

GCSE

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

Unit **B604**: Ethics 2: (Peace and Justice, Equality, Media)

General Certificate of Secondary Education

Mark Scheme for June 2014

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Subject-specific Marking Instructions**General points**

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

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

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

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

Specific points

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

AO1 part (d) question

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

AO2 part (e) question

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

MARK SCHEME

SECTION A

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|--|
| 1 | (a) | <p>State what is meant by the term ‘capital punishment’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The death penalty • Execution <p>1 mark for response.</p> | 1 | Do not credit responses which refer to killing someone for something they have done in any way which implies personal retribution rather than punishment by the state. |
| | (b) | <p>Give <u>two</u> aims of capital punishment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Retribution • Deterrence • Protection • Vindication • Uphold Justice <p>1 mark for each response.</p> | 2 | While candidates are likely to use the technical terms indicated, longer sentences which ‘describe’ the aims are acceptable. |
| | (c) | <p>Give <u>three</u> reasons why Buddhists might work for peace.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To show compassion/loving kindness (karuna/metta) • War and violence encourage the Three Poisons (anger, greed and ignorance) • War and violence cause suffering (dukkha) • A violent world makes it harder to achieve Nibbana • To follow the example of the Buddha or Buddhist holy men • To follow the principle of ahimsa • Violence causes bad kamma for an individual <p>1 mark for each response.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain different Buddhist beliefs about going to war.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhists are generally opposed to going to war as it violates the First Precept and the principle of ahimsa. Many Buddhists advocate a withdrawal from the world in order to evade tanha and gain enlightenment and so would avoid becoming involved in political disputes. War adds to the suffering (dukkha) in the world.</p> <p>There may be circumstances under which some Buddhists might be prepared to go to war if that would reduce the overall amount of suffering in the world, possibly by righting a great injustice that causes great suffering. (Some Buddhists believe that the use of force would be justified for the liberation of Tibet, for example).</p> <p>Since many Buddhists believe the apparent world to be illusion, and because of beliefs about anicca, it might be that many would say that as nothing in the world is ultimately 'real' there is nothing worth fighting for. Many Buddhists would say that war is an 'unskilful action' and is not compatible with the notion of Right Action or with the principle of compassion (karuna) which underpins much of Buddhist thinking.</p> <p>Buddhism does not generally prescribe action and has 'guidelines' rather than rules, so ultimately it is up to individuals to use their intellect and conscience to evaluate the different teachings and come to a conclusion about a particular war.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>‘Prison is the best place for criminals.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>There may be some discussion of ways in which Buddhists have tried to improve prisons or the experience of prisoners (such as the use of vipassana meditation in some American prisons) or to provide alternatives to prison. The importance of compassion (karuna) or loving kindness (metta) in Buddhist teaching may be discussed with some candidates suggesting that prisons are not ‘compassionate’ places.</p> <p>Some candidates might discuss the idea that Mahayana Buddhists believe that everyone contains the ‘Buddha Nature’ and whether this means that no-one should be ‘written off’. They may also discuss episodes from the life of the Buddha which suggest that he believed punishment is not necessary where there is true remorse. In the light of this, some consideration may be given to alternatives to prison, such as various approaches to rehabilitation. Buddhist teachings are easily applicable to the idea of making a criminal face up to what they have done and take responsibility (skillful action). The First Precept requires Buddhists to ‘do no harm’ and some might say that the prison system always causes harm. Having said this, it could equally be argued that allowing criminals to continue in society also potentially causes harm.</p> <p>The high rate of re-offence suggests that prisons do not rehabilitate prisoners well Candidates may consider different types of prison (high security, open prisons etc) and the comparative benefits of these. Candidates might suggest that prisons are the best way for society to handle criminals even if individuals respond compassionately. Candidates might suggest that the prison system forms part of the natural workings of the law of kamma.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6 | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|---|
| 2 | (a) | <p>State what is meant by the term ‘capital punishment’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The death penalty • Execution <p>1 mark for response.</p> | 1 | Do not credit responses which refer to killing someone for something they have done in any way which implies personal retribution rather than punishment by the state |
| | (b) | <p>Give <u>two</u> aims of capital punishment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Retribution • Deterrence • Protection • Vindication • Uphold Justice <p>1 mark for each response.</p> | 2 | While candidates are likely to use the technical terms indicated, longer sentences which ‘describe’ the aims are acceptable. |
| | (c) | <p>Give <u>three</u> reasons why Christians might work for peace.</p> <ul style="list-style-type: none"> • To show loving kindness (agape) • War and violence encourage bad qualities in a person • War and violence cause suffering • A violent world makes it harder to please God and reach heaven • To follow the example of Jesus or Christian holy men • The Bible teaches the importance of peace e.g. in the Sermon on the Mount <p>1 mark for each response.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain different Christian beliefs about going to war.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christians are generally opposed to going to war as it creates suffering and goes against the teachings of Jesus which are generally (although not always or unambiguously) pacifist. Quakers in particular are absolute pacifists as they believe that the suffering caused by war always outweighs any possible benefit or good that might result from the war.</p> <p>Nevertheless, some Christians believe that war can be acceptable under certain circumstances, particularly if it satisfies the criteria of the Just War Theory. Examples of wars which fit this criteria might be used (some might consider the Second World War to be a Just War).</p> <p>Some candidates might believe that while war might have been justified in the past the Nuclear Age means that the Just War Theory can no longer be applied and so war must be avoided at all costs.</p> <p>Ultimately, Christian teaching on war is ambiguous as the Bible contains different teachings. It is therefore the responsibility of a Christian to use their intellect and conscience to evaluate the different teachings and come to a conclusion about a particular war.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>‘Prison is the best place for criminals.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There may be some discussion of ways in which Christians have tried to improve prisons or the experience of prisoners (such as the work of reformers such as Elizabeth Fry) or to provide alternatives to prison. Love, compassion and forgiveness as central Christian teachings, and the belief that everyone has the potential to change, may also be explored. The parable of the Sheep and the Goats suggests that Christians should not forget or ‘give up on’ those in prison. Having said this, some might argue that there is a difference between an individual who should respond with forgiveness and the role of the State to protect and reform and that the prison system, whilst not perfect, is the best option available. Some may explore the idea that punishment is needed before forgiveness is possible.</p> <p>On the other hand, some Christians might point to the sanctions in the Old Testament which demand punishment for criminals, and might point out that these make no mention of prison. They may talk about the need for retribution and to protect the innocent. Christianity would be likely to place particular emphasis on reformation and there may be discussion of the shortcomings of prisons in that regard. Candidates may suggest that the high percentage of re-offence suggests that prisons do not do this well. Candidates may suggest that there is no doubt that prisons protect the public in the short term, but may point out that increasing crime rates suggest that they are not effective deterrents. Candidates may consider different types of prison (high security, open prisons etc) and the comparative benefits of these. Candidates may also discuss alternatives to prison and the extent to which they may be considered as more effective, particularly at reformation.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|---|
| 3 | (a) | <p>State what is meant by the term 'capital punishment'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The death penalty • Execution <p>1 mark for response.</p> | 1 | Do not credit responses which refer to killing someone for something they have done in any way which implies personal retribution rather than punishment by the state |
| | (b) | <p>Give <u>two</u> aims of capital punishment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Retribution • Deterrence • Protection • Vindication • Uphold Justice <p>1 mark for each response.</p> | 2 | While candidates are likely to use the technical terms indicated, longer sentences which 'describe' the aims are acceptable. |
| | (c) | <p>Give <u>three</u> reasons why Hindus might work for peace.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To show compassion • War and violence encourage bad qualities which can cause bad karma • War and violence cause suffering • A violent world makes it harder to achieve moksha • To follow the example of Hindu holy men such as Gandhi • To follow the principle of ahimsa <p>1 mark for each response.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain different Hindu beliefs about going to war.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Hindus are opposed to going to war as it goes against the principle of ahimsa. Candidates might use the example of Gandhi who believed that more could be achieved through non-violence; although they might point out that he was not an absolute pacifist and supported the allies in World War 2.</p> <p>Nevertheless, some Hindus would point out that the principle of ahimsa historically applied principally to the Brahmin Varna and that the Bhagavad Gita makes it clear that going to war when commanded to by the king or in defence of the state forms a specific part of the dharma of a Ksatriya and that failing to do so is specifically condemned by Krishna. It also forms part of the Rajadharma that a king (or government) should defend the state, through warfare if necessary. War is not condemned in the epics, although honourable (dharmic) conduct during war is emphasised.</p> <p>Some candidates might also point out that war can sometimes be considered to be the lesser of two evils if it serves to reduce or eliminate great evil or suffering. Ultimately it is the responsibility of each Hindu, in accordance with varnashramadharma, to use their conscience and intellect to evaluate the various teachings and come to a conclusion about each particular war.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘Prison is the best place for criminals.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There may be some discussion of ways in which Hindus have tried to improve prisons or the experience of prisoners (such as through prison chaplaincy or meditation or yoga classes for inmates) or to provide alternatives to prison. The potential of each person as they contain Brahman within themselves may be explored, as may various stories from Hindu scriptures about reformed criminals who became important holy men. Some may suggest that prison forms a natural part of the working out of karma, or that prison is unnecessary as karma will deal with criminals without the need for human intervention.</p> <p>Candidates might discuss Rajadharma...the duty of the king or state, which includes upholding law and order and protecting the innocent, and they may discuss prison as a possible way of achieving this.</p> <p>Hinduism would be likely to place particular emphasis on reformation and there may be discussion of the shortcomings of prisons in that regard. Candidates may suggest that the high percentage of re-offence suggests that prisons do not do this well. Candidates may suggest that there is no doubt that prisons protect the public in the short term, but may point out that increasing crime rates suggest that they are not effective deterrents.</p> <p>Candidates may consider different types of prison (high security, open prisons etc) and the comparative benefits of these. Candidates may also discuss alternatives to prison and the extent to which they may be considered as more effective, particularly at reformation.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|---|
| 4 | (a) | <p>State what is meant by the term ‘capital punishment’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The death penalty • Execution <p>1 mark for response.</p> | 1 | Do not credit responses which refer to killing someone for something they have done in any way which implies personal retribution rather than punishment by the state |
| | (b) | <p>Give <u>two</u> aims of capital punishment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Retribution • Deterrence • Protection • Vindication • Uphold Justice <p>1 mark for each response.</p> | 2 | While candidates are likely to use the technical terms indicated, longer sentences which ‘describe’ the aims are acceptable. |
| | (c) | <p>Give <u>three</u> ways in which Muslims might work for peace.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Refusing to take part in an unjust war • Joining diplomatic services to help negotiate peace between nations • Taking part in education programmes to show the suffering caused by war • Trying to negotiate peace between individuals • Helping to alleviate the suffering of victims of war • Explaining what the Qur’an teaches about peace • Supporting the ummah around the world to promote peace and brotherhood <p>1 mark for each response.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain different Muslim beliefs about going to war.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Muslims are opposed to going to war under most circumstances as it causes suffering and injustice and spoils the world created by Allah. Allah is compassionate and merciful and would not want war. The community of Muslims (Ummah) is harmed by war and Muslims will generally strive to bring about peace.</p> <p>However, Islam does contain the concept of lesser jihad, where under certain circumstances Muslims are required by the Qur'an to participate in warfare. Examples might include a war of self defence or a war to defend Islam from those who seek to suppress it. Even under circumstances such as this there are strict guidelines about how such a war should be fought to limit the suffering caused by it and the time necessary to recover from it.</p> <p>Ultimately, except in circumstances where the Qur'an requires Muslims to participate in a war, it is the duty of Muslims to work for peace if possible. They must use their intellect and conscience to interpret the teachings of the Qur'an and decide if it is appropriate to participate in a particular war.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>‘Prison is the best place for criminals.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>I There may be some discussion of ways in which Muslims have tried to improve prisons or the experience of prisoners (such as the work of prison chaplains) or to provide alternatives to prison. Candidates may also explore the idea that the victim of a crime can elect to forgive and might suggest that where there is true remorse and reformation there is no need for prison, alternatively they might suggest that punishment is necessary before genuine forgiveness can take place and that punishment is necessary to safeguard the functioning of society.</p> <p>Islam would be likely to place particular emphasis on reformation and there may be discussion of the shortcomings of prisons in that regard. Candidates may suggest that the high percentage of re-offence suggests that prisons do not do this well. Candidates may suggest that there is no doubt that prisons protect the public in the short term, but may point out that increasing crime rates suggest that they are not effective deterrents.</p> <p>Candidates may consider different types of prison (high security, open prisons etc) and the comparative benefits of these. Candidates may also discuss alternatives to prison and the extent to which they may be considered as more effective, particularly at reformation. Candidates may discuss the use of Shariah Law as an alternative to the prison system which is directly sanctioned by Allah and is therefore preferable to the prison system which is human in origin.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 5 | (a) | <p>State what is meant by the term 'capital punishment'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The death penalty • Execution <p>1 mark for response.</p> | 1 | Do not credit responses which refer to killing someone for something they have done in any way which implies personal retribution rather than punishment by the state |
| | (b) | <p>Give <u>two</u> aims of capital punishment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Retribution • Deterrence • Protection • Vindication • Uphold Justice <p>1 mark for each response.</p> | 2 | While candidates are likely to use the technical terms indicated, longer sentences which 'describe' the aims are acceptable. |
| | (c) | <p>Give <u>three</u> reasons why Jews might work for peace.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To show compassion/mercy as G-d demands • War and violence encourage bad qualities in a person • War and violence cause suffering A violent world makes it harder to reach heaven • To follow the example of Jewish holy men such as many of the prophets • Except in certain very specific circumstances, the Jewish scriptures encourage Jews to seek peace (for example in the book of Isaiah) <p>1 mark for each response.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain different Jewish beliefs about going to war.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews are opposed to going to war under most circumstances as it causes suffering and injustice and spoils the world created by G-d. G-d is merciful and loving and would not want war. The Jewish scriptures look forward to a time when there will be no war and this is clearly seen as an ideal to aim towards.</p> <p>However, there are certain circumstances under which Jews are required to take part in a war, for example in self defence or to prevent an attack, and for the obligatory wars of the Jewish scriptures. This may be felt particularly strongly since the Shoah and many Jews feel that any means would be justified in order to prevent a repeats of this. Even in circumstances where war is justified, there are strict guidelines about how war should be conducted to limit the suffering caused by it and the time necessary to recover from it.</p> <p>Ultimately, it is the responsibility of a Jew to use their intellect and conscience to interpret the scriptures and decide whether it is appropriate for them to participate in a particular war.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>‘Prison is the best place for criminals.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There may be some discussion of ways in which Jews have tried to improve prisons or the experience of prisoners (such as the work of prison chaplains) or to provide alternatives to prison. The importance of justice and mercy as key Jewish values might be discussed. In particular the question of whether the two are compatible and which of them is best served by the prison system. Some may point out that while the Jewish scriptures contain several references to punishment, no mention is made of a prison system and that this is not, therefore, the best way to punish criminals. Having said this, the Minor prophets in particular place emphasis on justice and some might argue that in the modern world the prison system, whilst not perfect, is the best way of achieving this.</p> <p>Judaism would be likely to place particular emphasis on reformation and there may be discussion of the shortcomings of prisons in that regard. Candidates may suggest that the high percentage of re-offence suggests that prisons do not do this well. Candidates may suggest that there is no doubt that prisons protect the public in the short term, but may point out that increasing crime rates suggest that they are not effective deterrents.</p> <p>Candidates may consider different types of prison (high security, open prisons etc) and the comparative benefits of these. Candidates may also discuss alternatives to prison and the extent to which they may be considered as more effective, particularly at reformation. The example of Jonah may be used to show how people may reform their behaviour over time and if treated appropriately.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 6 | (a) | <p>State what is meant by the term 'capital punishment'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The death penalty • Execution <p>1 mark for response.</p> | 1 | Do not credit responses which refer to killing someone for something they have done in any way which implies personal retribution rather than punishment by the state |
| | (b) | <p>Give <u>two</u> aims of capital punishment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Retribution • Deterrence • Protection • Vindication • Uphold Justice <p>1 mark for each response.</p> | 2 | While candidates are likely to use the technical terms indicated, longer sentences which 'describe' the aims are acceptable. |
| | (c) | <p>Give <u>three</u> reasons why Sikhs might work for peace.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To show compassion/mercy as Waheguru does • War and violence encourage bad qualities in a person • War and violence cause suffering • A violent world makes it harder to achieve mukti • To follow the example of the Gurus or Sikh holy men • Except in very specific circumstances Sikh teaching encourages Sikhs to seek peace • Sikhism encourages the unity and harmony of all people <p>1 mark for each response.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain different Sikh beliefs about going to war.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhs are opposed to war under most circumstances as it causes suffering and injustice and spoils the world created by Waheguru. Waheguru is compassionate and merciful and would not want war. Certain groups within Sikhism, such as the Namdharis are absolute pacifists and believe that war cannot be justified under any circumstances. Some believe that Guru Nanak Ji was a pacifist and that this is the example that should be followed.</p> <p>However, there are certain circumstances in which Sikhs, particularly members of the khalsa, believe that it is their duty to take part in a war to defend themselves or to defend those who are unable to defend themselves. Even under such circumstances there are strict guidelines about how a war should be conducted to limit the suffering it causes and the time necessary to recover from it. Sikh men take the name ‘Singh’ (lion) which includes the idea of protection. The teachings of Guru Gobind Singh make it clear that Sikhs have a responsibility to take part in a war if it is necessary to defend the weak and vulnerable.</p> <p>Ultimately, it is the responsibility of a Sikh to use their conscience and intellect to interpret the teachings and decide whether it is appropriate to participate in a particular war.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>‘Prison is the best place for criminals.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There may be some discussion of ways in which Sikhs have tried to improve prisons or the experience of prisoners (such as the work of prison chaplains) or to provide alternatives to prison and might consider the extent to which this might be regarded as sewa. The belief in Waheguru as loving and merciful, but also as upholding the rights of the innocent to be defended may be discussed along with the need to temper justice with mercy. Some may discuss the responsibility of the State to ensure justice and might suggest that while the prison system is not perfect it is the best way of achieving this.</p> <p>Sikhism would be likely to place particular emphasis on reformation and there may be discussion of the shortcomings of prisons in that regard. Candidates may suggest that the high percentage of re-offence suggests that prisons do not do this well. Candidates may suggest that there is no doubt that prisons protect the public in the short term, but may point out that increasing crime rates suggest that they are not effective deterrents.</p> <p>Candidates may consider different types of prison (high security, open prisons etc) and the comparative benefits of these. Candidates may also discuss alternatives to prison and the extent to which they may be considered as more effective, particularly at reformation.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

SECTION B

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 7 | (a) | <p>State the meaning of the term ‘racism’.</p> <p>Responses might include:</p> <p>Discriminating against someone unfairly because of :</p> <ul style="list-style-type: none"> • Colour • Race • Nationality • Ethnicity <p>1 mark for response.</p> | 1 | Specific examples are not acceptable as they are not a definition of the term. |
| | (b) | <p>Give <u>two</u> examples of inequality based on gender.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Paying a woman less than a man for the same job • Promoting a man when there is a woman who is better qualified • Giving one partner more time off to look after a child than the other • Refusing to employ a certain gender in a certain job <p>1 mark for each response.</p> | 2 | Credit must be given for examples of discrimination (things that are said or done) not for examples of prejudice (attitudes, or things that are thought). |
| | (c) | <p>Describe <u>one</u> Buddhist belief about forgiveness.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Forgiveness shows compassion(karuna) and loving kindness (metta) which Buddhists are encouraged to develop • Forgiveness reduces the amount of suffering (dukkha) in the world • Forgiveness conquers anger and hatred, two of the Three Poisons which keep the wheel of samsara in motion; therefore forgiveness makes it easier to reach enlightenment. <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain why equality might be important to Buddhists.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhists believe that the external differences between people are essentially maya (illusion) and unreal so there is no reason to treat people differently. It makes no sense to differentiate based on race or gender since these things are ultimately illusions which have no absolute reality. Treating others unequally is therefore a very unskilful action. Inequality causes suffering (dukkha) and increases the amount of suffering in the world which defeats the purpose of Buddhism.</p> <p>Treating people unequally arises out of the Three Poisons (anger ignorance and greed) which keep people trapped in samsara, so in order to have a real chance of achieving Nibbana it is necessary to rise above these emotions and develop compassion (karuna) and loving kindness (metta) for all sentient beings.</p> <p>Inequality violates the principle of ahimsa and the First Precept since it causes harm to others. It is therefore necessary to abandon these behaviours which are based on ignorance in order to follow the Noble Eightfold Path and make spiritual progress.</p> <p>Candidates might consider the idea that in order to treat people with equality it is not always necessary to treat them in exactly the same way. For example men and women may have different roles in society but that does not mean they are not of equal worth.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘You should not change your religion.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhism is not necessarily exclusive in that it is possible to follow Buddhism along with a second religion or philosophy so some might argue that it would be reasonable to follow the teachings of Buddhism alongside your ‘own’ religion and not need to change it.</p> <p>The Buddha told his followers that they should test his teachings and discard them if they were of no use. Therefore if a Buddhist finds that the Dhamma is not helpful to them and is not reducing their suffering or helping them towards a deeper understanding of reality then it is entirely acceptable for them to change or discard it.</p> <p>Having said this, most Buddhists believe that their teachings provide a uniquely useful way to avoid suffering and reach enlightenment and so would wish to give people the opportunity to benefit from them which may include persuading or allowing people of other faiths to follow the teachings of the Buddha</p> <p>Candidates may point out that many people are not born into any religion and are raised as broadly agnostic. They may suggest that people should have the right to choose a religion and some may make reference to the Declaration of Human Rights. Some candidates may mention the role of Religious Studies in allowing young people to evaluate different faiths and choose a spiritual path that suits them, even if this is made up from ideas from a variety of faiths. In this way they might usefully change their own religion in a way that allows them to continue to follow it.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|---|
| 8 | (a) | <p>State the meaning of the term ‘racism’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Discriminating against someone unfairly because of : • Colour • Race • Nationality • Ethnicity <p>1 mark for response.</p> | 1 | Specific examples are not acceptable as they are not a definition of the term. |
| | (b) | <p>Give <u>two</u> examples of inequality based on gender.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Paying a woman less than a man for the same job • Promoting a man when there is a woman who is better qualified • Giving one partner more time off to look after a child than the other Refusing to employ a certain gender in a certain job <p>1 mark for each response.</p> | 2 | Credit must be given for examples of discrimination (things that are said or done) not for examples of prejudice (attitudes, or things that are thought). |
| | (c) | <p>Describe <u>one</u> Christian belief about forgiveness.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Jesus repeatedly taught his followers to forgive (various examples may be given) • Forgiveness is necessary in order to receive God’s forgiveness • Forgiveness allows a person to overcome anger and move forward, it is a healing experience • The free gift of forgiveness through the grace of God • Forgiveness made possible to all through acceptance of the sacrifice of Christ <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain why equality might be important to Christians.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christians believe that all people were created by God and so inequality makes no sense. The creation story teaches that we are all one family and that we all humans equally owe their existence to God. Biblical teachings make it clear that inequality is not what God wants and that Christians should work against it. Paul claims that race and gender are not important since ‘You are all one in Christ Jesus’ and the Bible says that all are made ‘In the Image of God’.</p> <p>Inequality does not uphold the ideals of love and compassion for all which Jesus taught or the ideas of social justice in the Sermon on the Mount and so are not appropriate for Christians who are trying to live as God wants them to.</p> <p>Christians have often engaged in missionary work which seeks to bring justice and equality as well as to spread the message of God. Missionaries might say that as all are the creation of one God, all equally have the right to hear the Gospel and have the opportunity for salvation.</p> <p>Some might say that Christianity has a duty to influence politics to bring about equality either by peaceful protest or through Liberation Theology. It could be argued that it is important for Christians to work towards equality since their influence has made a huge difference to the wider world (for example through the abolition of the slave trade).</p> <p>Candidates might consider the idea that in order to treat people with equality it is not always necessary to treat them in exactly the same way. For example men and women may have different roles in society but that does not mean they are not of equal worth.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>'You should not change your religion.'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christianity respects other religions and some Christians adopt a pluralist approach meaning that they believe that all religions lead ultimately to God so it does not matter which religion you follow and if a different religion is more meaningful to you, you should follow it. Some have even continued to hold a Christian faith but have included ideas or symbols from other traditions in a way that makes Christianity more meaningful to them and so allows them to continue to be Christian. In this way they 'change' but do not abandon their religion.</p> <p>However, in John's Gospel Jesus appears to make claims about the exclusivity of Christianity as a way to reach God and salvation. Many Christians believe that being a Christian is a pre-requisite of salvation and so would seek both to convert others and to prevent Christians from moving away from the faith. If a Christian believed Christianity to be the one true faith they might say that it is wrong for a Christian to change their religion as this would lead them to hell, but right for a non-Christian to change as this would lead them to salvation.</p> <p>Candidates may point out that many people are not born into any religion and are raised as broadly agnostic. They may suggest that people should have the right to choose a religion and some may make reference to the Declaration of Human Rights. Some candidates may mention the role of Religious Studies in allowing young people to evaluate different faiths.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 9 | (a) | <p>State the meaning of the term ‘racism’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Discriminating against someone unfairly because of : • Colour • Race • Nationality • Ethnicity <p>1 mark for response.</p> | 1 | Specific examples are not acceptable as they are not a definition of the term. |
| | (b) | <p>Give <u>two</u> examples of inequality based on gender.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Paying a woman less than a man for the same job • Promoting a man when there is a woman who is better qualified • Giving one partner more time off to look after a child than the other • Refusing to employ a certain gender in a certain job <p>1 mark for each response.</p> | 2 | Credit must be given for examples of discrimination (things that are said or done) not for examples of prejudice (attitudes, or things that are thought). |
| | (c) | <p>Describe <u>one</u> Hindu belief about forgiveness.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Forgiveness shows ahimsa as it overcomes the desire to cause harm • Holding grudges ties us to the material world and makes it more difficult to achieve moksha • Forgiveness reduces the amount of suffering in the world and for the individual. <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain why equality might be important to Hindus.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hindus believe that the external differences between people are essentially maya (illusion) and unreal so there is no reason to treat people differently. It makes no sense to differentiate based on race or gender since these things are ultimately illusions which have no absolute reality. The atman is eternal and unchanging and has neither gender nor race.</p> <p>Inequality causes suffering and violates the principle of ahimsa since it causes harm to others. Dharma also requires ethical behaviour which includes the idea of treating all other beings well. Failure to follow dharma correctly will lead to bad karma which makes it difficult to achieve moksha or to gain a favourable rebirth. Bad karma also leads to bad consequences for an individual whether in this life or another.</p> <p>Since Brahman is in all there is no reason not to treat all people equally since all beings are, ultimately the same being. Causing harm or showing disrespect to another is ultimately harming oneself.</p> <p>Candidates might consider the idea that in order to treat people with equality it is not always necessary to treat them in exactly the same way. For example men and women may have different roles in society but that does not mean they are not of equal worth. Likewise varnashramadharma means that all people have different roles but for many Hindus all are ultimately a part of Brahman and will be seen as such once ignorance is overcome and so they are of equal worth.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘You should not change your religion.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hinduism is generally a pluralist religion meaning that Hindus believe all religions are valid paths to the Divine. While they may believe that Hinduism is the oldest and most authentic religion they would generally feel that for most people staying in the religion of their birth would be easier and feel more comfortable and would therefore be the best choice. Some Hindus consider the founders of other religions such as Jesus and the Buddha to be avatars of Vishnu and so would suggest that a Christian or Buddhist could incorporate Hindu ideas without contradiction so they would have no need to change their religion.</p> <p>Having said this, there are branches of Hinduism (notably ISKCON) that believe they offer an exclusive path to salvation and would seek to convert others. They might suggest that they have a unique perspective that would be useful to everyone so that changing religion could give a deeper insight into the divine and give someone the opportunity to seek moksha. The bhakti traditions in particular might feel that salvation is only possible through love and devotion to a particular god.</p> <p>Candidates may point out that many people are not born into any religion and are raised as broadly agnostic. They may suggest that people should have the right to choose a religion and some may make reference to the Declaration of Human Rights. Some candidates may mention the role of Religious Studies in allowing young people to evaluate different faiths.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 10 | (a) | <p>State the meaning of the term ‘racism’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Discriminating against someone unfairly because of : • Colour • Race • Nationality • Ethnicity <p>1 mark for response.</p> | 1 | Specific examples are not acceptable as they are not a definition of the term. |
| | (b) | <p>Give <u>two</u> examples of inequality based on gender.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Paying a woman less than a man for the same job • Promoting a man when there is a woman who is better qualified • Giving one partner more time off to look after a child than the other • Refusing to employ a certain gender in a certain job <p>1 mark for each response.</p> | 2 | Credit must be given for examples of discrimination (things that are said or done) not for examples of prejudice (attitudes, or things that are thought). |
| | (c) | <p>Describe <u>one</u> Muslim belief about forgiveness.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Allah is compassionate and merciful so Muslims should follow this example • Only Allah and the injured party can forgive • Whilst Shariah law has prescribed punishments, the injured party may choose to forgive and this is seen as being especially pleasing to Allah. <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain why equality might be important to Muslims.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Muslims believe that everyone is equal since all are created by Allah. Racial diversity is part of Allah’s plan for the world and has not happened by accident. Allah intended for there to be different races and there is a reason for this. Muslims are called upon to uphold justice in the world.</p> <p>Equality within the Ummah is a key concept within Islam and this is emphasised in the symbolism of hajj where all wear the same clothing regardless of personal wealth or status.. All are equal and all will be judged before Allah. Muslims have a responsibility to treat all members of the Ummah as family and should not therefore discriminate on grounds of wealth, gender or ethnicity.</p> <p>Since all people were created by Allah and, according to Islam, all are born Muslims, candidates might suggest that all people have an equal right to hear about Islam and have the opportunity to revert.</p> <p>Social justice is a key feature of Islam, demanded by the Qur’an as part of a righteous Islamic society and equality is essential for social justice.</p> <p>Candidates might consider the idea that in order to treat people with equality it is not always necessary to treat them in exactly the same way. For example men and women may have different roles in society but that does not mean they are not of equal worth.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘You should not change your religion.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Islam is tolerant of the ‘Peoples of the Book’ and rejects forcible conversion. Non-Muslims living in a Muslim state are protected and treated with fairness and respect and to this extent Muslims would agree with the statement. On a technicality most Muslims would agree with the statement as they believe all are born with a natural inclination towards Allah and so Islam is the religion they are born into. Muslims might feel that while it is preferable for non-Muslims to change their religion this is not absolutely necessary providing that they worship only one God and lead an ethical life in accordance with the principles of the Qur’an.</p> <p>Having said this, most Muslims believe that Islam is the final and most complete revelation of Allah and that people will be judged according to how they have responded to it. They would therefore seek to invite people to revert to Islam. Muslims may particularly seek to dissuade those they see as following a polytheistic religion as this would be regarded as shirk and would be severely judged by Allah. They would also seek to dissuade anyone considering converting from Islam as this is also regarded as a serious sin.</p> <p>Candidates may point out that many people are not born into any religion and are raised as broadly agnostic. They may suggest that people should have the right to choose a religion and some may make reference to the Declaration of Human Rights. Some candidates may mention the role of Religious Studies in allowing young people to evaluate different faiths.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|---|
| 11 | (a) | <p>State the meaning of the term ‘racism’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Discriminating against someone unfairly because of : • Colour • Race • Nationality • Ethnicity <p>1 mark for response.</p> | 1 | Specific examples are not acceptable as they are not a definition of the term. |
| | (b) | <p>Give <u>two</u> examples of inequality based on gender.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Paying a woman less than a man for the same job • Promoting a man when there is a woman who is better qualified • Giving one partner more time off to look after a child than the other • Refusing to employ a certain gender in a certain job <p>1 mark for each response.</p> | 2 | Credit must be given for examples of discrimination (things that are said or done) not for examples of prejudice (attitudes, or things that are thought). |
| | (c) | <p>Describe <u>one</u> Jewish belief about forgiveness.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d is merciful and forgiving and so Jews should follow this example • Mercy and forgiveness are held up in the Jewish scriptures as being pleasing to G-d • G-d forgave Israel many times, so they should also be quick to forgive and rejoice in one who repents • Only the one who has been wronged has the right to forgive <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p> | 3 | Only the person who was wronged can forgive |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain why equality might be important to Jews.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews believe that all people were created by G-d and so inequality makes no sense. All are equally answerable to G-d and will be judged by him. Racial diversity is not an accident, but part of G-d's plan for the world.</p> <p>The Jewish scriptures make it clear that inequality is not what G-d wants and that Jews should work against it. All are made 'In the Image of G-d' and make it clear that foreigners should be treated with fairness and equity. The Minor Prophets in particular place great emphasis on justice and mercy and justice is a key feature of the Messianic Age. Since equality is essential to justice it should be a priority for Jews to work towards it.</p> <p>Some might say that the Shoah gives Jews an example of what happens when inequality is allowed to flourish and that they would therefore go to great lengths to prevent it.</p> <p>Candidates might consider the idea that in order to treat people with equality it is not always necessary to treat them in exactly the same way. For example men and women may have different roles in society but that does not mean they are not of equal worth.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘You should not change your religion.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Judaism would, broadly speaking, agree with the statement. Most Jews see themselves as a chosen people who have been given the responsibility to set an example to the nations and to obey all of the commandments. However, membership of the Jewish faith is not seen as the only way to please G-d and all who keep the Noahide Code are acceptable. It is not generally necessary, or even desirable for non-Jews to change their religion, as long as they worship only one G-d and live an ethical life in accordance with the principles of the Jewish scriptures.</p> <p>Having said this, Jews do accept converts from those who feel a strong spiritual inclination towards Judaism and so may feel that for one who feels a strong pull towards Judaism changing their religion is the right thing to do. Jews may also seek to dissuade people who follow a religion they see as polytheistic as this breaks the Noahide Code. They would also seek to dissuade Jews from rejecting Judaism as this weakens the Jewish people and could also be seen as a direct rejection of and disobedience towards G-d as well as a violation of the covenant agreement. To this extent they could be seen to disagree with the statement</p> <p>Candidates may point out that many people are not born into any religion and are raised as broadly agnostic. They may suggest that people should have the right to choose a religion and some may make reference to the Declaration of Human Rights. Some candidates may mention the role of Religious Studies in allowing young people to evaluate different faiths.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|---|
| 12 | (a) | <p>State the meaning of the term ‘racism’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Discriminating against someone unfairly because of : • Colour • Race • Nationality • Ethnicity <p>1 mark for response.</p> | 1 | Specific examples are not acceptable as they are not a definition of the term. |
| | (b) | <p>Give <u>two</u> examples of inequality based on gender.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Paying a woman less than a man for the same job • Promoting a man when there is a woman who is better qualified • Giving one partner more time off to look after a child than the other • Refusing to employ a certain gender in a certain job <p>1 mark for each response.</p> | 2 | Credit must be given for examples of discrimination (things that are said or done) not for examples of prejudice (attitudes, or things that are thought). |
| | (c) | <p>Describe <u>one</u> Sikh belief about forgiveness.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Forgiveness shows ahimsa as it overcomes the desire to cause harm • Holding grudges ties us to the material world and makes it more difficult to achieve mukti • Forgiveness conquers anger and hatred, two of the Three Poisons which Waheguru is merciful and forgiving and so Sikhs should follow his example. <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p> | 3 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain why equality might be important to Sikhs.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhs believe that all people were created by Waheguru and that since Waheguru transcends race and gender inequality is pointless.</p> <p>Khalsa Sikhs in particular believe that they have a duty to uphold justice and safeguarding equality is part of this. Khalsa Sikhs are obliged to defend the rights of the weak and vulnerable by force if necessary and so equality is a key value for them. Sikhism has consciously rejected the varnashramadharma system of Hinduism and acknowledges all people of whatever gender, race or religion as equal. Sikhs must agree to eat a communal meal (langar) with any who worship with them as a symbol of this and all people of any faith are welcome in the Gurdwara. The equality of all human beings was a fundamental part of the teachings of Guru Nanak. Inequality causes suffering and so spoils the world created by Waheguru.</p> <p>Candidates might consider the idea that in order to treat people with equality it is not always necessary to treat them in exactly the same way. For example men and women may have different roles in society but that does not mean they are not of equal worth.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>'You should not change your religion.'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhs would broadly agree with the statement as they believe all religions are an equally valid path to the Divine and that the best spiritual path is to follow your own faith to the best of your ability since this will be 'comfortable' to you and will best fulfil your culture and traditions. Sikhs accept people of all faiths to their worship and do not see any contradiction here. Furthermore the Guru Granth Sahib contains the writings of Hindus and Muslims as well as Sikhs and there is no idea that mukti is available to Sikhs alone.</p> <p>Having said this, Sikhs do accept converts from those who feel a strong spiritual inclination towards Sikhism and to this extent could be said to disagree with the statement as they believe that for those who do feel deeply drawn to Sikhism changing religion might be the right (or at least the most useful) thing to do</p> <p>Candidates may point out that many people are not born into any religion and are raised as broadly agnostic. They may suggest that people should have the right to choose a religion and some may make reference to the Declaration of Human Rights. Some candidates may mention the role of Religious Studies in allowing young people to evaluate different faiths.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

SECTION C

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| 13 (a) | <p>Give <u>one</u> example of a type of media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Films • Books • Internet • Newspapers • Advertising boards • Radio • Social networks <p>1 mark for response.</p> | 1 | |
| (b) | <p>Give <u>two</u> reasons why Buddhists might not want their religion to appear in the media.</p> <p>Responses might include: Showing Buddhism in the media might:</p> <ul style="list-style-type: none"> • Give wrong information about Buddhism • Show Buddhism disrespectfully • Give false information about the Buddha or misrepresent his teachings • Show a controversial side of Buddhism or a group of Buddhists leading to bad publicity • lead to Buddhism being made fun of <p>1 mark for each response</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|---|
| (c) | <p>Describe how the media is used to educate Buddhists about their religion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Documentary programmes about the life of the Buddha or Buddhism • Internet sites providing information on Buddhism • Forums where Buddhists can ask questions of experts or spiritual leaders • Books on Buddhism • Comics which might teach about Buddhism or the Buddha in a way that is accessible to children • Programmes about particular festivals or practices <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Responses may focus on different uses of generic media and do not necessarily need to be tied to specific forms of media. The emphasis is on the use of the media.</p> |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain how Buddhists might be affected by the way important Buddhists are shown in the media.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might concentrate on a central character such as the Buddha and/or on important figures in contemporary Buddhism such as the Dalai Lama. They might look at the ways in which the figure has been portrayed in fiction (such as 'Little Buddha') or in documentaries.</p> <p>They might consider whether these portrayals have been accurate and may describe ways in which they have been exaggerated or distorted. They may consider whether they have shown the religion in a good or bad light and the extent to which this might encourage, offend or upset Buddhists. They might consider whether Buddhists might seek to censor such productions or to act as consultants to make sure that the impression achieved is one with which they are comfortable. Some might feel that documentaries made by those who are not Buddhists are potentially misleading and should be discouraged.</p> <p>Candidates might discuss whether seeing figures such as the Buddha or the Dalai Lama might encourage Buddhists and reinforce their faith or whether their might be occasions where the portrayal of a religious figure might discourage them or tempt them to lose their faith (such as allegations of dishonesty or immorality.) Some might be inspired to support a particular cause as a result of seeing a religious figure, for example the Dalai Lama might encourage them to support the cause of Tibetan Buddhists under the Chinese regime.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘Buddhists should try to get sexual content banned from the media.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that Buddhists have a duty to try to limit sexual content as it leads to lust and dissatisfaction making it harder to attain Nibbana. The Five Precepts forbid sexual misconduct and excessive depiction of sex in the media is likely to lead to this. It will not encourage Right Thought, Right Intention or Right Action. Immodest dress or immoral behaviours depicted in the media might lead to attachment to the material world and craving (tanha) which would not only make it more difficult for a Buddhist to achieve Nibbana but would also lead to discord, violence, suffering and the proliferation of the Three Poisons (anger, greed and ignorance) in the world. The objectification and sexualisation of women also makes it harder to display the key Buddhist virtues of compassion (karuna) and loving kindness (metta) and to overcome maya.</p> <p>Candidates might argue that not all sexual content in the media is bad as much of it is educational or promotes a healthy view of sex and so is helpful.</p> <p>They might also suggest that religious people should have more important things to worry about. People can avoid programmes or magazines they find offensive and people have the right to make their own choices. Censorship interferes with freedom of speech and is never the best solution. Buddhists should be more concerned with their own personal spiritual development or with helping others.</p> <p>Others might suggest that removing all sexual content from the media is not a practicable or achievable target and so would be a waste of time and resources. Some might suggest that no one minority group should have the right to ‘ban’ something, effectively dictating to the conscience of others.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|----------|
| 14 | (a) | <p>Give <u>one</u> example of a type of media</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Films • Books • Internet • Newspapers • Advertising boards • Radio • Social networks <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Give <u>two</u> reasons why Christians might not want their religion to appear in the media.</p> <p>Responses might include: Showing Christianity in the media might:</p> <ul style="list-style-type: none"> • Give wrong information about Christianity • Show Christianity disrespectfully • Give false information about Jesus or misrepresent his teachings • Show a controversial side of Christianity or a group of Christians leading to bad publicity • Lead to Christianity being made fun of <p>1 mark for each response.</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|---|
| (c) | <p>Describe how the media is used to educate Christians about their religion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Documentary programmes about the life of the Jesus or Christianity • Internet sites providing information on Christianity • Forums where Christians can ask questions of experts or spiritual leaders • Books on Christianity • Comics which might teach about Christianity or Jesus in a way that is accessible to children • Programmes about particular festivals or practices • Religious TV channels <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Responses may focus on different uses of generic media and do not necessarily need to be tied to specific forms of media. The emphasis is on the use of the media.</p> |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain how Christians might be affected by the way important Christians are shown in the media.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might concentrate on a central character such as Jesus and/or on important figures in contemporary Christianity such as the Pope. They might look at the ways in which the figure has been portrayed in fiction (such as ‘Jesus Christ Superstar’) or in documentaries.</p> <p>They might consider whether these portrayals have been accurate and may describe ways in which they have been exaggerated or distorted. They may consider whether they have shown the religion in a good or bad light and the extent to which this might encourage, offend or upset Christians. They might consider whether Christians might seek to censor such productions or to act as consultants to make sure that the impression achieved is one with which they are comfortable.</p> <p>Candidates might suggest that Christians might be inspired by learning about or seeing episodes from the lives of Christians such as Martin Luther King or Mother Teresa who have achieved great things. They may even be inspired to work for a particular cause in a similar way themselves. On the other hand, some might be discouraged or even tempted to give up their faith by allegations of immorality or corruption in well known Christian figures.</p> <p>Christians may be encouraged to engage with the Bible or with Christianity in new ways after learning about Jesus. ‘Documentaries’ which offer unusual or unorthodox views of Jesus may make Christians angry or may lead them to question their faith.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘Christians should try to get sexual content banned from the media.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that Christians have a duty to try to limit sexual content as it leads to lust which Jesus equates with adultery in the Sermon on the Mount. Many Biblical teachings condemn casual sexual activity which is often shown as normal in the media and this is likely to lead to unhelpful attitudes towards sex. Some might suggest that immodest dress or immoral behaviour in the media encourage both lust and a disrespectful attitude towards women which is not in line with Biblical teachings. Some will suggest that this in turn may lead, in some instances, to sexual assault or rape and that Christians should try to prevent this if possible so trying to remove such things from the media would be a good thing.</p> <p>Candidates might argue that not all sexual content in the media is bad as much of it is educational or promotes a healthy view of sex and so is helpful.</p> <p>They might also suggest that religious people should have more important things to worry about. People can avoid programmes or magazines they find offensive and people have the right to make their own choices. Censorship interferes with freedom of speech and is never the best solution. Christians should be more concerned with their own personal spiritual development or with helping others.</p> <p>Others might suggest that removing all sexual content from the media is not a practicable or achievable target and so would be a waste of time and resources. Some might suggest that no one minority group should have the right to ‘ban’ something, effectively dictating to the conscience of others.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|---|------|----------|
| 15 | (a) | <p>Give <u>one</u> example of a type of media</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Films • Books • Internet • Newspapers • Advertising boards • Radio • Social networks <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Give <u>two</u> reasons why Hindus might not want their religion to appear in the media.</p> <p>Responses might include: Showing Hinduism in the media might:</p> <ul style="list-style-type: none"> • Give wrong information about Hinduism • Show Hinduism disrespectfully • Give false information about the deities or sages or misrepresent their teachings • Show a controversial side of Hinduism or a group of Hindus leading to bad publicity • Lead to Hinduism being made fun of <p>1 mark for each response.</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|---|
| (c) | <p>Describe how the media is used to educate Hindus about their religion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Documentary programmes about the lives of the avatars or Hinduism • Internet sites providing information on Hinduism • Forums where Hindus can ask questions of experts or spiritual leaders • Books on Hinduism • Comics which might teach about Hinduism or the deities in a way that is accessible to children • Programmes about particular festivals or practices <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Responses may focus on different uses of generic media and do not necessarily need to be tied to specific forms of media. The emphasis is on the use of the media.</p> |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain how Hindus might be affected by the way important Hindus are shown in the media.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might concentrate on central characters such as Krishna or Rama or on important figures in contemporary Hinduism. They might look at the ways in which the figure has been portrayed in fiction (such as the dramatisation of the Mahabharata) or in documentaries.</p> <p>They might consider whether these portrayals have been accurate and may describe ways in which they have been exaggerated or distorted. They may consider whether they have shown the religion in a good or bad light and the extent to which this might encourage, offend or upset Hindus. They might consider whether Hindus might seek to censor such productions or to act as consultants to make sure that the impression achieved is one with which they are comfortable.</p> <p>Candidates may consider figures such as Vivekananda or Gandhi and may consider whether these figures contributed towards the acceptance of Hinduism as a world faith or compromised its core values. Some may be inspired by figures such as Gandhi and his 'satyagraha' and may decide to campaign for social justice or key Hindu virtues such as ahimsa in the same way. Some may think that the way in which the deities in the Epics are portrayed is out of date and might encourage people to mock Hinduism. They may even be tempted to loose faith themselves. Others might find the same programmes encouraging or inspiring.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>‘Hindus should try to get sexual content banned from the media.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that Hindus have a duty to try to limit sexual content as it leads to lust and adharmic behaviour making it harder to attain moksha. Many scriptural teachings condemn casual sexuality which is often shown as normal in the media and this is likely to lead to unhelpful attitudes towards sex. The laws of Manu and the concepts of varnashramadharma make clear that sexual morality and chastity is expected within the householder ashrama and that sexual abstinence is expected of those who are not householders. Sexual imagery in the media might lead those in the student ashrama in particular to feel tempted towards sexual behaviour and other things that are not permitted or useful to them.</p> <p>Candidates might argue that not all sexual content in the media is bad as much of it is educational or promotes a healthy view of sex and so is helpful. Hinduism encourages a positive attitude towards dharmic sexual activity and this should be acknowledged. They might also suggest that religious people should have more important things to worry about. People can avoid programmes or magazines they find offensive and people have the right to make their own choices. Censorship interferes with freedom of speech and is never the best solution. Hindus should be more concerned with their own personal spiritual development or with helping others.</p> <p>Others might suggest that removing all sexual content from the media is not a practicable or achievable target and so would be a waste of time and resources. Some might suggest that no one minority group should have the right to ‘ban’ something, effectively dictating to the conscience of others.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| 16 (a) | <p>Give <u>one</u> example of a type of media</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Films • Books • Internet • Newspapers • Advertising boards • Radio • Social networks <p>1 mark for response.</p> | 1 | |
| (b) | <p>Give <u>two</u> reasons why Muslims might not want their religion to appear in the media.</p> <p>Responses might include: Showing Islam in the media might:</p> <ul style="list-style-type: none"> • Give wrong information about Islam • Show Islam disrespectfully • Encourage Islamophobia • Give false information about Muhammad ﷺ or misrepresent his teachings • Show a controversial side of Islam or a group of Muslims leading to bad publicity • Lead to Islam being made fun of <p>1 mark for each response.</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|---|
| (c) | <p>Describe how the media is used to educate Muslims about their religion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Documentary programmes about the life of Muhammad ﷺ or Islam • Internet sites providing information on Islam • Forums where Muslims can ask questions of experts or spiritual leaders • Books on Islam • Comics which might teach about Islam or Muhammad ﷺ in a way that is accessible to children and acceptable to Muslims (e.g. by not depicting Muhammad ﷺ) • Programmes about particular festivals or practices • Religious TV channels <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Responses may focus on different uses of generic media and do not necessarily need to be tied to specific forms of media. The emphasis is on the use of the media.</p> |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| (d) | <p>Explain how Muslims might be affected by the way important Muslims are shown in the media.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might concentrate on a central character such as Muhammad ﷺ and/or on important figures in contemporary Islam. They might look at the ways in which the figures have been portrayed in fiction (such as 'The Message') or in documentaries.</p> <p>They might consider whether these portrayals have been accurate and may describe ways in which they have been exaggerated or distorted. They may consider whether they have shown the religion in a good or bad light and the extent to which this might encourage, offend or upset Muslims.</p> <p>They might consider whether Muslims might seek to censor such productions or to act as consultants to make sure that the impression achieved is one with which they are comfortable. Some may feel that non-Muslims are not in a position to show the Prophet in an accurate, respectful or appropriate way and that only programmes which have been made by Muslims are appropriate.</p> <p>Some may be inspired by programmes they have seen to work for social justice or for the furtherment of Islam.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘Muslims should try to get sexual content banned from the media.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that Muslims should try to limit sexual content as it leads to lust which may result in adultery. The Qur’an and many Islamic teachings condemn casual sexuality which is often shown as normal in the media and this is likely to lead to unhelpful attitudes towards sex. Islam encourages modest clothing in both sexes and may feel that images on the media which do not do this are harmful and encourage lust and the objectification and sexualisation of women which runs contrary to the teachings of the Qur’an.</p> <p>Candidates might argue that not all sexual content in the media is bad as much of it is educational or promotes a healthy view of sex and so is helpful.</p> <p>They might also suggest that religious people should have more important things to worry about. People can avoid programmes or magazines they find offensive and people have the right to make their own choices. Censorship interferes with freedom of speech and is never the best solution. Muslims should be more concerned with their own personal spiritual development or with helping others.</p> <p>Others might suggest that removing all sexual content from the media is not a practicable or achievable target and so would be a waste of time and resources. Some might suggest that no one minority group should have the right to ‘ban’ something, effectively dictating to the conscience of others.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | | Answer | Mark | Guidance |
|----------|-----|--|------|----------|
| 17 | (a) | <p>Give <u>one</u> example of a type of media</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Films • Books • Internet • Newspapers • Advertising boards • Radio • Social networks <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Give <u>two</u> reasons why Jews might not want their religion to appear in the media.</p> <p>Responses might include: Showing Judaism in the media might:</p> <ul style="list-style-type: none"> • Give wrong information about Judaism • Show Judaism disrespectfully • Encourage antisemitism • Give false information about the Patriarchs or Prophets or misrepresent their teachings • Show a controversial side of Judaism or a group of Jews leading to bad publicity • Lead to Judaism being made fun of <p>1 mark for each response.</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|---|
| (c) | <p>Describe how the media is used to educate Jews about their religion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Documentary programmes about the lives of the Patriarchs or the Prophets or about Judaism • Internet sites providing information on Judaism • Forums where Jews can ask questions of experts or spiritual leaders • Books on Judaism • Comics which might teach about Judaism or the lives of important figures in a way that is accessible to children • Programmes about particular festivals or practices • Religious TV channels <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Responses may focus on different uses of generic media and do not necessarily need to be tied to specific forms of media. The emphasis is on the use of the media.</p> |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain how Jews might be affected by the way important Jews are shown in the media.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might concentrate on a central character such as Moses, David, or Abraham and/or on important figures in contemporary Judaism. They might look at the ways in which the figure has been portrayed in fiction (such as 'The Ten Commandments' or 'Prince of Egypt') or in documentaries. They may question whether the ethical messages of the stories have always been adequately expressed or whether these have been compromised in favour of a 'good story' which would then present an inaccurate impression of Judaism.</p> <p>They might consider whether these portrayals have been accurate and may describe ways in which they have been exaggerated or distorted. They may consider whether they have shown the religion in a good or bad light and the extent to which this might encourage, offend or upset Jews. They might consider whether Jews might seek to censor such productions or to act as consultants to make sure that the impression achieved is one with which they are comfortable.</p> <p>Some candidates might suggest that Jews may feel inspired by certain films or programmes (for example to stand up to social injustice as Moses did or to have complete faith in G-d as Abraham did.) Others may feel discouraged by allegations of immorality or corruption and might even be tempted to abandon their faith. Some Jews may show more, or less understanding of, or tolerance for Jews of other traditions (for example Orthodox or Reform) depending on the ways in which they have been shown in the media.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|--|--------|----------|
| (e) | <p>Jews should try to get sexual content banned from the media.</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that Jews have a duty to try to limit sexual content as it leads to lust which encourages adultery. Many Biblical teachings condemn casual sexuality which is often shown as normal in the media and this is likely to lead to unhelpful attitudes towards sex. The 10 Commandments forbid adultery which is frequently depicted in the media as normal and socially acceptable. Many Jews would find this objectionable and potentially harmful to society and so would seek to remove it from the media. Much of the sexual content in the media may also lead to the objectification or sexualisation of women which goes against the key teachings of Judaism.</p> <p>Candidates might argue that not all sexual content in the media is bad as much of it is educational or promotes a healthy view of sex and so is helpful.</p> <p>They might also suggest that religious people should have more important things to worry about. People can avoid programmes or magazines they find offensive and people have the right to make their own choices. Censorship interferes with freedom of speech and is never the best solution. Jews should be more concerned with their own personal spiritual development or with helping others.</p> <p>Others might suggest that removing all sexual content from the media is not a practicable or achievable target and so would be a waste of time and resources. Some might suggest that no one minority group should have the right to ‘ban’ something, effectively dictating to the conscience of others.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

| Question | Answer | Mark | Guidance |
|----------|---|------|----------|
| 18 (a) | <p>Give <u>one</u> example of a type of media</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Films • Books • Internet • Newspapers • Advertising boards • Radio • Social networks <p>1 mark for response.</p> | 1 | |
| (b) | <p>Give <u>two</u> reasons why Sikhs might not want their religion to appear in the media.</p> <p>Responses might include: Showing Sikhism in the media might:</p> <ul style="list-style-type: none"> • Give wrong information about Sikhism • Show Sikhism disrespectfully • Give false information about the gurus or misrepresent their teachings • Show a controversial side of Sikhism or a group of Sikhs leading to bad publicity • Lead to Sikhism being made fun of <p>1 mark for each response.</p> | 2 | |

| Question | Answer | Mark | Guidance |
|----------|--|------|---|
| (c) | <p>Describe how the media is used to educate Sikhs about their religion.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Documentary programmes about the lives of the gurus or Sikhism • Internet sites providing information on Sikhism • Forums where Sikhs can ask questions of experts or spiritual leaders • Books on Sikhism • Comics which might teach about Sikhism or the deities in a way that is accessible to children • Programmes about particular festivals or practices • Religious TV channels <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Responses may focus on different uses of generic media and do not necessarily need to be tied to specific forms of media. The emphasis is on the use of the media.</p> |

| Question | Answer | Mark | Guidance |
|----------|--|------|----------|
| (d) | <p>Explain how Sikhs might be affected by the way important Sikhs are shown in the media.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might concentrate on a central character such as any of the Gurus and/or on important figures in contemporary Sikhism. They might look at the ways in which the figure has been portrayed in fiction or in documentaries. They might consider whether the central teachings of Sikhism have been compromised in favour of a 'good story'. Some might suggest that only a Sikh can accurately portray Sikh figures and history and that therefore the only programmes worth watching are those that have been made by Sikhs.</p> <p>They might consider whether these portrayals have been accurate and may describe ways in which they have been exaggerated or distorted. They may consider whether they have shown the religion in a good or bad light and the extent to which this might encourage, offend or upset Sikhs. They might consider whether Sikhs might seek to censor such productions or to act as consultants to make sure that the impression achieved is one with which they are comfortable.</p> <p>Some candidates might suggest that Sikhs might be encouraged or inspired, particularly by the stories of the Gurus, to stand up for social justice and the rights of the weak and vulnerable as they have done. On the other hand, they may be angered or discouraged by accusations of immorality or corruption and might even be tempted to abandon their faith.</p> | 6 | |

| Question | Answer | Mark | Guidance |
|---|---|--------|----------|
| (e) | <p>‘Sikhs should try to get sexual content banned from the media.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might argue that Sikhs have a duty to try to limit sexual content as it leads to lust and adharmic behaviour making it harder to attain mukti as well as leading to a disrespectful attitude towards women. Many Sikh teachings condemn casual sexuality which is often shown as normal in the media and this is likely to lead to unhelpful attitudes towards sex. Sikhism encourages modest dress for both men and women and may feel that the lack of this in the media encourages the objectification and sexualisation of women in particular which goes against the key teachings of Sikhism. They may feel that this encourages sexual violence and crime which Sikhs should have a duty to prevent.</p> <p>Candidates might argue that not all sexual content in the media is bad as much of it is educational or promotes a healthy view of sex and so is helpful.</p> <p>They might also suggest that religious people should have more important things to worry about. People can avoid programmes or magazines they find offensive and people have the right to make their own choices. Censorship interferes with freedom of speech and is never the best solution. Sikhs should be more concerned with their own personal spiritual development or with helping others.</p> <p>Others might suggest that removing all sexual content from the media is not a practicable or achievable target and so would be a waste of time and resources. Some might suggest that no one minority group should have the right to ‘ban’ something, effectively dictating to the conscience of others.</p> | 12 | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6. | SPaG 3 | |

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

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

| SPaG mark awarded | Mark if candidate eligible for one third (eg grammar only) | Mark if candidate eligible for two thirds (eg grammar and punctuation only) |
|-------------------|--|---|
| 0 | 0 | 0 |
| 1 | 0 | 1 |
| 2 | 1 | 1 |
| 3 | 1 | 2 |
| 4 | 1 | 3 |
| 5 | 2 | 3 |
| 6 | 2 | 4 |
| 7 | 2 | 5 |
| 8 | 3 | 5 |
| 9 | 3 | 6 |

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

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

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