

**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 2016**

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

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

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

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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## Annotations



Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

**Subject-specific Marking Instructions**

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

**General points**

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

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

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

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

**Specific points**

Half marks must never be used.

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

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it. Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

### Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

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

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

### Spelling, punctuation and grammar (SPaG) Assessment Grid

<b><i>High performance 3 marks</i></b>
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.
<b><i>Intermediate performance 2 marks</i></b>
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.
<b><i>Threshold performance 1 mark</i></b>
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

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

## AO2 part (e) question

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




## MARK SCHEME

## SECTION A


Question		Answer	Mark	Guidance
1	(a)	<p>What term means the killing of a criminal by the state?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Capital punishment</li> <li>• Execution</li> <li>• Death penalty</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> Buddhist beliefs about the use of violence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Violence is always wrong (ahimsa)</li> <li>• Violence increases dukkha (suffering) so should be avoided</li> <li>• Using violence makes it impossible to achieve enlightenment</li> <li>• Right Action (the Noble Eightfold Path) prohibits using violence</li> <li>• Violence may be justified in extreme circumstances if it prevents more suffering than it causes</li> </ul> <p>1 mark for each response.</p>	2	<p>violence is right or always right is <b>not acceptable</b> because this is not a B belief <b>accept</b></p> <p>It is wrong (1 mark)</p> <p>It is sometimes justified/right (1)</p>
	(c)	<p>Give <b>three</b> aims of punishment that might be achieved by a prison sentence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Deterrence</li> <li>• Reformation</li> <li>• Retribution</li> <li>• Rehabilitation</li> <li>• Protection</li> <li>• Vindication</li> <li>• Prevention</li> <li>• Justice</li> </ul> <p>1 mark for each response.</p>	3	<p>Candidates may refer to the various aims of punishment without using the technical terminology</p> <p>Accept any description that could be seen to be a valid aim of punishment</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain different Buddhist responses to social injustice.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Social injustice occurs when there is a systematic failure within a society to treat everyone fairly or to give everyone equal access to food, shelter, safety, justice and education. Social injustice leads to suffering (dukkha) and encourages the Three Poisons (greed, hatred and ignorance) and for this reason Buddhists are likely to be opposed to it and to seek both to alleviate the suffering of the victims and to change the root causes. The Noble Eightfold Path requires Buddhists to use Right Action and the Five Precepts and the Six Perfections also suggest that Buddhists should resist social injustice in any way possible.</p> <p>Buddhists might work for charities which help victims either physically, by providing relief; or by raising awareness and resistance (such as Amnesty International). The practice of metta bhavana meditation is designed to spread loving kindness and compassion to all sentient beings and some may see this as a direct way of helping victims of social injustice.</p> <p>Some Buddhists might suggest that the Chinese occupation of Tibet constitutes a case of social injustice particularly since the right of Tibetans to practice Buddhism is severely limited. Buddhists have responded to this by raising awareness in the wider world and encouraging western governments to put pressure on the Chinese government. Some Buddhist monks have practiced self-immolation in protest and to draw attention to the social injustice as they perceive it.</p> <p>Many Buddhists, especially in the West have adopted the idea of 'Ethically Engaged' Buddhism. This may involve running ethical 'fair trade' businesses which aim to give everyone a fair wage. They may also take direct action against perceived social injustice.</p> <p>Some Buddhists might take the alternative view that they should cultivate detachment from the world since it is Maya and has no ultimate reality. For this reason they might try to 'rise above' social injustice since it belongs only to the world and is a distraction from the journey to nibbana. /nirvana?</p> <p>'Responses' may also be emotional or intellectual, for example anger or compassion, or the conviction that social injustice is wrong and something should be done about it.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'War is never right.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Most Buddhists would agree with this statement as non-violence or ahimsa is one of the central teachings of the religion. War is a major cause of dukkha (suffering) and encourages the Three Poisons of greed, ignorance and hatred and for this reason most Buddhists would argue that it can never be seen as a 'skilful action'. Many Buddhists practice metta bhavana meditation as a way of spreading loving kindness (metta) and compassion (karuna) to all sentient beings. War is clearly the antithesis of this and for this reason the vast majority of Buddhists would argue that war can never be right. It is difficult to see how the First Precept (to cause no harm) could ever be reconciled with going to war.</p> <p>Against the statement, candidates might point out that some Buddhist states, such as Sri Lanka have a standing army and have been involved in wars in the past suggesting that war is not necessarily incompatible with Buddhist principles. They might argue that while war is to be avoided if at all possible it is not always against Buddhist principles and might be considered as skilful action in cases where going to war resulted in less suffering than not going to war. Against this, some might suggest that war should be of no concern to Buddhists who should be detached from the world which is Maya and has no ultimate reality.</p> <p>Some candidates might consider the example of King Asoka who, on his conversion to Buddhism, renounced war and experienced deep regret for the suffering that had been caused by his wars. Against this it could be considered that as wars of conquest these cannot be justified and that therefore this does not contribute to the debate about whether war can ever be right.</p> <p>Candidates are likely to consider various scenarios, such as if a country is invaded or if a regime is oppressive and unjust and to consider whether or not war is justified in these circumstances. Most would agree that war is never good but many would suggest that it is sometimes the lesser of two evils and that there is a moral obligation to go to war when this is necessary to defend the vulnerable or to minimise suffering.</p>	12	

Question		Answer	Mark	Guidance
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6	SPaG 3	
2	(a)	<p>What term means the killing of a criminal by the state?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Capital punishment</li> <li>• Execution</li> <li>• Death penalty</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> Christian beliefs about the use of violence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Violence is always wrong (pacifism).</li> <li>• Violence increases suffering so should be avoided</li> <li>• Using violence makes it impossible to reach heaven</li> <li>• Jesus told people not to use violence (Biblical examples may be given)</li> <li>• Violence may be justified in extreme circumstances if it prevents more suffering than it causes, such as in a Just War</li> </ul> <p>1 mark for each response.</p>	2	<p>violence is right or always right is <b>not acceptable</b> because this is not a Xn belief</p> <p><b>accept</b></p> <p>It is wrong (1 mark)</p> <p>It is sometimes justified/right (1)</p>
	(c)	<p>Give <b>three</b> aims of punishment that might be achieved by a prison sentence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Deterrence</li> <li>• Reformation</li> <li>• Retribution</li> <li>• Rehabilitation</li> <li>• Protection</li> <li>• Vindication</li> <li>• Prevention</li> <li>• Justice</li> </ul> <p>1 mark for each response.</p>	3	<p>Candidates may refer to the various aims of punishment without using the technical terminology</p> <p>Accept any description that could be seen to be a valid aim of punishment</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain different Christian responses to social injustice.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Social injustice occurs when there is a systematic failure within a society to treat everyone fairly or to give everyone equal access to food, shelter, safety, justice and education. Social injustice leads to suffering and encourages greed, hatred and selfishness. For this reason Christians are likely to be opposed to it and to seek both to alleviate the suffering of the victims and to change the root causes. The commandment to 'love your neighbour as yourself' and the emphasis on the importance of love as the greatest Christian version might lead Christians to believe that they should resist social injustice in any way possible.</p> <p>Christians might work for charities which help victims either physically, by providing relief; or by raising awareness and resistance (such as Amnesty International). They might pray for the victims of social injustice and for the leaders of countries where there is social injustice to have a change of heart and some might see this as the most appropriate response. Many Christians have founded or worked for charities which directly promote social justice such as the Fair Trade movement or Trade Craft.</p> <p>The parable of the Sheep and the Goats teaches Christians that God is deeply concerned with social justice and that salvation for them is dependent upon how they treat others. For this reason Christians may take on commitments to provide food, clothing and comfort to others but also to campaign against injustice where they see it to raise awareness and to attempt to bring about change. An example of this might be the Liberation Theology movement in South America.</p> <p>Some Christians might take the alternative view that they should not get involved in the politics of the world since they are 'in the world but not of it' and God will ultimately establish justice at the time of Judgement. For this reason they might try to 'rise above' social injustice since it belongs only to the world and is a distraction from their spiritual quest towards heaven.</p> <p>'Responses' may also be emotional or intellectual, for example anger or compassion, or the conviction that social injustice is wrong and something should be done about it.</p>	6	


Question	Answer	Mark	Guidance
(e)	<p>'War is never right.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Most Christians would agree with this statement as love is the central virtue of Christianity ('Love your neighbour as yourself.') and it is difficult to reconcile this with the idea of war. There is significant Biblical evidence that Jesus promoted a pacifist stance and candidates are likely to discuss this in depth. Many Christians (and particularly the Society of Friends) argue that war causes so much pain and suffering that there can never be a sufficient justification for it and for this reason war is never right.</p> <p>Candidates may point out that the Christian church did not maintain a pacifist stance indefinitely but was forced to consider a realistic approach to the question of war. Candidates are likely to explain the Christian concept of a 'just war' and the conditions necessary for a war to be considered 'just' both 'in bellum' and 'ad bellum'. They may then go on to discuss whether any war, particularly in the modern world with its nuclear and biological weapons, could ever be considered to be proportionate or just.</p> <p>Some candidates might consider the example of the Second World War in particular and the issue of standing against a repressive regime engaged in genocide. They might argue that failing to stand against such a state could not ever be considered loving and so that on the basis of situation ethics or the principle of agape we must therefore say that on rare occasions, war is the right thing to do. The Bible is ambiguous in its stance on war and sometimes (particularly but not only) in the Old Testament suggests that war is justified under certain circumstances. For this reason beliefs about war are largely a matter of interpretation and the conscience of the particular Christian meaning that each Christian must answer this question for themselves.</p> <p>Candidates are likely to consider various scenarios, such as if a country is invaded or if a regime is oppressive and unjust and to consider whether or not war is justified in these circumstances. Most would agree that war is never good but many would suggest that it is sometimes the lesser of two evils and that there is a moral obligation to go to war when this is necessary to defend the vulnerable or to minimise suffering.</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>What term means the killing of a criminal by the state?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Capital punishment</li> <li>• Execution</li> <li>• Death penalty</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> Hindu beliefs about the use of violence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Violence is always wrong (ahimsa)</li> <li>• Violence increases suffering so should be avoided</li> <li>• Using violence makes it impossible to achieve moksha</li> <li>• It might be the dharma of members of the warrior (kshatriya) varna to use violence in certain circumstances</li> <li>• Violence may be justified in extreme circumstances if it prevents more suffering than it causes</li> </ul> <p>1 mark for each response.</p>	2	<p>violence is right or always right is <b>not acceptable</b> because this is not a Hindu belief</p> <p><b>accept</b></p> <p>It is wrong (1 mark)</p> <p>It is sometimes justified/right (1)</p>
	(c)	<p>Give <b>three</b> aims of punishment that might be achieved by a prison sentence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Deterrence</li> <li>• Reformation</li> <li>• Retribution</li> <li>• Rehabilitation</li> <li>• Protection</li> <li>• Vindication</li> <li>• Prevention</li> <li>• Justice</li> </ul> <p>1 mark for each response.</p>	3	<p>Candidates may refer to the various aims of punishment without using the technical terminology</p> <p>Accept any description that could be seen to be a valid aim of punishment</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain different Hindu responses to social injustice.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Social injustice occurs when there is a systematic failure within a society to treat everyone fairly or to give everyone equal access to food, shelter, safety, justice and education. Social injustice leads to suffering and encourages greed, hatred and selfishness. For this reason Hindus are likely to be opposed to it and to seek both to alleviate the suffering of the victims and to change the root causes. Dharma requires Hindus, especially those in the grihastha ashrama to support the wellbeing of society and this might lead Hindus to believe they should oppose social injustice in any way possible. Raja Dharma requires rulers to behave and govern in the best interests of their subjects and if they fail to do so Hindus may believe that they are justified in taking action.</p> <p>Hindus might work for charities which help victims either physically, by providing relief; or by raising awareness and resistance (such as Amnesty International). Others might seek to support charities which specifically uphold social justice such as the Fair Trade movement. Some might see prayer as the most appropriate response to social injustice, praying both for the victims of social injustice and the governments that bring it about.</p> <p>Some Hindus, and particularly certain Hindu reformers such as M K Ghandi and Ramakrishna have spoken out against the jati system as it was practiced in India and have worked to end the discrimination against the lower varnas and Dalits. Their efforts have resulted in such discrimination becoming illegal in India. Reformers have also worked to improve the status of women and widows in particular.</p> <p>Some Hindus might take the alternative view that they should cultivate detachment from the world since it is Maya and has no ultimate reality. For this reason they might try to 'rise above' social injustice since it belongs only to the world and is a distraction from the journey to moksha.</p> <p>'Responses' may also be emotional or intellectual, for example anger or compassion, or the conviction that social injustice is wrong and something should be done about it.</p>	6	




Question	Answer	Mark	Guidance
(e)	<p>'War is never right.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Hindus would agree with this statement as non-violence or ahimsa is one of the central teachings of the religion. War is a major cause of suffering key Hindu figures such as M K Gandhi argued that non-violence is the only moral and effective way of bringing about change and social justice. Against this, however, they might suggest that even Gandhi was in favour of the Second World War as the only possible solution to the Hitler regime, making it difficult to argue that war is wrong in all possible circumstances.</p> <p>Against the statement, candidates might consider the discussion between Krishna and Arjuna in the Bhagavad Gita in which Krishna, an incarnation of Vishnu, tells Arjuna that it is his duty as a member of the warrior (kshatriya) varna to fight in a war, even though it is against his cousins. Since the atman cannot be damaged, war does no real damage to those who are killed. For this reason many Hindus would argue that war is not the greatest evil as it does no ultimate damage and that it is sometimes necessary. They might also come to the conclusion that that war might be wrong for certain Hindus (such as Brahmins) but acceptable, or even necessary for others. The Raja Dharma of kings and governments might suggest that it is sometimes necessary for them to lead their citizens into war.</p> <p>Historically Hindu rulers have engaged in many wars between minor kingdoms although many would want to argue that in modern times this is seen to be wrong and that the pain caused by war cannot be reconciled with the values of Hinduism. If, as many Hindus believe, every atman is an aspect of Brahman then war is not only unnecessary but illogical as someone who takes part in a war can only succeed in harming himself. Candidates are likely to consider various scenarios, such as if a country is invaded or if a regime is oppressive and unjust and to consider whether or not war is justified in these circumstances. Most would agree that war is never good but many would suggest that it is sometimes the lesser of two evils and that there is a moral obligation to go to war when this is necessary to defend the vulnerable or to minimise suffering.</p>	12	

Question	Answer	Mark	Guidance
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
4 (a)	<p>What term means the killing of a criminal by the state?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Capital punishment</li> <li>• Execution</li> <li>• Death penalty</li> </ul> <p>1 mark for response.</p>	1	
(b)	<p>Give <b>two</b> Muslim beliefs about the use of violence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Violence is wrong except in circumstances where the conditions of lesser jihad demand it</li> <li>• Violence increases suffering so should be avoided</li> <li>• Using violence without good cause makes it impossible to reach paradise</li> <li>• Violence should be avoided at all costs within the Ummah</li> <li>• Violence may be justified in extreme circumstances if it prevents more suffering than it causes</li> </ul> <p>1 mark for each response.</p>	2	<p>violence is right or always right is <b>not acceptable</b> because this is not a Muslim belief  <b>accept</b>  It is wrong (1 mark)  It is sometimes justified/right (1)</p>
(c)	<p>Give <b>three</b> aims of punishment that might be achieved by a prison sentence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Deterrence</li> <li>• Reformation</li> <li>• Retribution</li> <li>• Rehabilitation</li> <li>• Protection</li> </ul>	3	<p>Candidates may refer to the various aims of punishment without using the technical terminology  Accept any description that could be seen to be a valid aim of punishment</p>


Question	Answer	Mark	Guidance
	<ul style="list-style-type: none"> <li>• Vindication</li> <li>• Prevention</li> <li>• Justice</li> </ul> <p>1 mark for each response.</p>		
(d)	<p>Explain different Muslim responses to social injustice.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Social injustice occurs when there is a systematic failure within a society to treat everyone fairly or to give everyone equal access to food, shelter, safety, justice and education. Social injustice leads to suffering, greed, hatred and selfishness. For this reason Muslims are likely to be opposed to it and to seek both to alleviate the suffering of the victims and to change the root causes. Islam seeks to establish a just society through the use of Sharia law. Actions in this life are seen as a test which determines the life to come so Muslims are likely to seek to oppose social injustice wherever it is encountered.</p> <p>Muslims might work for charities which help victims either physically, by providing relief; or by raising awareness and resistance (such as Amnesty International). They may seek to conduct business in an ethical way, for example by supporting the Fair Trade movement and so to bring about a state of social justice. Others might see prayer as the most appropriate response to social injustice, praying for both the victims and the governments that bring it about.</p> <p>Muslims may feel a particular obligation to ensure that a state of social justice exists for all members of the Muslim world wide family (Ummah) and so may seek to send aid through zakkah, Islamic Aid, or other means to Muslim victims of social injustice. They may also seek to draw international attention to situations where Muslims are suffering from social injustice, or to lobby governments to change their policy.</p>	6	

Question	Answer	Mark	Guidance
	<p>Some Muslims might take the alternative view that Allah will establish justice at the time of Judgement and that social injustice, where Muslims encounter it, should be seen as a test to be endured and that bearing it well will lead to paradise. They might therefore chose not to become involved in political debates about social justice.</p> <p>'Responses' may also be emotional or intellectual, for example anger or compassion, or the conviction that social injustice is wrong and something should be done about it.</p>		

Question	Answer	Mark	Guidance
(e)	<p>'War is never right.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Most Muslims are likely to disagree with the statement as there are conditions under which all Muslims are considered to have a religious obligation to take part in wars under certain conditions laid down in the Qur'an. These include if a Muslim country is invaded or is a government denies Muslims living within it the right to practise Islam. Candidates are likely to discuss lesser jihad in some depth and to consider wars that might be said to fulfil these criteria.</p> <p>Against this, however, candidates might suggest that the Qur'an places far greater emphasis and merit on greater jihad which is the struggle to overcome evil within oneself. They might suggest that very few conflicts fulfil the criteria of lesser jihad and that the Qur'an has much to say about the benefits of peace and non-violence and that as the word 'Islam' is cognate with 'salam' meaning peace. Islam, they might suggest, is fundamentally a peaceful religion and that if it is not true that war is never right it is certainly right that it should be avoided if at all possible.</p> <p>Candidates are likely to discuss whether certain wars could be considered as lesser jihad or not. Some candidates might suggest that while war might, on occasion, be right; war within the Ummah or world-wide family of Islam is fundamentally against the principals of the religion and can never be considered right.</p> <p>Candidates are likely to consider various scenarios, such as if a country is invaded or if a regime is oppressive and unjust and to consider whether or not war is justified in these circumstances. Most would agree that war is never good but many would suggest that it is sometimes the lesser of two evils and that there is a moral obligation to go to war when this is necessary to defend the vulnerable or to minimise suffering.</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>What term means the killing of a criminal by the state?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Capital punishment</li> <li>• Execution</li> <li>• Death penalty</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> Jewish beliefs about the use of violence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Violence is always wrong (pacifism)</li> <li>• Violence increases suffering so should be avoided</li> <li>• Using violence makes it impossible to reach heaven</li> <li>• Violence is necessary in the case of an obligatory war</li> <li>• Violence may be justified in extreme circumstances if it prevents more suffering than it causes</li> <li>• G-d is described as a warrior so violence must be acceptable in some circumstances</li> </ul> <p>1 mark for each response.</p>	2	<p>violence is right or always right is <b>not acceptable</b> because this is not a Jewish belief</p> <p><b>accept</b></p> <p>It is wrong (1 mark)</p> <p>It is sometimes justified/right (1)</p>
	(c)	<p>Give <b>three</b> aims of punishment that might be achieved by a prison sentence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Deterrence</li> <li>• Reformation</li> <li>• Retribution</li> <li>• Rehabilitation</li> <li>• Protection</li> <li>• Vindication</li> <li>• Prevention</li> <li>• Justice</li> </ul> <p>1 mark for each response.</p>	3	<p>Candidates may refer to the various aims of punishment without using the technical terminology</p> <p>Accept any description that could be seen to be a valid aim of punishment</p>


Question	Answer	Mark	Guidance
(d)	<p>Explain different Jewish responses to social injustice.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Social injustice occurs when there is a systematic failure within a society to treat everyone fairly or to give everyone equal access to food, shelter, safety, justice and education. Social injustice leads to suffering, greed, hatred and selfishness. For this reason Jews are likely to be opposed to it and to seek both to alleviate the suffering of the victims and to change the root causes. The Minor Prophets in particular make it clear that G-d is deeply concerned with mercy and justice and that he rewards those who pursue this. For this reason many Jews would seek to challenge and overcome social injustice wherever they encounter it. The Torah makes it clear that G-d will punish anyone who withholds justice from the most vulnerable members of society such as orphans, widows and foreigners.</p> <p>Jews might work for charities which help victims either physically, by providing relief; or by raising awareness and resistance (such as Amnesty International). The fact that they have encountered persecution in the past might lead many Jews to have a particular concern for those who are oppressed and to seek to ensure that such situations do not arise again in the future.</p> <p>Jews might engage with the idea of ethical business, supporting initiatives such as fair trade. They might also seek to draw international attention to situations where there is social injustice or to lobby governments for a change in policy. Other Jews might see prayer as the most appropriate response to social injustice; praying both for the victims and those who cause social injustice in order to bring about change.</p> <p>Some Jews might take the alternative view that G-d will establish justice at the time of Judgement and that social injustice, where Jews encounter it, should be seen as a test to be endured and that bearing it well will lead to heaven. They might therefore chose not to become involved in political debates about social justice.</p> <p>'Responses' may also be emotional or intellectual, for example anger or compassion, or the conviction that social injustice is wrong and something should be done about it.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'War is never right.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Most Jews would be unlikely to consider the statement to be true since the Torah requires Jews to go to war under certain circumstances. The Torah contains examples of 'holy wars' where Jews receive a divine command to engage in a war of total destruction. Some might argue that if this is the case, then it is limited to the historical context of the Torah and is not relevant in the modern world. In addition to this, Judaism contains the concept of 'obligatory war' when Israel is invaded or under threat of invasion and optional war which is a matter of personal conscience.</p> <p>Some Jews might suggest that in the light of the systematic persecution of Jews in Europe over the centuries culminating in the Shoah, Jews must be prepared to go to war if necessary to protect themselves and to defend the Jewish state. They may point out that war was the only possible moral response to the Hitler regime in order to prevent genocide and further unimaginable suffering.</p> <p>Candidates might also point out that not all Jews are religious or observant and that these Jews may be pacifist. They might draw attention to the amount of pain and suffering that has been caused by wars in the past and suggest that there is no justification for this; reconciliation is always a better response. They might draw attention to the unrest in Israel and Palestine and those Jews and Muslims who have set out to bring peace and reconciliation to the situation.</p> <p>Candidates are likely to consider various scenarios, such as if a country is invaded or if a regime is oppressive and unjust and to consider whether or not war is justified in these circumstances. Most would agree that war is never good but many would suggest that it is sometimes the lesser of two evils and that there is a moral obligation to go to war when this is necessary to defend the vulnerable or to minimise suffering.</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>What term means the killing of a criminal by the state?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Capital punishment</li> <li>• Execution</li> <li>• Death penalty</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> Sikh beliefs about the use of violence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Violence is always wrong (ahimsa)</li> <li>• Violence increases suffering so should be avoided</li> <li>• Using violence makes it impossible to achieve mukti</li> <li>• Violence may be acceptable when it satisfies the conditions of Dharma Yudh</li> <li>• Violence may be justified in extreme circumstances if it prevents more suffering than it causes</li> </ul> <p>1 mark for each response.</p>	2	<p>violence is right or always right is <b>not acceptable</b> because this is not a Sikh belief</p> <p><b>accept</b></p> <p>It is wrong (1 mark)</p> <p>It is sometimes justified/right (1)</p>
	(c)	<p>Give <b>three</b> aims of punishment that might be achieved by a prison sentence.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Deterrence</li> <li>• Reformation</li> <li>• Retribution</li> <li>• Rehabilitation</li> <li>• Protection</li> <li>• Vindication</li> <li>• Prevention</li> <li>• Justice</li> </ul> <p>1 mark for each response.</p>	3	<p>Candidates may refer to the various aims of punishment without using the technical terminology</p> <p>Accept any description that could be seen to be a valid aim of punishment</p>


Question	Answer	Mark	Guidance
(d)	<p>Explain different Sikh responses to social injustice.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Social injustice occurs when there is a systematic failure within a society to treat everyone fairly or to give everyone equal access to food, shelter, safety, justice and education. Social injustice leads to suffering and encourages greed, hatred and selfishness. For this reason Sikhs are likely to be opposed to it and to seek both to alleviate the suffering of the victims and to change the root causes. Dharma requires Sikhs, especially since they consider all Sikhs to be in the grihastha ashrama, to support the wellbeing of the whole of society and this might lead Sikhs to believe they should oppose social injustice in any way possible.</p> <p>Sikhs might work for charities which help victims either physically, by providing relief; or by raising awareness and resistance (such as Amnesty International). Others might seek to support charities which specifically uphold social justice such as the Fair Trade movement, or to engage in ethical business which aims to bring about the state of social justice.</p> <p>Many Sikhs, especially khalsa Sikhs would see it as their duty to support and, if necessary, use force to defend those who cannot defend themselves and are treated unfairly by society or their state. Some Sikhs endured martyrdom in order to defend the rights of Hindus to practise their religion. Sikhism has also resisted the varna system as it was practised in Hinduism, which it perceived as social injustice. All who attend the gurdwara must take part in a communal meal, showing that they do not acknowledge the varna system which forbids Hindus to dine with those of a lower varna.</p> <p>Other Sikhs may take the view that they should not become directly involved in political issues, instead praying both for the victims of social injustice and the governments that cause it in an attempt to bring about change.</p> <p>'Responses' may also be emotional or intellectual, for example anger or compassion, or the conviction that social injustice is wrong and something should be done about it.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'War is never right.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhs are unlikely to agree with this statement since the obligation of Dharma Yudh, particularly for khalsa Sikhs, requires them to engage in war if necessary to defend themselves or those who cannot defend themselves. Guru Gobind Singh Dev Ji organised the khalsa along militaristic lines for this reason and required khalsa Sikhs to behave as disciplined warriors. The Sikh symbol of the kirpan or double sided sword symbolises the dual need for physical and spiritual warfare. Sikh soldiers played a major part in the Second World War, which they considered to be justified as it resisted an evil regime.</p> <p>Conversely, Sikhs take war to be a great evil that should be avoided if at all possible. The Mool Mantra teaches that everyone is equal and that Waheguru loves everyone meaning that war is wrong.</p> <p>Candidates may point out that the first Sikh community under Guru Nanak Dev Ji was pacifist and that only persecution of Sikhs led Guru Gobind Dev Ji to establish the khalsa. Certain Sikhs, such as the Namdhari, preserve this pacifist tradition and would argue that war is always wrong.</p> <p>Candidates are likely to consider various scenarios, such as if a country is invaded or if a regime is oppressive and unjust and to consider whether or not war is justified in these circumstances. Most would agree that war is never good but many would suggest that it is sometimes the lesser of two evils and that there is a moral obligation to go to war when this is necessary to defend the vulnerable or to minimise suffering.</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>Where would a Buddhist find teachings about equality?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The teachings of the Buddha</li> <li>• The Dhamma</li> <li>• The Noble Eightfold Path/ Six Perfections promote virtues that require equality such as Right Action and compassion</li> <li>• Family</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> ways Buddhists might respond to people of other religions.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• They might seek to share the Dhamma with them</li> <li>• They might seek to lead them towards enlightenment</li> <li>• As sentient beings they may seek to share punna or merit with them</li> <li>• They might regard them with compassion</li> <li>• They might seek interfaith dialogue and understanding</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Describe <b>one</b> way society affects the role of Buddhist women.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Changing attitudes towards women might allow more opportunities for Buddhist women to go out to work or to take leadership roles</li> <li>• Nuns might have more opportunities to travel and take leadership roles. Women may take on leadership roles in religious institutions and communities</li> <li>• In traditionally Buddhist countries cultural expectations might mean that women are expected to stay at home and raise children and that they have limited freedom</li> <li>• Laws about equality might provide better economic opportunities for women</li> <li>• Social media might raise expectations among women leading to their demanding more freedom</li> </ul>	3	Accept responses that interpret society in a religious context.


Question	Answer	Mark	Guidance
	Marks will be awarded for a statement, plus any combination of development and exemplification.		
(d)	<p>Explain how Buddhist teachings encourage Buddhists to promote equality.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhist teachings lay great emphasis on Right Action, Skilful Action and compassionate behaviour. These are laid out in the Noble Eightfold Path, the Five Precepts and the Six Perfections all of which include teachings on ethical behaviours that emphasise karuna and metta. The growing movement of Engaged Buddhism seeks to find ways of putting these beliefs into practice in the everyday world. Furthermore the philosophical teachings of Buddhism suggest that all the things that separate us, such as gender, ethnicity, caste and status, are ultimately Maya or illusion since they have only contingent reality. To be prejudiced or to act with discrimination towards others is not only unskilful action since it does not demonstrate Right Understanding and since it contributes towards dukkha or suffering in the world, it is also illogical.</p> <p>Because of this, most Buddhists would seek to correct wrong understanding where they see it by teaching against prejudice and discrimination. Followers of Engaged Buddhism in particular would be likely to act to stop prejudice through campaigning, through setting a good example and by seeking to offer practical help and support to victims of discrimination.</p> <p>Buddhism also lays emphasis on meditation and metta bhavana meditation in particular is not compatible with prejudice or discrimination of any kind. A Buddhist could not develop their practice of metta bhavana and continue to be prejudiced. Candidates might also suggest that the message of compassion and loving kindness is not compatible with violent resistance and that civil disobedience and non-violent protest are the methods which follow most naturally from Buddhist teachings.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Race is not important.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Buddhism teaches that the contingent world is maya or illusion and that therefore physical differences such as race and gender have no absolute reality. Buddhism aims to see through the illusion to the absolute reality and so should make no distinction between different races. Racism encourages hatred and ignorance, two of the Three Poisons, and so can be a serious barrier to achieving nibbana. Buddhism has spread to all areas of the world and all races and has been adapted to suit the different cultures in which it has been adapted. This also would lead most to assume that there is no place in Buddhism for racism.</p> <p>Candidates might argue that while racism is not appropriate, this does not necessarily mean that race is not important. Many people feel great connection to and pride in their race and their racial history and see this as a major part of their cultural identity. Candidates might suggest that there is nothing wrong with this as long as it does not lead to other races being discriminated against. The fact that Buddhism has undergone major changes to adapt to new cultural settings in China and the West supports this view.</p> <p>Some candidates might suggest that while race should not be important, in actual fact it is and that for this reason the statement is not true. They might suggest that studies in the UK still suggest that certain races are seriously disadvantaged and do not have the same opportunities as others. They might suggest that it is the responsibility of Buddhists to try to change this situation as this fulfils the First Precept (to do no harm); is an example of Right Action and is an example of compassion which is one of the Six Perfections. They might challenge prejudices about race, try to set a good example through their lives or challenge institutional racism wherever they encounter 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>Where would a Christian find teachings about equality?</p> <ul style="list-style-type: none"> <li>• The teachings of Jesus</li> <li>• The Bible</li> <li>• Religious leaders such as the Pope or the Archbishop of Canterbury</li> <li>• Teaching/sermons of local church leaders</li> <li>• Family</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> ways Christians might respond to people of other religions.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• They might seek to share the gospel with them and convert them</li> <li>• They might seek to lead them towards salvation</li> <li>• They might avoid them as they might lead them away from their own faith</li> <li>• They might regard them with compassion</li> <li>• They might seek interfaith dialogue and understanding</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Describe <b>one</b> way society affects the role of Christian women.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Changing attitudes towards women might allow more opportunities for Christian women to go out to work or to take leadership roles</li> <li>• Nuns might have more opportunities to travel and take leadership roles. Women may take on leadership roles in religious institutions and communities</li> <li>• In some countries or communities cultural expectations might mean that women are expected to stay at home and raise children and that they have limited freedom</li> <li>• Laws about equality might provide better economic opportunities for women</li> <li>• Social media might raise expectations among women leading to their demanding more freedom</li> </ul> <p>Marks will be awarded for a statement, plus any combination of development and exemplification.</p>	3	Accept responses that interpret society in a religious context. E.g. the 'society' of the Church


Question	Answer	Mark	Guidance
(d)	<p>Explain how Christian teachings encourage Christians to promote equality.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There are many Christian examples of teachings that promote equality and candidates may make reference to these. In particular many will talk about the parable of the Good Samaritan and the parable of the Sheep and the Goats, which teach that Christians should behave well towards marginal groups in society. These parables also make it very clear that belief alone is not enough and that positive action is required to please God.</p> <p>For this reason Christians may work to combat inequality wherever they encounter it through campaigning for equality, educating people, setting a good example or through seeking to give practical help and support to victims of discrimination.</p> <p>Candidates might talk about Christians such as Martin Luther King Jnr and Archbishop Desmond Tutu who were inspired by Christian teachings and by the Gospels' message of unconditional love towards all to work against inequality and racism. Candidates might also suggest that the message of love is not compatible with violent resistance and that civil disobedience and non-violent protest are the methods which follow most naturally from Christian teachings.</p>	6	



Question	Answer	Mark	Guidance
(e)	<p>'Race is not important.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christianity teaches that since God is the creator and father of all humanity racism is both nonsensical and wrong. The Bible teaches that 'there is neither Greek nor Jew...for all are one on Christ Jesus.' It is a key Christian requirement to behave in a loving way towards all ('Love your neighbour as yourself.') regardless of race. Christianity has spread to many different countries, cultures and races and so all races are equally acceptable to God. For these reasons most Christians would agree with the statement.</p> <p>Candidates might argue that while racism is not appropriate, this does not necessarily mean that race is not important. Many people feel great connection to and pride in their race and their racial history and see this as a major part of their cultural identity. Candidates might suggest that there is nothing wrong with this as long as it does not lead to other races being discriminated against. The fact that Christianity has undergone major changes over its history to adapt to new cultural settings in Africa and the West supports this view.</p> <p>Some candidates might suggest that while race should not be important, in actual fact it is and that for this reason the statement is not true. They might suggest that studies in the UK still suggest that certain races are seriously disadvantaged and do not have the same opportunities as others. They might suggest that it is the responsibility of Christians to try to change this situation as this fulfils the commandments about love and allows Christians to fulfil their missionary role. They might challenge prejudices about race, try to set a good example through their lives or challenge institutional racism wherever they encounter it. Candidates might give the example of Archbishop Tutu in South Africa who opposed Apartheid in South Africa and challenged Christians to take action against it.</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>Where would a Hindu find teachings about equality?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Vedas and Puranas which teach that others should be treated with compassion</li> <li>• The Bhagavad Gita which teaches that the atman has no gender, caste etc. and that devotion is a route to moksha for everyone</li> <li>• Teachings about Maya</li> <li>• Teachings of religious leaders</li> <li>• Family</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> ways Hindus might respond to people of other religions.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• They might seek to convert them (for example the ISKCON movement)</li> <li>• They might seek to lead them towards enlightenment</li> <li>• They might advise them to follow their own faith to the best of their ability in order to reach moksha</li> <li>• They might regard them with compassion</li> <li>• They might avoid them as they might lead them away from their own faith</li> <li>• They might seek interfaith dialogue and understanding</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Describe <b>one</b> way society affects the role of Hindu women.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Changing attitudes towards women might allow more opportunities for Hindu women to go out to work or to take leadership roles</li> <li>• Women might find it easier to adopt the life of a sanyassin. They might take on leadership roles in religious communities</li> <li>• In some parts of India cultural expectations might mean that women are expected to stay at home and raise children and that they have limited freedom</li> <li>• Laws about equality might provide better economic opportunities for women</li> <li>• Social media might raise expectations among women leading to their demanding more freedom</li> </ul>	3	Accept responses that interpret society in a religious context.

Question	Answer	Mark	Guidance
	Marks will be awarded for a statement, plus any combination of development and exemplification.		
(d)	<p>Explain how Hindu teachings encourage Hindus to promote equality.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>It might be argued that Hinduism with the varnashramadharma system and clearly defined gender roles does not necessarily emphasise the importance of equality as one of its central teachings. However, on the philosophical level there is an understanding, at least within the Advaita Vedanta tradition, that the things which seem to separate people such as gender, ethnicity caste and status are, ultimately, maya or illusion which must be overcome in order to understand the identity of atman and Brahman and so attain moksha. On this understanding of human nature inequality makes no sense.</p> <p>The bhakti tradition of Hinduism also teaches that all human beings are equally important and that anyone can achieve moksha if they have sufficient love and devotion towards God. This tradition has also moved away from traditional concerns with gender and caste.</p> <p>From either of these standpoints, Hindus might argue that it is important to work to combat inequality wherever it is encountered since it is a source of ignorance, which can prevent people from attaining moksha. Candidates might also suggest that the importance of ahimsa is not compatible with violent resistance and that civil disobedience and non-violent protest are the methods which follow most naturally from Hindu teachings. Candidates might use the example of M K Gandhi who used civil disobedience and satya graha to resist inequality both within Hinduism and in the dealings of the British Empire with Hindus and other Indians.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Race is not important.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hinduism teaches that the contingent world is maya or illusion and that therefore physical differences such as race and gender have no absolute reality. Hinduism aims to see through the illusion to the absolute reality and so should make no distinction between different races. Since the atman is reborn numerous times in different forms, not always taking the same gender or race (or even species) racism is not only bad, but nonsensical. In the Advaita tradition, every atman is a part of Brahman and so part of a single reality. For these reasons most Hindus would agree with the statement.</p> <p>Candidates might argue that while racism is not appropriate, this does not necessarily mean that race is not important. Many people feel great connection to and pride in their race and their racial history and see this as a major part of their cultural identity. Candidates might suggest that there is nothing wrong with this as long as it does not lead to other races being discriminated against. On the other hand, some might suggest that race is important in Hinduism as non-Indian races have no place in the varna system and so have limited access to religious worship. Some might take issue with this by pointing out that the varna system has diminishing relevance within Hinduism.</p> <p>Some candidates might suggest that while race should not be important, in actual fact it is and that for this reason the statement is not true. They might suggest that studies in the UK still suggest that certain races are seriously disadvantaged and do not have the same opportunities as others. They might suggest that it is the responsibility of Hindus to try to change this situation it causes suffering and leads to ignorance that can hinder the quest towards moksha. They might challenge prejudices about race, try to set a good example through their lives or challenge institutional racism wherever they encounter it.</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>Where would a Muslim find teachings about equality?</p> <ul style="list-style-type: none"> <li>• The Qur'an</li> <li>• The hadith</li> <li>• Teachings of religious leaders</li> <li>• Teaching/sermons of local imams</li> <li>• Family</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> ways Muslims might respond to people of other religions.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• They might seek help them revert to Islam</li> <li>• They might see 'Peoples of the Book' as closely linked and may live and work together with them</li> <li>• They might avoid them as they might lead them away from their own faith</li> <li>• They might regard them with compassion</li> <li>• They might seek interfaith dialogue and understanding</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Describe <b>one</b> way society affects the role of Muslim women.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Changing attitudes towards women might allow more opportunities for Muslim women to go out to work or to take leadership roles</li> <li>• Women may take on leadership roles in religious institutions and communities</li> <li>• In some traditionally Muslim countries cultural expectations might mean that women are expected to stay at home and raise children and that they might have limited freedom</li> <li>• Laws about equality might provide better economic opportunities for women</li> <li>• Social media might raise expectations among women leading to their demanding more freedom</li> </ul>	3	Accept responses that interpret society in a religious context.


Question	Answer	Mark	Guidance
	Marks will be awarded for a statement, plus any combination of development and exemplification.		
(d)	<p>Explain how Islamic teachings encourage Muslims to promote equality.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>There are many Islamic teachings which emphasise the equality of all before Allah and the fact that on the Day of Judgement each individual will take responsibility for his or her actions regardless of gender, ethnicity or status. The symbolism of the Hajj also emphasises the equality of all before Allah and this is one of the central teachings of Islam. Since each person is judged according to their actions, and since equality is an important value it follows that Muslims would seek to please Allah through seeking to combat inequality.</p> <p>This might be through seeking to offer practical help and support to victims of inequality through organisations such as Islamic Aid; through setting a good example in the way they treat others or through educating people about Islamic teaching and the importance of equality.</p> <p>While it is permissible to oppose a tyrannical ruler through force, and denial of equality might be seen to constitute tyranny, force is always a last resort and in general Muslims would seek to challenge inequality through non-violent protest and civil disobedience where possible.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Race is not important.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Islam teaches that since Allah is the creator of all humanity racism is both nonsensical and wrong. The Qur'an teaches that 'the Arab is not better than the non-Arab.' And that all races of men are descended from Adam. Islam requires that all members of the Ummah are treated equally regardless of race. Islam has spread to many different countries, cultures and races and so all races are equally acceptable to Allah. For these reasons most Muslims would agree with the statement.</p> <p>Candidates might argue that while racism is not appropriate, this does not necessarily mean that race is not important. Many people feel great connection to and pride in their race and their racial history and see this as a major part of their cultural identity. Candidates might suggest that there is nothing wrong with this as long as it does not lead to other races being discriminated against. The fact that Islam has undergone major changes over its history to adapt to new cultural settings in Africa and the West supports this view.</p> <p>Some candidates might suggest that while race should not be important, in actual fact it is and that for this reason the statement is not true. They might suggest that studies in the UK still suggest that certain races are seriously disadvantaged and do not have the same opportunities as others. They might suggest that it is the responsibility of Muslims to try to change this situation as this fulfils the conditions of greater jihad to resist evil and helps them to spread the message of Islam to all races. They might challenge prejudices about race, try to set a good example through their lives or challenge institutional racism wherever they encounter it. Candidates might give the example of Malcolm X in America who opposed institutionalised racism in America and challenged Muslims to take action against it.</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>Where would a Jew find teachings about equality?</p> <ul style="list-style-type: none"> <li>• The Torah</li> <li>• The Talmud</li> <li>• Teachings of religious leaders</li> <li>• Teachings/ sermons of local rabbis</li> <li>• Family</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> ways Jews might respond to people of other religions.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• They might accept them as converts</li> <li>• They might encourage monotheists to follow their own religion to the best of their ability as the best way to please G-d</li> <li>• They might encourage them to keep the Noahide code</li> <li>• They might regard them with compassion</li> <li>• They might seek interfaith dialogue and understanding</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Describe <b>one</b> way society affects the role of Jewish women.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Changing attitudes towards women might allow more opportunities for Jewish women to go out to work or to take leadership roles</li> <li>• Women might have more opportunities to participate in Jewish ritual (such as Bat Mitzvah) or to become rabbis</li> <li>• In some communities cultural expectations might mean that women are expected to stay at home and raise children and that they might have limited freedom</li> <li>• Laws about equality might provide better economic opportunities for women</li> <li>• Social media might raise expectations among women leading to their demanding more freedom</li> </ul>	3	Accept responses that interpret society in a religious context.




Question	Answer	Mark	Guidance
	<p>Marks will be awarded for a statement, plus any combination of development and exemplification.</p>		
(d)	<p>Explain how Jewish teachings encourage Jews to promote equality.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Judaism emphasises the equality of all before G-d since all people were created by him and are ultimately answerable to him. The Minor Prophets emphasise the justice and mercy of G-d and his requirement for the Jews also to demonstrate these qualities. Justice and mercy are to be shown, in particular, to the widows and orphans and those on the margins of society. Furthermore the vision of the Messianic Age is one in which fairness and equality are central.</p> <p>For these reasons Jews might see it as important to work to combat inequality wherever they encounter it. They might do this by campaigning against inequality including through education programmes about the Shoah; through setting a good example or through providing practical help and support to victims of discrimination.</p> <p>While it is permissible in Judaism to use force to oppose injustice and to defend the weak, this should only be used as a last resort and most Jews would suggest that civil disobedience and non-violent protest are the best ways to resist inequality.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Race is not important.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Judaism teaches that since G-d is the creator and of all humanity racism is both nonsensical and wrong. The Bible teaches that all human beings are descended from Adam and Eve so all races have the same origin. Jewish scriptures emphasise the importance of justice, especially for the most vulnerable members of society including foreigners. For these reasons most Jews would agree with the statement.</p> <p>Candidates might argue that while racism is not appropriate, this does not necessarily mean that race is not important. Many people feel great connection to and pride in their race and their racial history and see this as a major part of their cultural identity. Candidates might suggest that there is nothing wrong with this as long as it does not lead to other races being discriminated against. However, Jews might point out that if taken to extremes this can lead to persecution and experiences such as the Shoah which must not be allowed to happen again. Some might suggest that while no race is better than another, race does matter as the Jewish race was chosen by G-d and so have responsibilities and obligations that others do not.</p> <p>Some candidates might suggest that while race should not be important, in actual fact it is and that for this reason the statement is not true. They might suggest that studies in the UK still suggest that certain races are seriously disadvantaged and do not have the same opportunities as others. They might suggest that it is the responsibility of Jews to try to change this situation as this fulfils the commandments justice and mercy and might help to bring about the Messianic Age. They might challenge prejudices about race, try to set a good example through their lives or challenge institutional racism wherever they encounter it. Candidates might give the example of Archbishop Tutu in South Africa who challenged Apartheid in South Africa and challenged Christians to take action against it.</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>Where would a Sikh find teachings about equality?</p> <ul style="list-style-type: none"> <li>• The Guru Granth Sahib Ji</li> <li>• The Mool Mantra</li> <li>• Teachings of the Gurus</li> <li>• Teachings of religious leaders</li> <li>• Family</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Give <b>two</b> ways Sikhs might respond to people of other religions.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• They might accept them as converts</li> <li>• They might encourage them to follow their own faith to the best of their ability as the best way to achieve mukti</li> <li>• They might avoid them as they might lead them away from their own faith</li> <li>• They might regard them with compassion</li> <li>• They might seek interfaith dialogue and understanding</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Describe <b>one</b> way society affects the role of Sikh women.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Changing attitudes towards women might allow more opportunities for Sikh women to go out to work or to take leadership roles</li> <li>• Women may take on leadership roles in religious institutions and communities</li> <li>• In some countries and communities cultural expectations might mean that women are expected to stay at home and raise children and that they might have limited freedom</li> <li>• Laws about equality might provide better economic opportunities for women</li> <li>• Social media might raise expectations among women leading to their demanding more freedom</li> </ul> <p>Marks will be awarded for a statement, plus any combination of development and exemplification.</p>	3	Accept responses that interpret society in a religious context.


Question	Answer	Mark	Guidance
(d)	<p>Explain how Sikh teachings encourage Sikhs to promote equality.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhism lays great emphasis on equality and the Mool Mantra shows that Waheguru is without the attributes of gender or division. All the things that separate us, such as gender, caste, ethnicity and status, are ultimately maya or illusion which must be overcome in order to reach mukti. Guru Nanak taught that there is no Hindu or Muslim in the eyes of Waheguru and women have equal rights with men and are free to join the Khalsa and to lead worship.</p> <p>The creation of the Khalsa itself could be understood as a way of creating, and showing the importance of equality as it the fact that all members of the Khalsa take the same surname, emphasising their equality.</p> <p>For these reasons, inequality of any kind is completely opposed to the principles of Sikhism and Sikhs would seek to combat inequality wherever they encounter it. This might be through setting an example, through education and campaigning or through seeking to support the victims of discrimination in a practical way. Candidates might give the example of Guru Arjan Dev who was martyred fighting to support the rights of Hindus.</p> <p>While Khalsa Sikhs have a religious duty to resist inequality and support the weak through the use of force if necessary, this should be a last resort and the majority of Sikhs would say that where possible it is better to resist inequality through civil disobedience and non-violent protest.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Race is not important.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhism teaches that the contingent world is maya or illusion and that therefore physical differences such as race and gender have no absolute reality. Sikhism aims to see through the illusion to the absolute reality and so should make no distinction between different races. Racism encourages hatred and ignorance, and so can be a serious barrier to achieving mukti. The Mool Mantra, which is central to Sikhism, places great emphasis on the oneness of Waheguru and the equality of all humans. For these reasons most Sikhs would agree with the statement.</p> <p>Candidates might argue that while racism is not appropriate, this does not necessarily mean that race is not important. Many people feel great connection to and pride in their race and their racial history and see this as a major part of their cultural identity. Candidates might suggest that there is nothing wrong with this as long as it does not lead to other races being discriminated against. Many Sikhs would agree with this view.</p> <p>Some candidates might suggest that while race should not be important, in actual fact it is and that for this reason the statement is not true. They might suggest that studies in the UK still suggest that certain races are seriously disadvantaged and do not have the same opportunities as others. They might suggest that it is the responsibility of Sikhs to try to change this situation as equality is one of the key beliefs and teachings of Sikhism and this includes racial equality. They might challenge prejudices about race, try to set a good example through their lives or challenge institutional racism wherever they encounter it.</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>What term means to ban something from the media?</p> <ul style="list-style-type: none"> <li>• Censorship</li> </ul> <p>1 mark for response</p>	1	
	(b)	<p>Give <b>two</b> examples of religious figures who have been shown in the media. Responses might include:</p> <ul style="list-style-type: none"> <li>• The Buddha</li> <li>• The Dalai Lama</li> <li>• Tibetan monks involved in the protests against Chinese occupation of Tibet</li> </ul> <p>1 mark for each response</p>	2	Due to the nature of this question it is not necessary for candidates answering this question to specify Buddhist religious figures. Modern celebrity figures representing the faith or scriptural figures who have been represented in film, TV etc. are creditable.
	(c)	<p>Describe <b>one</b> way the media might represent Buddhist attitudes towards sex. Responses might include:</p> <ul style="list-style-type: none"> <li>• Showing Buddhist characters in a soap opera behaving in an appropriate way</li> <li>• Documentaries presenting Buddhist teachings on sex</li> <li>• Websites providing information or 'question and answer' facilities</li> <li>• Online Forums where Buddhist attitudes to sex are discussed</li> <li>• Interviews with Buddhist teachers and leaders</li> <li>• Depictions in dramatic productions</li> <li>• Through song lyrics dealing with the issues</li> <li>• Interviews with young people about their understanding of Buddhist teachings about sex and how they put it into practice in their lives</li> </ul> <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p>	3	


Question	Answer	Mark	Guidance
(d)	<p>Explain how the media could be used to show Buddhism unfairly.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The media contains the potential to significantly manipulate the perception of a religion through how it is shown. This can be done through the use of bias in documentaries which only show a single side of an issue. For example a documentary on Buddhism might concentrate on mythological accounts of the miraculous which might be difficult for modern people to accept rather than looking at the full complexity of Buddhist teaching and belief. A documentary or drama might present key religious figures such as the Buddha in a negative way which might not present Buddhism in a fair or reasonable light.</p> <p>Documentaries, dramas and news programmes might also present Buddhist attitudes towards political issues such as the Chinese occupation of Tibet unfairly by picking and choosing which arguments or facts to present. Monks who have resorted to self-immolation in protest might be presented as dangerous extremists. Another potential issue is that Buddhists might not be given a fair right of reply to the ways in which they are represented. Interviews with religious leaders or faith adherents may be edited either in print or on film in order to alter the original message. In some cases this may extend as far as misrepresentation of the facts.</p> <p>Religion can also be shown unfairly by limiting the amount of media time devoted to it or by refusing to show programmes about it so giving an unfair impression of its popularity or importance. Because of its wide reach, mass media can have a huge impact on the way in which a religion is perceived and since the main purpose is often to show a good story rather than to present a full and balanced picture religion is often not represented fairly or accurately in the media.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Religion needs the media.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with the statement by saying that in the modern age much of what we know and understand of a religion comes through the media. Buddhism has tended to embrace modern mass media, particularly in the West. In addition to TV programmes which educate both Buddhists and non-Buddhists about the religion, there are a large number of websites and online forums which allow Buddhists to ask questions about their faith and communicate with others. Many western Buddhists are geographically isolated from others of their faith and online communities may be their primary source of spiritual fellowship and progress.</p> <p>Buddhism has become widespread in the West at least partially due to its portrayal in mass media and so candidates might argue that while it might survive without the media it would not be as a major world religion but only as a minority faith in a few regions. Some might suggest that the world has changed since Buddhism emerged, and that while the media might not have played a major part in its origins, no religion can hope to have any form of ongoing influence or importance in the modern world without making use of the media. Despite this, it is true that Buddhism thrives in many areas where very little in the way of mass media is available and that this is not a serious inconvenience to these communities.</p> <p>Some may point out that use of mass media can be as much of a disadvantage as it is an advantage as it can distort perception of a religion or over simplify it to the point where the key teachings are no-longer recognisable or understandable. Against this it could be suggested that young people in particular are so used to being surrounded by media, including social media that the only way to effectively reach and educate them is through use of the media. Some might even suggest that religion is of use to the media as a source of entertaining and controversial stories and so the media, to some extent, pursues religions which might have limited interest in engaging with it.</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>What term means to ban something from the media?</p> <ul style="list-style-type: none"> <li>• Censorship</li> </ul> <p>1 mark for response</p>	1	
	(b)	<p>Give <b>two</b> examples of religious figures who have been shown in the media. Responses might include:</p> <ul style="list-style-type: none"> <li>• Jesus</li> <li>• God</li> <li>• Saints</li> <li>• The Pope</li> <li>• The Archbishop of Canterbury</li> <li>• Archbishop Desmond Tutu</li> <li>• Dr Martin Luther King Jr.</li> <li>• The Queen</li> </ul> <p>1 mark for each response</p>	2	Due to the nature of this question it is not necessary for candidates answering this question to specify Christian religious figures. Modern celebrity figures representing the faith or scriptural figures who have been represented in film, TV etc. are creditable.
	(c)	<p>Describe <b>one</b> way the media might represent Christian attitudes towards sex. Responses might include:</p> <ul style="list-style-type: none"> <li>• Showing Christian characters in a soap opera behaving in an appropriate way</li> <li>• Documentaries presenting Christian teachings on sex</li> <li>• Websites providing information or 'question and answer' facilities</li> <li>• Online Forums where Christian attitudes to sex are discussed</li> <li>• Interviews with Christian teachers and leaders</li> <li>• Depictions in dramatic productions</li> <li>• Through song lyrics dealing with the issues</li> <li>• Interviews with young people about their understanding of Christian teachings about sex and how they put it into practice in their lives</li> </ul> <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p>	3	


Question	Answer	Mark	Guidance
(d)	<p>Explain how the media could be used to show Christianity unfairly.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The media contains the potential to significantly manipulate the perception of a religion through how it is shown. This can be done through the use of bias in documentaries which only show a single side of an issue. For example a documentary on Christianity might concentrate on mythological accounts of the miraculous which might be difficult for modern people to accept rather than looking at the full complexity of Christian teaching and belief. Frequently they may concentrate on marginal 'conspiracy theories' about the Gospels which are popular and attract a large audience and do not deal adequately with more 'mainstream' arguments against these. A documentary or drama might present key religious figures such as Jesus in a negative way which might not present Christianity in a fair or reasonable light.</p> <p>Documentaries, dramas and news programmes might also present Christian attitudes towards political issues such as female bishops or homosexual marriage unfairly by picking and choosing which arguments or facts to present. Controversies such as accusations of sexual abuse in the Church might be presented as fact without a full investigation of all sides of the evidence. Another potential issue is that Christians might not be given a fair right of reply to the ways in which they are represented. Interviews with religious leaders or faith adherents may be edited either in print or on film in order to alter the original message. In some cases this may extend to a misrepresentation of the facts.</p> <p>Religion can also be shown unfairly by limiting the amount of media time devoted to it or by refusing to show programmes about it so giving an unfair impression of its popularity or importance. Because of its wide reach, mass media can have a huge impact on the way in which a religion is perceived and since the main purpose it often to show a good story rather than to present a full and balanced picture religion is often not represented fairly or accurately in the media.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Religion needs the media.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with the statement by saying that in the modern age much of what we know and understand of a religion comes through the media. Christianity has tended to embrace modern mass media. In addition to TV programmes which educate both Christians and non-Christians about the religion, there are a large number of websites and online forums which allow Christians to ask questions about their faith and communicate with others. Many Christians form online communities which transcend the need for geographical proximity.</p> <p>Some might suggest that the world has changed since Christianity originated and no religion can hope to have any form of ongoing influence or importance in the modern world without making use of the media. Despite this, it is true that Christianity thrives in many areas where very little in the way of mass media is available and that this is not a serious inconvenience to these communities.</p> <p>Many popular views of Jesus are disseminated through the media and this could be perceived as both a good thing and a bad thing. Some candidates might suggest that the Gospel stories themselves constitute an early form of mass media and that they are largely responsible for the existence of Christianity.</p> <p>Some may point out that use of mass media can be as much of a disadvantage as it is an advantage as it can distort perception of a religion or over simplify it to the point where the key teachings are no-longer recognisable or understandable. Against this it could be suggested that young people in particular are so used to being surrounded by media, including social media that the only way to effectively reach and educate them is through use of the media. Some might even suggest that religion is of use to the media as a source of entertaining and controversial stories and so the media, to some extent, pursues religions which might have limited interest in engaging with it.</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>What term means to ban something from the media?</p> <ul style="list-style-type: none"> <li>• Censorship</li> </ul> <p>1 mark for response</p>	1	
	(b)	<p>Give <b>two</b> examples of religious figures who have been shown in the media. Responses might include:</p> <ul style="list-style-type: none"> <li>• Hindu deities</li> <li>• Figures from the Epics such as Rama, Sita and Krishna</li> <li>• Pilgrims and sadhus during Kumbh Mela</li> <li>• M K Gandhi</li> </ul> <p>1 mark for each response</p>	2	<p>Due to the nature of this question it is not necessary for candidates answering this question to specify Hindu religious figures. Modern celebrity figures representing the faith or scriptural figures who have been represented in film, TV etc. are creditable.</p>
	(c)	<p>Describe <b>one</b> way the media might represent Hindu attitudes towards sex. Responses might include:</p> <ul style="list-style-type: none"> <li>• Showing Hindu characters in a soap opera behaving in an appropriate way</li> <li>• Documentaries presenting Hindu teachings on sex</li> <li>• Websites providing information or 'question and answer' facilities</li> <li>• Online Forums where Hindu attitudes to sex are discussed</li> <li>• Interviews with Hindu teachers and leaders</li> <li>• Depictions in dramatic productions</li> <li>• Through song lyrics dealing with the issues</li> <li>• Interviews with young people about their understanding of Hindu teachings about sex and how they put it into practise in their lives</li> </ul> <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how the media could be used to show Hinduism unfairly.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The media contains the potential to significantly manipulate the perception of a religion through how it is shown. This can be done through the use of bias in documentaries which only show a single side of an issue. For example a documentary on Hinduism might concentrate on mythological accounts of the miraculous and animal headed deities which might be difficult for modern people to accept rather than looking at the full complexity of Hindu teaching and belief. A documentary or drama might present key religious figures such as Krishna in a negative way which might not present Hinduism in a fair or reasonable light.</p> <p>Documentaries, dramas and news programmes might also present Hindu attitudes towards political issues such as the caste system or the role of women unfairly by picking and choosing which arguments and facts to present. Another potential issue is that Hindus might not be given a fair right of reply to the ways in which they are represented. Interviews with religious leaders or faith adherents may be edited either in print or on film in order to alter the original message. In some cases this may extend as far as a misrepresentation of the facts.</p> <p>Religion can also be shown unfairly by limiting the amount of media time devoted to it or by refusing to show programmes about it so giving an unfair impression of its popularity or importance. Because of its wide reach, mass media can have a huge impact on the way in which a religion is perceived and since the main purpose it often to show a good story rather than to present a full and balanced picture religion is often not represented fairly or accurately in the media.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Religion needs the media.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with the statement by saying that in the modern age much of what we know and understand of a religion comes through the media. Many Hindus have embraced modern mass media, particularly in the West. In addition to TV programmes which educate both Hindus and non-Hindus about the religion, there are a large number of websites and online forums which allow Hindus to ask questions about their faith and communicate with others. Many western Hindus are geographically isolated from others of their faith and online communities may be their primary source of spiritual fellowship and progress.</p> <p>Hinduism has become widespread in the West, especially in the form of groups such as ISKCON, at least partially due to its portrayal in mass media and so candidates might argue that while it might survive without the media it would not be as a major world religion but only in India. Without the media it would not be well recognised or understood outside of India.</p> <p>Some might suggest that the world has changed since Hinduism emerged and that no religion can hope to have any form of ongoing influence or importance in the modern world without making use of the media. Despite this, it is true that Hinduism thrives in many areas where very little in the way of mass media is available and that this is not a serious inconvenience to these communities.</p> <p>Some may point out that use of mass media can be as much of a disadvantage as it is an advantage as it can distort perception of a religion or over simplify it to the point where the key teachings are no-longer recognisable or understandable. Against this it could be suggested that young people in particular are so used to being surrounded by media, including social media that the only way to effectively reach and educate them is through use of the media. Some might even suggest that religion is of use to the media as a source of entertaining and controversial stories and so the media, to some extent, pursues religions which might have limited interest in engaging with it.</p>	12	


Question	Answer	Mark	Guidance
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
16	(a)	<p>What term means to ban something from the media?</p> <ul style="list-style-type: none"> <li>• Censorship</li> </ul> <p>1 mark for response</p>	1	
	(b)	<p>Give <b>two</b> examples of religious figures who have been shown in the media. Responses might include:</p> <ul style="list-style-type: none"> <li>• Muhammad pbuh</li> <li>• Religious teachers and imams</li> <li>• Khadija</li> <li>• Khalifa</li> </ul> <p>1 mark for each response</p>	2	<p>Due to the nature of this question it is not necessary for candidates answering this question to specify Muslim religious figures. Modern celebrity figures representing the faith or scriptural figures who have been represented in film, TV etc. are creditable. Muhammad is an appropriate response despite the prohibition on visual representations as not all forms of media in which he might be portrayed are visual.</p>
	(c)	<p>Describe <b>one</b> way the media might represent Islamic attitudes towards sex. Responses might include:</p> <ul style="list-style-type: none"> <li>• Showing Muslim characters in a soap opera behaving in an appropriate way</li> <li>• Documentaries presenting Muslim teachings on sex</li> <li>• Websites providing information or 'question and answer' facilities</li> <li>• Online Forums where Muslim attitudes to sex are discussed</li> <li>• Interviews with Muslim teachers and leaders</li> <li>• Depictions in dramatic productions</li> <li>• Through song lyrics dealing with the issues</li> <li>• Interviews with young people about their understanding of Muslim teachings about sex and how they put it into practice in their lives</li> </ul>	3	




Question	Answer	Mark	Guidance
	Marks should be awarded for a statement, plus any combination of development and exemplification.		

Question	Answer	Mark	Guidance
(d)	<p>Explain how the media could be used to show Islam unfairly.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The media contains the potential to significantly manipulate the perception of a religion through how it is shown. This can be done through the use of bias in documentaries which only show a single side of an issue. For example a documentary on Islam might concentrate aspects of the religion which might be interpreted as militaristic and extremist rather than focussing on its concern with equality and social justice. A documentary or drama might present key religious figures such as Muhammad in a negative way which might not present Islam in a fair or reasonable light. Many Muslims might feel that the media tends to focus on negative aspects of Islam and to play on the fears of non-Muslims in a way that encourages Islamophobia rather than exploiting its potential to overcome prejudice and promote understanding.</p> <p>Documentaries, dramas and news programmes might also present Muslim attitudes towards political issues such as jihad unfairly by picking and choosing which arguments or facts to present. Controversies such as accusations of militarism might be presented as fact without a full investigation of all sides of the evidence. Another potential issue is that Muslims might not be given a fair right of reply to the ways in which they are represented. Interviews with religious leaders or faith adherents may be edited either in print or on film in order to alter the original message, or only Muslims with extreme views might be interviewed. In some cases this may extend as far as a misrepresentation of the facts.</p> <p>Religion can also be shown unfairly by limiting the amount of media time devoted to it or by refusing to show programmes about it so giving an unfair impression of its popularity or importance. Because of its wide reach, mass media can have a huge impact on the way in which a religion is perceived and since the main purpose it often to show a good story rather than to present a full and balanced picture religion is often not represented fairly or accurately in the media.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Religion needs the media.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with the statement by saying that in the modern age much of what we know and understand of a religion comes through the media. Many Muslims have embraced modern mass media, particularly in the West. In addition to TV programmes which educate both Muslims and non-Muslims about the religion, there are a large number of websites and online forums which allow Muslims to ask questions about their faith and communicate with others. Many western Muslims are geographically isolated from others of their faith and online communities may be their primary source of spiritual fellowship and progress.</p> <p>Islam has become widespread in the West and has gained converts at least partially due to its portrayal in mass media and so candidates might argue that while it might survive without the media it would not be as a major world religion. Candidates might suggest that the media has a key role to play in educating people about Islam and so in combating Islamophobia.</p> <p>Some might suggest that the world has changed since Islam emerged and that no religion can hope to have any form of ongoing influence or importance in the modern world without making use of the media. Despite this, it is true that Islam thrives in many areas where very little in the way of mass media is available and that this is not a serious inconvenience to these communities.</p> <p>Some may point out that use of mass media can be as much of a disadvantage as it is an advantage as it can distort perception of a religion or over simplify it to the point where the key teachings are no-longer recognisable or understandable. Against this it could be suggested that young people in particular are so used to being surrounded by media, including social media that the only way to effectively reach and educate them is through use of the media. Some might even suggest that religion is of use to the media as a source of entertaining and controversial stories and so the media, to some extent, pursues religions which might have limited interest in engaging with it.</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>What term means to ban something from the media?</p> <ul style="list-style-type: none"> <li>• Censorship</li> </ul> <p>1 mark for response</p>	1	
	(b)	<p>Give <b>two</b> examples of religious figures who have been shown in the media. Responses might include:</p> <ul style="list-style-type: none"> <li>• Moses</li> <li>• G-d</li> <li>• Abraham</li> <li>• The Prophets</li> <li>• The Chief Rabbi</li> <li>• Lionel Blue</li> <li>• Davis Kossof</li> </ul> <p>1 mark for each response</p>	2	<p>Due to the nature of this question it is not necessary for candidates answering this question to specify Jewish religious figures. Modern celebrity figures representing the faith or scriptural figures who have been represented in film, TV etc. are creditable.</p>
	(c)	<p>Describe <b>one</b> way the media might represent Jewish attitudes towards sex. Responses might include:</p> <ul style="list-style-type: none"> <li>• Showing Jewish characters in a soap opera behaving in an appropriate way</li> <li>• Documentaries presenting Jewish teachings on sex</li> <li>• Websites providing information or 'question and answer' facilities</li> <li>• Online Forums where Jewish attitudes to sex are discussed</li> <li>• Interviews with Jewish teachers and leaders</li> <li>• Depictions in dramatic productions</li> <li>• Through song lyrics dealing with the issues</li> <li>• Interviews with young people about their understanding of Jewish teachings about sex and how they put it into practice in their lives</li> </ul> <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p>	3	


Question	Answer	Mark	Guidance
(d)	<p>Explain how the media could be used to show Judaism unfairly.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The media contains the potential to significantly manipulate the perception of a religion through how it is shown. This can be done through the use of bias in documentaries which only show a single side of an issue. For example a documentary on Judaism might concentrate on what might be viewed as 'odd' laws and practices rather than looking at the full complexity of Jewish teaching and belief. A documentary or drama might present key religious figures such as Moses or Abraham in a negative way which might not present Judaism in a fair or reasonable light.</p> <p>Documentaries, dramas and news programmes might also present Jewish attitudes towards political issues such as occupation of the Gaza Strip or Zionism unfairly by picking and choosing which arguments or facts to present. Another potential issue is that Jews might not be given a fair right of reply to the ways in which they are represented. Interviews with religious leaders or faith adherents may be edited either in print or on film in order to alter the original message or only Jews with extreme views might be invited for interview. In some cases this may extend as far as a misrepresentation of the facts.</p> <p>Religion can also be shown unfairly by limiting the amount of media time devoted to it or by refusing to show programmes about it so giving an unfair impression of its popularity or importance. Because of its wide reach, mass media can have a huge impact on the way in which a religion is perceived and since the main purpose it often to show a good story rather than to present a full and balanced picture religion is often not represented fairly or accurately in the media.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>'Religion needs the media.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with the statement by saying that in the modern age much of what we know and understand of a religion comes through the media. Many Jews have embraced modern mass media, particularly in the West. In addition to TV programmes which educate both Jews and non-Jews about the religion, there are a large number of websites and online forums which allow Jews to ask questions about their faith and communicate with others. For many modern Jews, online communities may be their primary source of spiritual fellowship and progress.</p> <p>Candidates might suggest that the media has a key role to play in educating people about Judaism and that this is a way of eliminating anti-Semitism and so ensuring that there is no repetition of the events of the Shoah.</p> <p>Some might suggest that the world has changed since Judaism emerged and that no religion can hope to have any form of ongoing influence or importance in the modern world without making use of the media. Despite this, it is true that Judaism thrives in many areas where very little in the way of mass media is available and that this is not a serious inconvenience to these communities.</p> <p>Some may point out that use of mass media can be as much of a disadvantage as it is an advantage as it can distort perception of a religion or over simplify it to the point where the key teachings are no-longer recognisable or understandable. Against this it could be suggested that young people in particular are so used to being surrounded by media, including social media that the only way to effectively reach and educate them is through use of the media. Some might even suggest that religion is of use to the media as a source of entertaining and controversial stories and so the media, to some extent, pursues religions which might have limited interest in engaging with it.</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>What term means to ban something from the media?</p> <ul style="list-style-type: none"> <li>• Censorship</li> </ul> <p>1 mark for response</p>	1	
	(b)	<p>Give <b>two</b> examples of religious figures who have been shown in the media. Responses might include:</p> <ul style="list-style-type: none"> <li>• Guru Nanak Dev Ji</li> <li>• Guru Gobind Singh Dev Ji</li> <li>• Any of the human Gurus</li> <li>• Religious teachers and leaders</li> </ul> <p>1 mark for each response</p>	2	<p>Due to the nature of this question it is not necessary for candidates answering this question to specify Sikh religious figures. Modern celebrity figures representing the faith or scriptural figures who have been represented in film, TV etc. are creditable.</p>
	(c)	<p>Describe <b>one</b> way the media might represent Sikh attitudes towards sex. Responses might include:</p> <ul style="list-style-type: none"> <li>• Showing Sikh characters in a soap opera behaving in an appropriate way</li> <li>• Documentaries presenting Sikh teachings on sex</li> <li>• Websites providing information or 'question and answer' facilities</li> <li>• Online Forums where Sikh attitudes to sex are discussed</li> <li>• Interviews with Sikh teachers and leaders</li> <li>• Depictions in dramatic productions</li> <li>• Through song lyrics dealing with the issues</li> <li>• Interviews with young people about their understanding of Sikh teachings about sex and how they put it into practice in their lives</li> </ul> <p>Marks should be awarded for a statement, plus any combination of development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how the media could be used to show Sikhism unfairly.</p> <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The media contains the potential to significantly manipulate the perception of a religion through how it is shown. This can be done through the use of bias in documentaries which only show a single side of an issue. For example a documentary on Sikhism might concentrate on mythological accounts of the miraculous which might be difficult for modern people to accept rather than looking at the full complexity of Sikh teaching and belief. There may be an unfair emphasis on the military nature and obligations of Sikhism which does not deal with the 'full picture' of a concern for justice and obligation to defend the weak. A documentary or drama might present key religious figures such as the Gurus in a negative way which might not present Sikhism in a fair or reasonable light.</p> <p>Documentaries, dramas and news programmes might also present Sikh attitudes towards political issues such the attack on the Golden Temple in Amritsar or the aspiration of a Sikh homeland state unfairly by picking and choosing which arguments or facts to present. Another potential issue is that Sikhs might not be given a fair right of reply to the ways in which they are represented. Interviews with religious leaders or faith adherents may be edited either in print or on film in order to alter the original message. In some cases this may extend as far as a misrepresentation of the facts.</p> <p>Religion can also be shown unfairly by limiting the amount of media time devoted to it or by refusing to show programmes about it so giving an unfair impression of its popularity or importance. Because of its wide reach, mass media can have a huge impact on the way in which a religion is perceived and since the main purpose it often to show a good story rather than to present a full and balanced picture religion is often not represented fairly or accurately in the media.</p>	6	



Question	Answer	Mark	Guidance
(e)	<p>'Religion needs the media.'</p> <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with the statement by saying that in the modern age much of what we know and understand of a religion comes through the media. Sikhism has tended to embrace modern mass media, particularly in the West. In addition to TV programmes which educate both Sikhs and non-Sikhs about the religion, there are a large number of websites and online forums which allow Sikhs to ask questions about their faith and communicate with others. Many western Sikhs are geographically isolated from others of their faith and online communities may be their primary source of spiritual fellowship and progress.</p> <p>Sikhism has become widely known and understood in the West at least partially due to its portrayal in mass media and so candidates might argue that while it might survive without the media it would not be as a major world religion with significant political influence but only as a minority faith in a few regions.</p> <p>Some might suggest that the world has changed since Sikhism originated and that no religion can hope to have any form of ongoing influence or importance in the modern world without making use of the media. Despite this, it is true that Sikhism thrives in many areas where very little in the way of mass media is available and that this is not a serious inconvenience to these communities.</p> <p>Some may point out that use of mass media can be as much of a disadvantage as it is an advantage as it can distort perception of a religion or over simplify it to the point where the key teachings are no-longer recognisable or understandable. Against this it could be suggested that young people in particular are so used to being surrounded by media, including social media that the only way to effectively reach and educate them is through use of the media. Some might even suggest that religion is of use to the media as a source of entertaining and controversial stories and so the media, to some extent, pursues religions which might have limited interest in engaging with it.</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 coversheet**

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

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

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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