly human and therefore the mother can deal with it as she wishes although it could not be her decision alone as abortion involves others – the foetus and the medical staff.</p> <p>It has long term emotional effects and is not just like having a minor operation on another part of the body. So it is not the mother's decision alone – society and the family have an interest in the fate of the foetus. In the view of many faiths the foetus is a human being as soon as conception has taken place so it has rights just like any other person. Its life is sacred and must not be destroyed. The mother should take care of it, not kill it.</p>		

Question	Answer	Marks	Guidance
10 (a)	<p>Responses might include</p> <ul style="list-style-type: none"> <li>• Medical treatment to help a woman become pregnant</li> <li>• Artificial methods to increase the chance of pregnancy</li> </ul> <p>1 Mark for the response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Cloning has some good purposes in finding new cures for diseases</li> <li>• Cloning may help to increase food production and could prevent or even relieve suffering</li> </ul> <p>1 Mark for each response</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• All life belongs to Allah so animals deserve to be treated well</li> <li>• Experiments on animals in pursuit of relieving human suffering is allowed, but cruelty is not acceptable.</li> <li>• Other means must be explored and suitable precautions taken to ensure that the use of animals is the last resort</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Suicide is interfering with Allah's plan for a person and is wrong. Muhammad ﷺ taught that anyone who killed themselves would go to hell. To commit suicide is to take the life given by Allah. It is also a failure of the wider community 'ummah' to care for people near despair.</p> <p>Problems are a way Allah has of testing faith. Suicide solves nothing.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a woman's point of view it is their body that carries the foetus and it is therefore up to the mother to make any decision. She will have to bear the consequences, physical, mental and emotional for the baby whether it is born or not. Provided the foetus does not suffer it is no one else business.</p> <p>From a biological point of view, whilst the foetus is totally dependent on the mother for a major part of the pregnancy, it is a separate biological entity. It is not a part of the mother like one of her teeth or a kidney, so it is not hers to mess around with.</p> <p>From another point of view the foetus is a human life and just as sacred as that of an adult.</p> <p>From a Muslim perspective, life begins at conception and it is a sacred as any other human life, therefore it is not up to another human to take it away. Only God has the right to take life – it is not up to the mother.</p> <p>Other Muslims might take the view that until it is able to survive outside the womb or until its ensoulment, it is not truly human and therefore the mother can deal with it as she wishes although it could not be her decision alone as abortion involves others – the foetus and the medical staff.</p> <p>It has long term emotional effect and is not just like having a minor operation on another part of the body. So it is not the mother's decision alone – society and the family have an interest in the fate of the foetus. In the view of many faiths the foetus is a human being as soon as conception has taken place so it has rights just like any other person. Its life is sacred and must not be destroyed. The mother should take care of it, not kill it.</p>	12	

Question	Answer	Marks	Guidance
11 (a)	<p>Responses might include</p> <ul style="list-style-type: none"> <li>• Medical treatment to help a woman become pregnant</li> <li>• Artificial methods to increase the chance of pregnancy</li> </ul> <p>1 Mark for the response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Cloning has some good purposes in finding new cures for diseases</li> <li>• Cloning may help to increase food production and could prevent or relieve suffering</li> </ul> <p>1 Mark for each response</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Animals are a part of G-d's creation</li> <li>• They are below humans in G d's creation (Genesis 1:26 – 28) but should be cared for and not treated cruelly</li> <li>• A righteous man knows the needs of his beast (Proverbs 12:10a)</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews generally do not approve of suicide because all life is sacred and suicide is a sin.          'One who intentionally takes one's life has no share in the world to come.'          Jews who commit suicide do not have normal burial rites and are not buried near other Jew.          There are difference in attitude between Orthodox and Progressive Jews.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a woman's point of view it is their body that carries the foetus and it is therefore up to the mother to make any decision. She will have to bear the consequences, physical mental and emotional for the baby whether it is born or not. Provided the foetus does not suffer it is no one else business.</p> <p>From a biological point of view, whilst the foetus is totally dependent on the mother for a major part of the pregnancy, it is a separate biological entity. It is not a part of the mother like one of her teeth or a kidney, so it is not hers to mess around with.</p> <p>From another point of view the foetus is a human life and just as sacred as that of an adult.</p> <p>From a Jewish perspective, life begins at conception and it is a sacred as any other human life, therefore it is not up to another human to take it away. Only if the life of the mother is at risk would an abortion be acceptable Only G-d has the right to take life – it is not up to the mother.</p> <p>Other Jews might take the view that until it is able to survive outside the womb it is not truly human and therefore the mother can deal with it as she wishes although it could not be her decision alone as abortion involves others – the foetus and the medical staff. It has long term emotional effects and is not just like having a minor operation on another part of the body. So it is not the mother's decision alone – society and the family have an interest in the fate of the foetus. In the view of many faiths the foetus is a human being as soon as conception has taken place so it has rights just like any other person. Its life is sacred and must not be destroyed. The mother should take care of it, not kill it.</p>	12	

Question		Answer	Marks	Guidance
12	(a)	<p>Responses might include</p> <ul style="list-style-type: none"> <li>• Medical treatment to help a woman become pregnant</li> <li>• Artificial methods to increase the chance of pregnancy</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Cloning has some good purposes in finding new cures for diseases</li> <li>• Cloning may help to increase food production and could prevent or even relieve suffering</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The use of animals for medical research is acceptable</li> <li>• All life is sacred, including animals making their use of research difficult for some Sikhs to accept</li> <li>• Some Sikhs view animals as below mankind and therefore can be used for ethically good purposes such as to help to relieve suffering through medical research.</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	
	(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Suicide is completely against the teachings of Sikhism. Taking one's life is regarded as interfering with the plan which God has for a person. (Hukam of Waheguru)            Committing suicide would build up bad karma and would make it more difficult for a person to achieve liberation (mukti) the release from the cycle of reincarnation.            Sikhs would seek to help people considering suicide and show them support.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>From a woman's point of view it is their body that carries the foetus and it is therefore up to the mother to make any decision. She will have to bear the consequences, physical mental and emotional for the baby whether it is born or not. Provided the foetus does not suffer it is no one else business.</p> <p>From a biological point of view, whilst the foetus is totally dependent on the mother for a major part of the pregnancy, it is a separate biological entity. It is not a part of the mother like one of her teeth or a kidney, so it is not hers to mess around with.</p> <p>From another point of view the foetus is a human life and just as sacred as that of an adult.</p> <p>From a Sikh perspective, life begins at conception and it is a sacred as any other human life, therefore it is not up to another human to take it away. Only if the life of the mother is at risk would an abortion be acceptable Only Waheguru has the right to take life – it is not up to the mother. Many Sikhs view abortion as murder and it also prevents rebirth</p> <p>Other Sikhs might take the view that until it is able to survive outside the womb it is not truly human and therefore the mother can deal with it as she wishes although it could not be her decision alone as abortion involves others – the foetus and the medical staff. It has long term emotional effects and is not just like having a minor operation on another part of the body. So it is not the mother's decision alone – society and the family have an interest in the fate of the foetus. In the view of many faiths the foetus is a human being as soon as conception has taken place so it has rights just like any other person. Its life is sacred and must not be destroyed. The mother should take care of it, not kill it.</p>	12	

SECTION C  
RELIGION, POVERTY AND WEALTH

Question		Answer	Marks	Guidance
13	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buying a lottery ticket</li> <li>• Betting on horses</li> <li>• Casino games</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Giving to a charity</li> <li>• Working for a charity</li> <li>• Doing good things for others without reward</li> <li>• Paying off a person's debts</li> <li>• Working as a volunteer, for example, in a charity shop</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buddhists are encouraged to show compassion but with wisdom as well (see the story of the Bothisattava and the Hungry Tigress).</li> <li>• The Buddha encouraged wealthy followers to use their money to support the poor.</li> <li>• Monastic work is often associated with helping the poor.</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Right livelihood is one of the areas of the 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. For a Buddhist therefore being a butcher for example breaks the precept of no harming. Careers in pornography would be against the third precept as it would encourage sexual misconduct.</p> <p>An occupation may be illegal or may have a detrimental effect on society and therefore classed as immoral by believers. A person might view an occupation as against their conscience and immoral. Role models of the faith may lead to some occupations being classed as immoral whilst others may be view an occupation as wrong because of teachings in the sacred writings of the faith.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If the alternative is starvation or survival by working in an immoral industry, survival is bound to come first. At least if a person survives they have the chance of leaving the immoral employment and getting another job later on. The alternative is cutting one's nose off to spite your face. Conscience is a luxury which those who are starving may not be able to afford. This may be the lesser of two evils and whilst it may go against those whop believe in absolute morality, relative morality means that such behaviour can be understood in that context.</p> <p>On the other hand, if the employment is immoral the person may be engaged is some things that are sinful or detrimental to the achievement of nibbana. The activities may harm others which would be so morally wrong that starvation would be the better moral course of action.</p>	12	

Question		Answer	Marks	Guidance
		In most cases the immoral employment would mean that the person could not be considered a true Buddhist any more so it depends on how the person weighs things up. Human nature might always dictate that feeding the body comes first but many people have shown to go on hunger strikes for good reasons so this may be an opportunity to show true devotion and spiritual determination. However this does not sit easy with the aims of the middle way.		
14	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buying a lottery ticket</li> <li>• Betting on horses</li> <li>• Casino games</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Giving to a charity</li> <li>• Working for a charity</li> <li>• Doing good things for others without reward</li> <li>• Paying off a person's debts</li> <li>• Working as a volunteer, for example, in a charity shop</li> <li>• Tithing</li> </ul> <p>1 Mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Jesus made helping and caring for the poor one of the conditions of discipleship in the parables of Lazarus and Dives and the Sheep and the Goats.</li> <li>• Jesus showed concern for the poor in his life and he valued them. (Widow's mite)</li> <li>• Jesus seems to accept that the poor will always be with us but that this does not mean we should not try to help.</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some occupations involve harming others or are intrinsically sinful because they are against for example the ten commandments. Christians should avoid these. Christians should also avoid any occupations which might cause weaker brethren to stray from the faith so running a pub could be considered by some Christians as 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 classed as immoral by believers. A person might view an occupation as against their conscience and immoral. Role models of the faith may lead to some occupations being classed as immoral whilst others may be view an occupation as wrong because of teachings in the sacred writings of the faith.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If the alternative is starvation or survival by working in an immoral industry, survival is bound to come first. At least if a person survives they have the chance of leaving the immoral employment and getting another job later on and seeking forgiveness. The alternative is cutting one's nose off to spite your face. Conscience is a luxury which those who are starving may not be able to afford. This may be the lesser of two evils and whilst it may go against those who believe in absolute morality, relative morality means that such behaviour can be understood in that context.</p> <p>On the other hand, if the employment is immoral the person may be engaged in some things that are sinful. Despite a person being justified by faith alone there is an expectation that a Christian will do good rather than evil. The activities may harm others which would be so morally wrong that starvation would be the better moral course of action. Going without food may be a necessary part of the Christians pilgrimage through life.</p> <p>Jesus chose to starve himself for a higher good so Christians might follow his example.</p> <p>In most cases the immoral employment would mean that the person could not be considered a true Christian any more so it depends on how the person weighs things up. Human nature might always dictate that feeding the body comes first but many people have shown to go on hunger strikes for good reasons so this may be an opportunity to show true devotion and spiritual determination.</p>	12	

Question		Answer	Marks	Guidance
15	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buying a lottery ticket</li> <li>• Betting on horses</li> <li>• Casino games</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Giving to a charity</li> <li>• Working for a charity</li> <li>• Doing good things for others without reward</li> <li>• Paying off a person's debts</li> <li>• Working as a volunteer, for example, in a charity shop</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Giving to the poor and showing concern for them is part of a person's dharma</li> <li>• Showing concern or helping the poor can help to build up good karma</li> <li>• Many Hindus believe dana (giving should be a central part of their lives which may remove bad karma.</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	
	(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>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.</p>	6	

Question	Answer	Marks	Guidance
	<p>Gambling and immorality. Occupations which involve cruelty to (some) animals would also be considered immoral. Occupations should be consistent with the acquisition of good karma.</p> <p>An occupation may be illegal or may have a detrimental effect on society and therefore classed as immoral by believers. A person might view an occupation as against their conscience and immoral. Role models of the faith may lead to some occupations being classed as immoral whilst others may view an occupation as wrong because of teachings in the sacred writings of the faith.</p>		
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If the alternative is starvation or survival by working in an immoral industry, survival is bound to come first. At least if a person survives they have the chance of leaving the immoral employment and getting another job later on and seeking forgiveness. The alternative is cutting one's nose off to spite your face. Conscience is a luxury which those who are starving may not be able to afford. This may be the lesser of two evils and whilst it may go against those who believe in absolute morality, relative morality means that such behaviour can be understood in that context.</p> <p>On the other hand, if the employment is immoral the person may be engaged in some things that are sinful. The activities may harm others which would be so morally wrong that starvation would be the better moral course of action. Going without food may be a necessary part of the Hindu's pilgrimage through life. The ascetic life is well regarded in Hinduism.</p> <p>In most cases the immoral employment would mean that the person could not be considered a true Hindu any more so it depends on how the person weighs things up. Human nature might always dictate that feeding the body comes first but many people have shown to go on hunger strikes for good reasons so this may be an opportunity to show true devotion and spiritual determination.</p>	12	

Question	Answer	Marks	Guidance
16 (a)	Responses might include: <ul style="list-style-type: none"> <li>• Buying a lottery ticket</li> <li>• Betting on horses</li> <li>• Casino games</li> </ul> 1 Mark for the response.	1	
(b)	Responses might include: <ul style="list-style-type: none"> <li>• Giving to a charity</li> <li>• Working for a charity</li> <li>• Doing good things for others without reward</li> <li>• Paying off a person's debts</li> <li>• Working as a volunteer, for example, in a charity shop</li> <li>• Zakah</li> </ul> 1 Mark for each response	2	
(c)	Responses might include: <ul style="list-style-type: none"> <li>• Muslims believe they have an obligation to help the poor.</li> <li>• Muslims believe everything comes from Allah for for the benefit of everyone.</li> <li>• Zakah is a duty and is very important in the Ummah</li> <li>• Additional zakah is paid at Id-ul-Fitr</li> <li>• Additional voluntary contributions are also encouraged</li> </ul> A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Qur'an is clear about some occupations being immoral. Money lending is immoral and anything involving gambling or alcohol are 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 believers. A person might view an occupation as against their conscience and immoral. Role models of the faith may lead to some occupations being classed as immoral whilst others may view an occupation as wrong because of teachings in the sacred writings of the faith.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If the alternative is starvation or survival by working in an immoral industry, survival is bound to come first. At least if a person survives they have the chance of leaving the immoral employment and getting another job later on and seeking forgiveness. The alternative is cutting one's nose off to spite your face. Conscience is a luxury which those who are starving may not be able to afford. This may be the lesser of two evils and whilst it may go against those who believe in absolute morality, relative morality means that such behaviour can be understood in that context.</p> <p>On the other hand, if the employment is immoral the person may be engaged in some things that are sinful. The activities may harm others which would be so morally wrong that starvation would be the better moral course of action. Going without food may be a necessary part of the Muslim's pilgrimage through life. The ascetic life is well regarded in some branches of Islam.</p> <p>In most cases the immoral employment would mean that the person could not be considered a true Muslim any more so it depends on how the person weighs things up. Human nature might always dictate that feeding the body comes first but many people have shown to go on hunger strikes for good reasons so this may be an opportunity to show true devotion and spiritual determination.</p>	12	

Question		Answer	Marks	Guidance
17	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buying a lottery ticket</li> <li>• Betting on horses</li> <li>• Casino games</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Giving to a charity</li> <li>• Working for a charity</li> <li>• Doing good things for others without reward</li> <li>• Paying off a person's debts</li> <li>• Working as a volunteer, for example, in a charity shop</li> <li>• Tzedaka</li> </ul> <p>1 Mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Jews are required to do what they can to help the poor and suffering</li> <li>• Tzedaka – a tenth of a person's wealth is regarded as belonging to the poor and not to give it is rather like stealing from them</li> <li>• Deuteronomy teaches that the rich should open their hands to help the [poor. 15:7-8]</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	
	(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p>	6	

Question	Answer	Marks	Guidance
	<p>Occupations which either break the commandments or encourage others to 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 believers. A person might view an occupation as against their conscience and immoral. Role models of the faith may lead to some occupations being classed as immoral whilst others may be view an occupation as wrong because of teachings in the sacred writings of the faith.</p>		
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If the alternative is starvation or survival by working in an immoral industry, survival is bound to come first. At least if a person survives they have the chance of leaving the immoral employment and getting another job later on and seeking forgiveness. The alternative is cutting one's nose off to spite your face. Conscience is a luxury which those who are starving may not be able to afford. This may be the lesser of two evils and whilst it may go against those who believe in absolute morality, relative morality means that such behaviour can be understood in that context.</p> <p>On the other hand, if the employment is immoral the person may be engaged in some things that are sinful. The activities may harm others which would be so morally wrong that starvation would be the better moral course of action.</p> <p>In most cases the immoral employment would mean that the person could not be considered a true Jew any more so it depends on how the person weighs things up. Human nature might always dictate that feeding the body comes first but many people have shown to go on hunger strikes for good reasons so this may be an opportunity to show true devotion and spiritual determination.</p>	12	

Question		Answer	Marks	Guidance
18	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buying a lottery ticket</li> <li>• Betting on horses</li> <li>• Casino games</li> </ul> <p>1 Mark for the response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Giving to a charity</li> <li>• Working for a charity</li> <li>• Doing good things for others without reward</li> <li>• Paying off a person's debts</li> <li>• Working as a volunteer, for example, in a charity shop</li> <li>• The principle of daswaqndh – offering service</li> <li>• vand chhakna</li> </ul> <p>1 Mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Sikh principle of vand chhakna which means to share one's wealth and good with those less fortunate.</li> <li>• The practice of sewa demands that wealth be used for the benefit of others less well off</li> <li>• Helping the poor without hoping for glory enables an individual to come closer to achieving a release from the cycle of reincarnation (mukti).</li> </ul> <p>A statement 1 mark, with development 2 marks and exemplification / amplification 3 marks.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>A Sikh will live by honest means so any dishonest trade is forbidden and is immoral. This is the principle of kirit karma. 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 believers. A person might view an occupation as against their conscience and immoral. Role models of the faith may lead to some occupations being classed as immoral whilst others may be view an occupation as wrong because of teachings in the sacred writings of the faith.</p>	6	
(e)	<p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>If the alternative is starvation or survival by working in an immoral industry, survival is bound to come first. At least if a person survives they have the chance of leaving the immoral employment and getting another job later on and seeking forgiveness. The alternative is cutting one's nose off to spite your face. Conscience is a luxury which those who are starving may not be able to afford. This may be the lesser of two evils and whilst it may go against those who believe in absolute morality, relative morality means that such behaviour can be understood in that context.</p> <p>On the other hand, if the employment is immoral the person may be engaged is some things that are sinful. The activities may harm others which would be so morally wrong that starvation would be the better moral course of action. Sikhs might weigh this against starvation and decide that the moral course was better in the end.</p> <p>In most cases the immoral employment would mean that the person could not be considered a true Sikh any more so it depends on how the person weighs things up. Human nature might always dictate that feeding the body comes first but many people have shown to go on hunger strikes for good reasons so this may be an opportunity to show true devotion and spiritual determination.</p>	12	

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