



Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE
In Religious Studies (1RB0)
Paper 3G Sikhism

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Summer 2024

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| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| Q1 (a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • A problem a Sikh may have without a sangat is not progressing in the spiritual life (1) • A Sikh will not be able to share ideas with other Sikhs (1) • A Sikh may not be able to develop their religious understanding without other members of the sangat (1) • A Sikh may not be able to perform sewa (1) • A Sikh may feel isolated without a sangat (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|-----------------|---|---|----------|
| 1(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Karma is important for Sikhs as it gives them focus on life (1). Sikhs can aim for good actions to achieve a good rebirth (1) • Karma is important as it can help Sikhs to unite with God (1). The consequences of leading a perfect life will help Sikhs achieve mukti, through Waheguru's grace (1) • Sikhs believe karma is important as it means that rebirth is not a random event (1), but something that depends on what they have done in their previous life (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|--|------|
| 1(c) | <p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> Sikhs are taught that the oneness of humanity should be recognised by all (1), as they all have God within them (1). 'Recognise the Lord's light within all,' (Guru Granth Sahib 349) (1) Sikhs believe that everyone is of equal worth (1) no matter what religion or caste a person belongs to (1). '...and do not consider social class or status; there are no classes or castes in the world hereafter.' (Guru Granth Sahib 349) (1) Sikhs are taught they must show harmony and peace to all (1). A way Sikhs do this is by opening langar to everyone (1). 'The Langar - the Kitchen of the Guru's Shabad has been opened...' (Guru Granth Sahib 967) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> Repeated teaching/ development Development that does not relate both to the teaching given and to the question Reference to a source of wisdom that does not relate to the teaching given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|---|------|
| 1(d) | <p data-bbox="362 300 768 331">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 363 1274 520">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="362 552 430 583">AO2</p> <p data-bbox="362 594 812 625">Arguments for the statement:</p> <ul data-bbox="410 625 1299 972" style="list-style-type: none"> <li data-bbox="410 625 1299 751">• Ego is a part of haumai, which modern life encourages. The Guru Granth Sahib teaches that even traditional rituals cannot remove it. 'This filth of egotism cannot be washed away, even by taking cleansing baths.' (Guru Granth Sahib 39) <li data-bbox="410 751 1299 846">• Some Sikhs say that ego is a natural condition, and this is the reason why it is very difficult to overcome. 'Living in ego, mortal beings are created.' (Guru Granth Sahib 466) <li data-bbox="410 846 1299 972">• Sikhs may believe that in today's materialistic world people are encouraged to focus on themselves and their needs. As such maya disguises the truth of ego. Therefore, it may be very difficult to remove. <p data-bbox="362 1003 876 1035">Arguments against the statement:</p> <ul data-bbox="410 1035 1299 1329" style="list-style-type: none"> <li data-bbox="410 1035 1299 1129">• Many Sikhs will disagree with the statement as ego can be removed if a Sikh meditates on the Naam and leads a good life <li data-bbox="410 1129 1299 1224">• Most Sikhs would teach that although ego is a human condition it can be removed. The Gurus in human form provided an example of how it could be achieved <li data-bbox="410 1224 1299 1329">• Many Sikhs will say when the person recognises that they are part of the divine and not just an individual, they can strive to remove ego. <p data-bbox="362 1360 803 1392">Accept any other valid response.</p> | 15 |

| Level | Mark | Descriptor |
|---------|-------|---|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis. |
| Level 2 | 4–6 | A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification. |
| Level 3 | 7–9 | A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion. |
| Level 4 | 10–12 | A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis. |

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

SPaG

| Marks | | Descriptors |
|----------------|---------------------------------|--|
| 0 marks | No marks awarded | <ul style="list-style-type: none"> • The candidate writes nothing. • The candidate's response does not relate to the question. • The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 mark | Threshold performance | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy. • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall. • Candidates use a limited range of specialist terms as appropriate. |
| 2 marks | Intermediate performance | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy. • Candidates use rules of grammar with general control of meaning overall. • Candidates use a good range of specialist terms as appropriate. |
| 3 marks | High performance | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy. • Candidates use rules of grammar with effective control of meaning overall. • Candidates use a wide range of specialist terms as appropriate. |

| Question number | Answer | Reject | Mark |
|------------------------|---|---|-------------|
| 2(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • A feature of the River Experience was that Guru Nanak disappeared for three days (1) • Guru Nanak was sitting in the presence of God (1) • Guru Nanak was given God's nectar (1) • Guru Nanak was told to repeat God's name (1) • Guru Nanak came out of the river reciting the Mool Mantar (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| 2(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A Sikh belief about enlightenment is that it is achieving union with God (1). This is the main aim of Sikh life (1) • A Sikh belief about enlightenment is that it can be received through prayer (1), by focusing on what is true (1) • Sikhs believe enlightenment can be attained by following a religious life (1). They can do this by following the Five Virtues (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated belief / development • Development that does not relate both to the belief given and to the question. | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|--|----------|
| 2(c) | <p>AO1 5 marks</p> <p>Award one mark for way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • A way that a Sikh upbringing may lead to a belief in God is by teaching meditation (1). The Nam Japna will help the child focus on God (1). 'In their own household and family, they are in natural Samaadhi' (Guru Granth Sahib 1246) (1) • A way that a Sikh upbringing may lead to belief in God is by educating children in Sikhism (1). 'It is a Sikh duty to get his children educated in Sikhism' (Rahit Maryada, article 16) (1). They can do this by visiting the gurdwara regularly (1) • Children can be taught about God through festivals (1). This can give the child knowledge of Sikh history (1). 'The stories of one's ancestors make the children good children' (Guru Granth Sahib 951). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated way/development • Development that does not relate both to the way given and to the question • Reference to a source of wisdom that does not relate to the way given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|---|------|
| 2(d) | <p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Most Sikhs believe that visions can prove that God exists as they are revelations of God. The vision shows part of God and his attributes • A vision can hold a deep meaning to the person receiving it and enables them to become aware of God's reality, such as Guru Nanak and the River Experience • Some Sikhs may see a vision as helpful in proving that God exists, as it may contain teachings from God or tell them how to act or what to do in certain situations. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Non-religious people may believe that recorded visions are personal events that fail to provide evidence for the existence of God • Non-religious people may say that visions are hallucinations or can be drug induced. It is the way people's minds work and visions are not real • Some non-religious people may say that visions can be a made-up revelation for the person to gain attention or seek fame and money. The purported vision does not show anything about God's existence. <p>Accept any other valid response.</p> <p>Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 12 |

| Level | Mark | Descriptor |
|---------|-------|---|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis. |
| Level 2 | 4–6 | A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification. |
| Level 3 | 7–9 | A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion. |
| Level 4 | 10–12 | A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis. |

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments

| Question number | Answer | Reject | Mark |
|-----------------|---|---|----------|
| 3(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The gurdwara is used in the community for worship (1) • The gurdwara is used for meetings of the community (1) • The gurdwara can be used for teaching Gurmukhi (1) • The gurdwara can be used for celebrating kirtan (1) • The gurdwara can be used for langar (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|-----------------|---|---|----------|
| 3(b) | <p>AO1 4 marks</p> <p>Award one mark for providing an occasion. Award a second mark for development of the occasion. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • An occasion when Sikh prayer may take place is early in the morning (1), as Sikhs must rise early and say the Five Bani (1) • An occasion when Sikh prayer can take place is at night-time (1), when they recite Sohila (1) • Sikh prayer may take place at a wedding (1), when the Ardas is recited (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated occasion / development • Development that does not relate both to the occasion given and to the question. | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|------|
| 3(c) | <p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • A way the Guru Granth Sahib is treated in the gurdwara is by having a daily ceremony (1). The Guru is removed from the resting place (1). 'The Guru Granth should be ceremonially opened in the gurdwara every day without fail' (Rahit Maryada Chapter 4) • A way the Guru Granth Sahib is treated is by placing the book on a clean raised platform (1). 'The place where it is installed should be absolutely clean.' (Rahit Maryada Chapter 4). (1) This reflects the importance of the Guru Granth Sahib as it is treated with great respect (1) • A way the Guru Granth Sahib is treated is that no other book should be at the same level or above it (1). This is because it holds the words of the Gurus (1). 'No book should be installed like and at par with the Guru Granth Sahib.' (Rahit Maryada Chapter 4) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way given and to the question • Reference to a source of wisdom that does not relate to the way given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|---|------|
| 3(d) | <p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for this statement:</p> <ul style="list-style-type: none"> • Some Sikhs may agree with the statement as Divali originated as a Hindu festival and is not as widely celebrated by Sikhs in the U.K. The story is not the same as the original one which is the Hindu story of the Ramayana • Most Sikhs do not call it Divali but Bandi Chor Divas which stands for day of liberation. So, calling it Divali is not as important as the other festivals as it does not reflect the word Divali • The festival of Vaisakhi is more significant to Sikhs as it is where the birth of the Khalsa began and is more in tune with Sikh rituals and beliefs. <p>Arguments against this statement:</p> <ul style="list-style-type: none"> • Some Sikhs believe Divali is just as important as other Sikh festivals, as it celebrates freedom and light overcoming darkness • Divali celebrates the freedom of not only Guru Hargobind but 52 innocent Hindu princes. This promotes that Sikhism has always supported freedom of religion • Divali celebrates all leaders who have supported religious beliefs and equality. It remembers the courage of Sikhs prepared to stand up for their beliefs. <p>Accept any other valid response.</p> | 15 |

| Level | Mark | Descriptor |
|---------|-------|---|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis. |
| Level 2 | 4–6 | A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification. |
| Level 3 | 7–9 | A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion. |
| Level 4 | 10–12 | A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis. |

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

SPaG

| Marks | | Descriptors |
|----------------|---------------------------------|--|
| 0 marks | No marks awarded | <ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 mark | Threshold performance | <ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate. |
| 2 marks | Intermediate performance | <ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate. |
| 3 marks | High performance | <ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate. |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| 4(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • A way that Sikhs work for social justice is by sharing with those in need (1) • Sikhs work for social justice by supporting charities (1) • Sikhs work for social justice by doing voluntary work (1) • Sikhs will stand up for human rights (1) • Sikhs will perform sewa to uphold social justice (1) <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|-----------------|---|--|----------|
| 4(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a response. Award a second mark for development of the response. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A Sikh response to the causes of poverty is by helping those in times of natural disasters (1), because poverty may be due to unreliable or extreme climate conditions (1) • Sikhs show concern about excessive interest rates which can cause poverty (1), therefore, these loans are not encouraged (1) • Sikhs respond by following Guru Nanak's teaching of honest work (1). Sikhs believe they should try to get themselves out of poverty rather than begging (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated response/ development • Development that does not relate both to the response given and to the question. | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|--|------|
| 4(c) | <p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • A reason why many Sikhs support human rights is to respect all human life (1). This can be achieved by following God's example of love to all (1). 'The Lord is kind to and compassionate to all beings and creatures. His Protecting Hand is over all.' (Guru Granth Sahib 300) (1) • A reason why Sikhs support human rights is because a principle of Sikhism is to work for the common good of all (1) as God resides in all humanity (1). '...the One God who permeates and pervades the many beings of the whole Universe.' (Guru Granth Sahib 782) • A reason is to encourage the act of sewa (1). It not only is part of worship, but the practice can help all humans have food and warmth (1). 'Through selfless service eternal peace is obtained.' (Guru Granth Sahib 125). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|---|------|
| 4(d) | <p data-bbox="297 394 488 422">AO2 12 marks</p> <p data-bbox="297 457 1333 583">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="297 619 358 646">AO2</p> <p data-bbox="297 653 743 680">Arguments for the statement:</p> <ul data-bbox="297 686 1333 1003" style="list-style-type: none"> • Non-religious people may agree that racial discrimination will always exist as it is part of human nature. It could be the person's upbringing or their experiences that cause racial discrimination. It cannot be avoided and will always exist • Some Sikhs may say that even though people claim to be religious and follow the teachings against racial discrimination they will always exist due to people's history and culture • Racial discrimination will always exist and cause problems in society. No matter how hard people try to not discriminate haumai may lead to discrimination as the person becomes self-centred. <p data-bbox="297 1039 808 1066">Arguments against the statement:</p> <ul data-bbox="297 1073 1312 1390" style="list-style-type: none"> • Sikhs believe with the right effort racial discrimination can be overcome because all people are equal, and any form of discrimination is wrong as they believe God's divine spark is within all • The Guru Granth Sahib teaches that Sikhs should fight against any form of racial discrimination until it is removed, because Sikhs believe in the oneness of humanity. 'The clay is the same, but the Fashioner has fashioned it in various ways.' (Guru Granth Sahib 1350) • A Sikh way of life encourages racial harmony and will dispel the idea of racial discrimination existing. An example of racial harmony for Sikhs is to welcome all to eat in the langar, no matter what caste or race. <p data-bbox="297 1459 735 1486">Accept any other valid response.</p> <p data-bbox="297 1522 1333 1577">Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 12 |

| Level | Mark | Descriptor |
|---------|-------|---|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis. |
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- ethical arguments.