

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 2017

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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.

AO1 part (d) question

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

AO2 part (e) question

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

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

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

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.

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

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.

Section A – Religion, Peace and Justice				
Question		Answer/Indicative content	Mark	Guidance
1	a	<p>What term means to treat people unfairly?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Injustice/unjustly/social injustice • Discrimination/to discriminate <p>1 mark for response</p>	1	
1	b	<p>State TWO reasons Buddhists might believe it is important to treat all people fairly.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It fulfils the requirements of Right Action • It shows compassion (karuna) and loving kindness (metta) • It helps to overcome the Three Poisons • All sentient beings should be free from fear and suffering • The apparent differences between people are maya (illusion) <p>1 mark for each response</p>	2	
1	c	<p>Describe ONE way Buddhists might respond to the way criminals are treated.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They might seek to reform the criminal system • They might try to improve conditions in prisons out of compassion • They might try to abolish capital punishment as it goes against the First Precept <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	The question asks for responses. Candidates are free to talk about the feelings and beliefs of Buddhists about the criminal system as well as about their actions in relation to it.

1	d	<p>Explain what Buddhists might believe about the aims of punishment.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Buddhists are likely to refer to teachings about ahimsa and about Six Perfections, especially with regard to compassion (karuna) and loving-kindness (metta) and so they might argue that that while punishment may be necessary in order to prevent harm to others, it should never be carried out with the intention of causing harm or suffering to the criminal.</p> <p>Many Mahayana Buddhists believe that all human beings carry the Buddha nature within them and therefore all human beings, no matter how damaged or corrupt they might be, have the potential to become enlightened, or perhaps even buddhas. This should always be remembered when punishment is carried out. The main aim should be reformation as this carries the possibility that the criminal will be set on a path towards a better rebirth or enlightenment.</p> <p>Buddhists might talk about skilful action, and the need to balance the aims of protection, in order to decrease suffering in the world, and reformation, which shows compassion and allows the criminal a chance of a better life.</p> <p>Buddhists are likely to reject any form of punishment where the main aim is retribution as this encourages anger, one of the Three Poisons and does not lead to a loving, calm attitude in society.</p>	6	
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1	e	<p>“Violence is never the best response to violence.”</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer. <i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to suggest that Buddhists would agree with the statement as Buddhism teaches strongly against the use of violence. The principle of ahimsa as well as the First Precept, teaches that Buddhists should always avoid using violence against sentient beings even in response to violence. The core message of Buddhism is that there is a way to escape dukkha and violence always leads to more dukkha. One of the consequences of overcoming the Three Poisons is that by overcoming anger it is possible to escape samsara. Anger leads to violence and so it follows that Buddhists should never use violence to respond to anger or violence. The Dhammapada teaches that ‘Hatred is never appeased by hatred in this world’.</p> <p>Some candidates might suggest that there are circumstances where warfare in order to bring about a greater good or to deal with a violent aggressor is justifiable for Buddhists. Sri Lanka, a Buddhist country, has a standing army and many there would argue that if war can lead to an overall reduction of suffering or violence then it can be allowed. There are portions of scripture that permit violence in defence of the Dhamma. Most would reject this view, however.</p> <p>Some may argue in more general terms that violence is sometimes the only moral response to violence in order to defend oneself or to prevent harm from coming to someone else, especially if they are vulnerable. They may suggest that an absolute refusal to use violence can give an impression of weakness that can encourage more violence. In this case violence can be the only effective solution to violence.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	

2	a	<p>What term means to treat people unfairly?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Injustice/unjustly/social injustice • Discrimination/to discriminate <p>1 mark for response</p>	1	<p>Inequality is not an acceptable response as inequality and unfairness are NOT synonymous</p>
2	b	<p>State TWO reasons Christians might believe it is important to treat all people fairly.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • God demands justice (e.g. the Minor Prophets) • It shows compassion • Jesus taught social Justice (The Sermon on the Mount) • Christians should be loving • It will please God <p>1 mark for each response</p>	2	
2	c	<p>Describe ONE way Christians might respond to the way criminals are treated.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They might seek to reform the criminal system • They might try to improve conditions in prisons out of compassion • They might try to abolish capital punishment as it goes against teachings about love and forgiveness <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	<p>The question asks for responses. Candidates are free to talk about the feelings and beliefs of Christians about the criminal system as well as about their actions in relation to it.</p>

2	d	<p>Explain what Christians might believe about the aims of punishment.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Christians are likely to refer to teachings about forgiveness and loving kindness (agape) and so they might argue that that while punishment may be necessary in order to prevent harm to others, it should never be carried out with the intention of causing suffering to the criminal.</p> <p>Many Christians believe that all human beings carry potential to be saved and therefore all human beings, no matter how damaged or corrupt they might be, are creatures of God and are loved by him. This should always be remembered when punishment is carried out. The main aim should be reformation as this carries the possibility that the criminal will be set on a path towards a better life and salvation. The grace of God can work through the punishment.</p> <p>Christians might talk about the need to balance the aims of protection, in order to decrease suffering in the world, and reformation, which shows compassion and allows the criminal a chance of a better life.</p> <p>Christians are likely to reject any form of punishment where the main aim is retribution as this encourages hatred and is not healthy in society. Retribution is the prerogative of God, not humans. They may, however, feel that vindication, upholding the authority of the state (that is derived from God) is a valid aim of punishment.</p>	6	
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2	e	<p>“Violence is never the best response to violence.”</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to suggest that Christians would agree with the statement as Jesus teaches strongly against the use of violence. The instruction to ‘turn the other cheek’ where violence is offered is quite clear as is the healing of the soldier’s ear during Jesus’ arrest. The clear message of the gospels is love and forgiveness and it is difficult to reconcile this with the use of violence in response to violence.</p> <p>Some candidates might suggest that there are circumstances where warfare in order to bring about a greater good, or to respond to a violent aggressor is justifiable for Christians. The Just War theory was developed by Christian thinkers in order to deal with this issue. According to this a war can be justified if it prevents a greater evil than it causes and is fought with restraint (avoiding the harming of civilians and those who have surrendered for example). Violence in more general terms may also be justified on occasion, as suggested by Liberation Theology. Some may argue that violence by the state (for example in the form of punishment or suppressing terrorism) can be justified in order to protect the general population and preserve law and order.</p> <p>Some may argue in more general terms that violence is sometimes the only moral response to violence in order to defend oneself or to prevent harm from coming to someone else, especially if they are vulnerable. They may suggest that an absolute refusal to use violence can give an impression of weakness that can encourage more violence. In this case violence can be the only effective solution to violence.</p>	12	
➡	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	

3	a	<p>What term means to treat people unfairly?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Injustice/unjustly/social injustice • Discrimination/to discriminate <p>1 mark for response</p>	1	
3	b	<p>State TWO reasons Hindus might believe it is important to treat all people fairly.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It fulfils the requirements of dharma/rta • It shows compassion • It will help to gain good karma • It is demanded by the gods • The apparent differences between people are maya (illusion) <p>1 mark for each response</p>	2	
3	c	<p>Describe ONE way Hindus might respond to the way criminals are treated.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They might seek to reform the criminal system • They might try to improve conditions in prisons out of compassion • They might try to abolish capital punishment as it goes against the principle of ahimsa <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	<p>The question asks for responses. Candidates are free to talk about the feelings and beliefs of Hindus about the criminal system as well as about their actions in relation to it.</p>

3	d	<p>Explain what Hindus might believe about the aims of punishment.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Hindus are likely to refer to teachings about ahimsa and the different ways in which it could be applied to this issue. They might argue that that while punishment may be necessary in order to prevent harm to others, it should never be carried out with the intention of causing harm or suffering to the criminal.</p> <p>Many Hindus believe that all human beings are essentially identical with Brahman and therefore all human beings, no matter how damaged or corrupt they might be, have the potential to become enlightened. This should always be remembered when punishment is carried out. The main aim should be reformation as this carries the possibility that the criminal will be set on a path towards a better rebirth or enlightenment.</p> <p>Hindus might talk about the need to balance the aims of protection, in order to decrease suffering in the world, and reformation, which shows compassion and allows the criminal a chance of a better life. They may also use arguments related to karma and might suggest that any punishment needs to allow the criminal to work through the negative karma they have gained in order to be able to move on from it,</p> <p>Hindus are likely to reject any form of punishment where the main aim is retribution as this encourages anger and hatred and does not lead to a calm and loving attitude in society. However they may support vindication as a major aim of punishment as this upholds the authority of the state/law, which is a major aim of raja karma.</p>	6	
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3	e	<p>“Violence is never the best response to violence.”</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to suggest that Hindus would agree with the statement as the principle of ahimsa is central to Hindu thought. Gandhi was a strong proponent of ahimsa and taught that it was important to meet force or violence with ‘Satya Graha’ or the force of truth. His method of civil disobedience rejected violence even when faced with brutality. It could be argued that the use of violence always leads to bad karma and so could prevent someone from achieving moksha.</p> <p>Some candidates might suggest that there are circumstances where warfare in order to bring about a greater good or respond to a violent aggressor is justifiable for Hindus. Krishna explains to Arjuna in the Bhagavad Gita that it is his duty as a Kshatriya to fight in a war. Candidates might suggest that the use of violence is dependent on varna, it is absolutely forbidden for Brahmins under all circumstances but may be the appropriate response for Kshatriyas. For others the use of violence may be a case of personal conscience or shri dharma.</p> <p>Some may argue in more general terms that violence is sometimes the only moral response to violence in order to defend oneself or to prevent harm from coming to someone else, especially if they are vulnerable. They may suggest that an absolute refusal to use violence can give an impression of weakness that can encourage more violence. In this case violence can be the only effective solution to violence.</p>	12	
➡	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	


4	a	<p>What term means to treat people unfairly?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Injustice/unjustly/social injustice • Discrimination/to discriminate <p>1 mark for response</p>	1	
4	b	<p>State TWO reasons Muslims might believe it is important to treat all people fairly.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Allah is compassionate and merciful • It shows compassion • All members of the Ummah are family • Allah is the creator of all equally • It will please Allah <p>1 mark for each response</p>	2	
4	c	<p>Describe ONE way Muslims might respond to the way criminals are treated.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They might seek to reform the criminal system • They might try to improve conditions in prisons out of compassion • They might encourage compassion and forgiveness over punishment as Sharia law allows • They might support or resist the use of capital punishment <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	<p>The question asks for responses. Candidates are free to talk about the feelings and beliefs of Muslims about the criminal system as well as about their actions in relation to it.</p>

4	d	<p>Explain what Muslims might believe about the aims of punishment.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Muslims are likely to refer to teachings about the compassionate and forgiving nature of Allah and so they might argue that that while punishment may be necessary in order to prevent harm to others, it should never be carried out with the intention of causing suffering to the criminal. Those who are wronged are given the option to show mercy rather than demanding retribution and this is seen as the better option.</p> <p>Muslims believe that all humans have the potential to revert to Islam and therefore all human beings, no matter how damaged or corrupt they might be, are creatures of Allah and are loved by him. This should always be remembered when punishment is carried out. The main aim should be reformation as this carries the possibility that the criminal will be set on a path towards a better a better life and paradise. The grace of Allah can work through the punishment.</p> <p>Muslims might talk about the need to balance the aims of protection, in order to decrease suffering in the world, and reformation, which shows compassion and allows the criminal a chance of a better life.</p> <p>Muslims are likely to reject any form of punishment where the main aim is retribution as this encourages hatred and is not healthy in society. Retribution is the prerogative of Allah, not humans. They may, however, feel that vindication, upholding the authority of the state, and of Sharia law, which is given by Allah, is a valid aim of punishment.</p>	6	
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4	e	<p>“Violence is never the best response to violence.”</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to suggest that Muslims would disagree with the statement as there is no tradition of absolute pacifism within Islam. Most Muslims would consider it their religious duty to fight in lesser jihad to defend Islam or to defend the vulnerable against violence. They might suggest that to refuse to defend someone who is being violently oppressed is to participate in that oppression. The Qur’an is clear that there are circumstances when violence is not only justifiable, but required.</p> <p>Some candidates might suggest that some Muslims might argue that it is best to avoid violence for as long as possible even if this means allowing violence upon oneself. There are stories of the Prophet responding to personal violence and abuse with patience and kindness and many Muslims would seek to follow this example where possible. They might argue that violence leads to more violence and that as Allah is merciful and compassionate he would wish for Muslims to be peacemakers wherever possible.</p> <p>Some may argue in more general terms that violence is sometimes the only moral response to violence in order to defend oneself or to prevent harm from coming to someone else, especially if they are vulnerable. They may suggest that an absolute refusal to use violence can give an impression of weakness that can encourage more violence. In this case violence can be the only effective solution to violence.</p>	12	
➡	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	

5	a	<p>What term means to treat people unfairly?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Injustice/unjustly/social injustice • Discrimination/to discriminate <p>1 mark for response</p>	1	
5	b	<p>State TWO reasons Jews might believe it is important to treat all people fairly.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d demands justice (e.g. the Minor Prophets) • It shows compassion • The idea of the Messianic Age emphasises justice • Jews have suffered discrimination so should work to stop it • It will please G-d <p>1 mark for each response</p>	2	
5	c	<p>Describe ONE way Jews might respond to the way criminals are treated.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They might seek to reform the criminal system • They might try to improve conditions in prisons out of compassion • They might try to abolish capital punishment as it goes against teachings about love and forgiveness <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	<p>The question asks for responses. Candidates are free to talk about the feelings and beliefs of Jews about the criminal system as well as about their actions in relation to it.</p>

5	d	<p>Explain what Jews might believe about the aims of punishment.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Jews are likely to refer to teachings about forgiveness and loving kindness (Chesed) and so they might argue that that while punishment may be necessary in order to prevent harm to others, it should never be carried out with the intention of causing suffering to the criminal.</p> <p>Many Jews believe that all human beings have the potential to have a relationship with G-d and therefore all human beings, no matter how damaged or corrupt they might be, are creatures of G-d and are loved by him. This should always be remembered when punishment is carried out. The main aim should be reformation as this carries the possibility that the criminal will be set on a path towards a better a better life and salvation. The grace of G-d can work through the punishment.</p> <p>Jews might talk about the need to balance the aims of protection, in order to decrease suffering in the world, and reformation, which shows compassion and allows the criminal a chance of a better life.</p> <p>Jews are likely to reject any form of punishment where the main aim is retribution as this encourages hatred and is not healthy in society. Retribution is the prerogative of G-d, not humans. They may, however, feel that vindication, upholding the authority of the state (that is derived from G-d) is a valid aim of punishment.</p>	6	
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5	e	<p>“Violence is never the best response to violence.”</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to suggest that Jews would disagree with the statement as there is no tradition of absolute pacifism within Judaism. Most Jews would consider it their religious duty to fight in obligatory wars or defensive wars against a violent aggressor and might suggest that it is justifiable to participate in other wars according to their personal conscience. They might suggest that to refuse to defend someone who is being violently oppressed is to participate in that oppression. The Torah is clear that there are circumstances when violence is not only justifiable, but required.</p> <p>Some candidates might suggest that some Jews might argue that it is best to avoid violence for as long as possible even if this means allowing violence upon oneself. Jews might argue that they are looking for the Messianic Age, which will see an end to violence of all kinds and that Jews should always seek to work towards this. They might argue that violence leads to more violence and that as G-d is merciful and compassionate he would wish for Jews to be peacemakers wherever possible.</p> <p>Some may argue in more general terms that violence is sometimes the only moral response to violence in order to defend oneself or to prevent harm from coming to someone else, especially if they are vulnerable. They may suggest that an absolute refusal to use violence can give an impression of weakness that can encourage more violence. In this case violence can be the only effective solution to violence.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	


6	a	<p>What term means to treat people unfairly?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Injustice/unjustly/social injustice • Discrimination/to discriminate <p>1 mark for response</p>	1	
6	b	<p>State TWO reasons Sikhs believe it is important to treat all people fairly.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Waheguru is without hate or fear • Waheguru is creator of all equally • It shows compassion • The Khalsa have sworn to uphold justice • It will please Waheguru <p>1 mark for each response</p>	2	
6	c	<p>Describe ONE way Sikhs might respond to the way criminals are treated.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They might seek to reform the criminal system • They might try to improve conditions in prisons out of compassion • They might try to abolish capital punishment as it goes against teachings about love and forgiveness <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	<p>The question asks for responses. Candidates are free to talk about the feelings and beliefs of Sikhs about the criminal system as well as about their actions in relation to it.</p>

6	d	<p>Explain what Sikhs might believe about the aims of punishment.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Sikhs are likely to refer to teachings about forgiveness the loving nature of Waheguru and so they might argue that that while punishment may be necessary in order to prevent harm to others, it should never be carried out with the intention of causing suffering to the criminal.</p> <p>Many Sikhs believe that all human beings carry the potential for union with Waheguru and therefore all human beings, no matter how damaged or corrupt they might be, are creatures of Waheguru and are loved by him. This should always be remembered when punishment is carried out. The main aim should be reformation as this carries the possibility that the criminal will be set on a path towards a better rebirth or mukti. The grace of Waheguru can work through the punishment.</p> <p>Sikhs might talk about the need to balance the aims of protection, in order to decrease suffering in the world, and reformation, which shows compassion and allows the criminal a chance of a better life.</p> <p>Sikhs are likely to reject any form of punishment where the main aim is retribution as this encourages hatred and is not healthy in society. Retribution is the prerogative of Waheguru, not humans. They may, however, feel that vindication, upholding the authority of the state (that is derived from Waheguru) is a valid aim of punishment.</p>	6	
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6	e	<p>“Violence is never the best response to violence.”</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to suggest that Sikhs would disagree with the statement as there is very little tradition of absolute pacifism within Sikhism. Most Sikhs would consider it their religious duty to fight in Dharam Yudh to defend Sikhism or to defend the vulnerable against violence. They might suggest that to refuse to defend someone who is being violently oppressed is to participate in that oppression. For Khalsa Sikhs in particular the teaching of Guru Gobind Singh is clear that there are circumstances when violence is not only justifiable, but required.</p> <p>Some candidates might suggest that some Sikhs might argue that it is best to avoid violence for as long as possible even if this means allowing violence upon oneself. The teachings of the first Guru, Guru Nanak, appear to be pacifist, as he said ‘No man is my enemy’. The Mool Mantar also seems to support pacifism and for this reason Namdhari Sikhs have adopted a pacifist stance, rejecting violence in all circumstances. Even for Khalsa Sikhs, peace is seen as the ideal as all seek unity with Waheguru. Sikhs would therefore seek to avoid violence and become peacemakers wherever possible.</p> <p>Some may argue in more general terms that violence is sometimes the only moral response to violence in order to defend oneself or to prevent harm from coming to someone else, especially if they are vulnerable. They may suggest that an absolute refusal to use violence can give an impression of weakness that can encourage more violence. In this case violence can be the only effective solution to violence.</p>	12	
➡	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	


Section B – Religion and Equality				
Question	Answer/Indicative content		Mark	Guidance
7	a	<p>What is meant by the caste system?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A way of dividing society by birth • A way of dividing society by family job • A way of dividing society by jati • A hierarchy of social groups • Social class <p>1 mark for response</p>	1	
7	b	<p>Give TWO ways being forgiven might affect a Buddhist.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Helping them to forgive others • Helping them to develop compassion and love • Helping them to lead a better life. • Allowing them to work out bad kamma <p>1 mark for each response</p>	2	
7	c	<p>Describe ONE way a Buddhist might respond to inequality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Teaching about the Five Precepts, that all sentient beings should be treated with compassion • Taking part in meditations to spread metta • Taking part in protests or demonstrations • Lobbying or petitioning government • Charity work to help those treated unfairly <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	The question asks for responses. Candidates are free to talk about the feelings and beliefs of Buddhists towards inequality as well as about their actions in relation to it.

Section B – Religion and Equality				
Question		Answer/Indicative content	Mark	Guidance
7	d	<p>Explain why Ashoka might be important to Buddhists.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i></p> <p><i>Candidates might consider some of the following</i></p> <p>Candidates are likely to explain that Ashoka was an important king of India in the Third Century CE who conquered a huge empire that covered most of the Indian sub-continent, He embraced Buddhism after experiencing remorse at the suffering and death that had resulted from his wars and subsequently created a Buddhist empire establishing an enlightened and compassionate system of law. In order to reach the higher levels, however, candidates will need to go beyond this to address the importance of Ashoka to modern Buddhism.</p> <p>Ashoka is revered by many Buddhists for his role in spreading Buddhism throughout Asia and increasing its influence in a way that is still apparent today. He saw the compassionate approach of Buddhism as a firm foundation for the running of a state and of society and could be said to be responsible for turning Buddhism from a philosophy followed by individuals to a system of thought that could guide the laws and politics of a nation.</p> <p>Ashoka might also be important to Buddhists because he taught them to be respectful of, and tolerant towards all other religions, approaching them with a rational and intellectual mind-set. Ashoka organised conferences to which he invited representatives of many religions to debate and discuss with each other. This approach to other religions, treating them as a potential source of wisdom and goodness is still important to modern Buddhism.</p> <p>Ashoka is likely to be important to Buddhists as an example and a role-model, and as someone who was responsible for establishing the characteristically open and co-operative approach of Buddhism towards other religions.</p>	6	While Ashoka appears in the specification in the context of his attitude to Buddhism and to other religions, and candidates are most likely to address these issues, accurate responses that address other aspects of his legacy including attitudes to animal welfare and warfare should also be credited.

7	e	<p>“Gender equality should be central to Buddhism in the 21st Century.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Buddhist perspective candidates might suggest that issues of gender and equality, while important for skilful living in the world, can never be central as they are concerned with the apparent world rather than with ultimate reality. Buddhists should cultivate a right view of the world seeing divisions such as race and gender as being of no ultimate importance. Buddhism should primarily concern itself with helping people to appreciate the Three Marks of Existence, including anatta, which leads to the understanding that there is no unchanging self.</p> <p>Against this, candidates might suggest that in fact there is significant gender discrimination within Buddhism. Women were not initially allowed to join the Sangha and when they were it was with much stricter regulation than monks. Candidates might suggest that this was for essentially cultural reasons and that it has no place in modern Buddhism as it contradicts the essential message of Buddhism.</p> <p>Candidates might argue that dealing with this inequality should now be a central concern of Buddhism in order to avoid accusations of being outdated and irrelevant. They might suggest that teachings about compassion and skilful action mean that Buddhists should concern themselves with eliminating gender discrimination wherever it is encountered.</p> <p>In general terms, candidates might suggest that education and rights for women worldwide is one of the most effective ways to combat poverty and reduce suffering and so it should be a major concern for all religious people. The status of women is reduced in many religious scriptures and candidates might argue that in order for religion to continue to be taken seriously in the modern world it is necessary for them to address this.</p>	12	Answers focused gender identity, transgender issues and sexuality as it relates to gender equality are entirely acceptable.
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	


8	a	<p>What is meant by the term ‘evangelism’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Carrying the gospel message to others • Attempting to convert others to your religion <p>1 mark for response</p>	1	
8	b	<p>Give TWO ways being forgiven might affect a Christian.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Helping them to forgive others • Helping them to develop compassion and love • Helping them to lead a better life. • Forgiveness from God allows salvation and access to heaven <p>1 mark for each response</p>	2	
8	c	<p>Describe ONE way a Christian might respond to inequality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Teaching about the Sermon on the Mount, that all should be treated well • Praying for those who are treated unfairly • Taking part in protests or demonstrations • Lobbying or petitioning government • Charity work to help those treated unfairly <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	<p>The question asks for responses. Candidates are free to talk about the feelings and beliefs of Christians towards inequality as well as about their actions in relation to it.</p>

8	d	<p>Explain why missionary work might be important to Christians.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates may explain what missionary work is and describe some of the forms that it might take, but they will need to go beyond this and explain its importance to Christians in order to reach the higher levels.</p> <p>Candidates are likely to suggest that missionary work is of huge importance to Christians because it was a direct commandment of Jesus that Christians should 'make disciples of all nations'. For this reason, many Christians see it as a religious duty to either take part directly in missionary activities, or to support it financially or in some other way.</p> <p>Many Christians are exclusivists, meaning that they believe that only those who are Christians and who have been 'born again' will be able to enter heaven after death or on the Day of Judgement. The status of those who have never heard the gospel during their life time is ambiguous. For this reason many Christians believe that it is an act of compassion and Christian love to preach the message of Christ to as many as possible in order to enable them to accept the offer of salvation and be free of their sin. Missionary work is therefore one of the most loving things a Christian can do.</p> <p>Christians may wish to take part in missionary work, or support it financially, because they believe it will please God and so help them to earn a place in heaven. Alternatively they may do so as a way of expressing their love to God. As a way of showing their gratitude to God for his gift of salvation they may work to bring that salvation to others.</p>	6	
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8	e	<p>“Gender equality should be central to Christianity in the 21st Century.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Christian perspective candidates might suggest that issues of gender and equality, while important, can never be of central importance since the main task of the church, given by Christ himself is to preach the gospel. Any other issue should be secondary to this.</p> <p>Against this, candidates might suggest that in fact there is significant gender discrimination within Christianity. A key issue that has brought the church to popular attention is the question of female bishops in the Church of England. Some might argue that the debate brought Christianity into disrepute in wider society and that addressing this should be a matter of central importance. Since Roman Catholics will not recognise female priests, some might argue that this is a debate that is of urgent importance.</p> <p>Candidates might argue that dealing with inequality should now be a central concern of Christianity in order to avoid accusations of being outdated and irrelevant. They might suggest that teachings about compassion and love mean that Christians should concern themselves with eliminating gender discrimination wherever it is encountered.</p> <p>In general terms, candidates might suggest that education and rights for women worldwide is one of the most effective ways to combat poverty and reduce suffering and so it should be a major concern for all religious people. The status of women is reduced in many religious scriptures and candidates might argue that in order for religion to continue to be taken seriously in the modern world it is necessary for them to address this.</p>	12	<p>Answers focused gender identity, transgender issues and sexuality as it relates to gender equality are entirely acceptable.</p>
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>		<p>SPaG 3</p>	


9	a	<p>What is meant by the caste system?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A way of dividing society by birth • A way of dividing society by family job • A way of dividing society by jati • A hierarchy of social groups • Social class <p>1 mark for response</p>	1	
9	b	<p>Give TWO ways being forgiven might affect a Hindu</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Helping them to forgive others • Helping them to develop compassion and love • Helping them to lead a better life. • Allowing them to work out bad karma <p>1 mark for each response</p>	2	
9	c	<p>Describe ONE way a Hindu might respond to inequality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Teaching about ahimsa, that harm should be caused to none • Praying for those affected by inequality • Taking part in protests or demonstrations • Lobbying or petitioning government • Charity work to help those treated unfairly <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	<p>The question asks for responses. Candidates are free to talk about the feelings and beliefs of Hindus towards inequality as well as about their actions in relation to it.</p>

9	d	<p>Explain how varnashramadharma might affect Hindu attitudes to equality.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>Varnashramadharma teaches that in order to uphold rta, or the natural established order of the universe, Hindu men should carry out certain obligations or duties based on their varna or ashrama. Candidates may describe these obligations in some detail but must also explain how these affect attitudes to equality in order to reach the higher levels.</p> <p>Varna teaches that Hindus must adopt one of four major roles in society. Those of priest (Brahmin), warrior (Kshatriya), skilled worker, artisan or merchant (Vaisya) or unskilled worker (Shudra). According to the Purusha Shukta of the Rig Veda, these are the head, arms, thighs and feet of society respectively. While this implies that all are equally necessary for the functioning of society it also implies a hierarchy with the Brahmins at the top and the Shudras at the bottom. This has traditionally led to inequality with Shudras having fewer opportunities and being denied access, for example, to good jobs and university. The traditional understanding of varna has been that it is based on birth meaning that those born in a 'low' varna are likely to be discriminated against. Various reformers, such as Gandhi, have argued that varna should be based on aptitude, not birth, and that therefor there is no reason for discrimination. He also fought for equal rights for Dalits, those outside the varna system completely. There is still significant debate over this is Hinduism with some still seeing it as a basis of segregation and others seeing it as outdated and immoral.</p> <p>The ashrama system teaches that a man has different phases of life (depending on his varna) during which he has different duties. These are brahmacharya (student) grihastha (householder), vanaprastha (forest dweller) and sannyasin (renunciate). Whilst these have less impact on equality than varna there is the issue that they have tended to be applied only to men, leading to debate about the status of female renunciates.</p>	6	<p>Candidates will need to address both varna and ashrama in order to reach the highest level, but need not do so in equal proportions.</p>
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9	e	<p>“Gender equality should be central to Hinduism in the 21st Century.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Hindu perspective candidates might suggest that issues of gender and equality, while important for living in the world, can never be central as they are concerned with the apparent world rather than with ultimate reality. Hindus should cultivate a correct view of the world seeing divisions such as race and gender as being of no ultimate importance. Hinduism should primarily concern itself with helping people to appreciate that their atman is ultimately identical with Brahman and so has no gender when understood correctly</p> <p>Against this, candidates might suggest that in fact there is significant gender discrimination within Hinduism. Women have very different dharma to men and have roles primarily concerned with the home and children, They are generally discouraged from taking any role in public religious life, including that of the renunciate. Candidates might suggest that this has been for primarily cultural reasons that should not be important in the modern world.</p> <p>Candidates might argue that dealing with this inequality should now be a central concern of Hinduism in order to avoid accusations of being outdated and irrelevant. They might draw attention to the role of the Goddess in Hinduism and suggest that this means that women’s’ rights should be taken seriously.</p> <p>In general terms, candidates might suggest that education and rights for women worldwide is one of the most effective ways to combat poverty and reduce suffering and so it should be a major concern for all religious people. The status of women is reduced in many religious scriptures and candidates might argue that in order for religion to continue to be taken seriously in the modern world it is necessary for them to address this.</p>	12	<p>Answers focused gender identity, transgender issues and sexuality as it relates to gender equality are entirely acceptable.</p>
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>		<p>SPaG 3</p>	


10	a	<p>What is meant by the term ‘conversion’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Changing religion • Deciding to become a member of a religion • Experiencing the truth of a religion in a new way <p>1 mark for response</p>	1	Accept ‘reversion’
10	b	<p>Give TWO ways being forgiven might affect a Muslim</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Helping them to forgive others • Helping them to develop compassion and love • Helping them to lead a better life. • Forgiveness from Allah allows access to paradise <p>1 mark for each response</p>	2	
10	c	<p>Describe ONE way a Muslim might respond to inequality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Teaching that all are equal within the ummah • Praying for those affected by inequality • Using Zakat to help those affected by inequality • Taking part in protests or demonstrations • Lobbying or petitioning government • Charity work to help those treated unfairly <p>1 mark for each response.</p>	3	The question asks for responses. Candidates are free to talk about the feelings and beliefs of Muslims towards inequality as well as about their actions in relation to it.

10	d	<p>Explain why Muslims might have different views about equality.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>Candidates are likely to describe Islamic teachings about equality. However, in order to access the higher levels they will need to go beyond this and explain why different beliefs about equality exist within Islam.</p> <p>Most Muslims are likely to consider discrimination based on race to be wrong as it is specifically forbidden by the Qur'an. All races were created by Allah and the differences between them are a deliberate part of the divine plan. All members of the ummah, regardless of race, should be treated as brothers and sisters.</p> <p>However, Muslims may have differences of opinion regarding the treatment of those who are not members of the ummah. Peoples of the Book should be treated with respect and allowed to practise their religion, subject to regulation and taxation. For those who are not Peoples of the Book, there may be differences of opinion. The Qur'an suggests that all should be treated fairly and with respect, however some may feel that the teachings of Allah justify forcible conversion or different treatment under Sharia law whilst others may feel that the fact that all are equal before Allah makes this wrong.</p> <p>Another issue where Muslims are likely to have differences of opinion is over the treatment of women. The Qur'an makes it clear that women are equal before Allah but they are given different roles. The fact that women do not have the same obligations in public religion as men has led some to see women as less important. In some places, cultural traditions or different interpretations of the Quran have made these inequalities very pronounced. In other communities women are viewed as equal partners and encouraged to have careers outside the home.</p> <p>Differences are likely to be caused by regional cultural variation and by differences in interpretation of the Qur'an and Ahadith.</p>	6	
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10	e	<p>“Gender equality should be central to Islam in the 21st Century.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Muslim perspective candidates might suggest that issues of gender and equality, while important for skilful living in the world, can never be central the chief concern of Islam should be obedience to Allah and encouraging others to revert to Islam. Some might suggest that since some gender roles are established by Allah in the Qur’an and so these should not be questioned or changed.</p> <p>Against this, candidates might suggest that in fact there is significant gender discrimination within Islam. In some Islamic countries women’s roles are very limited with little scope for a career outside the home or for education. Candidates might suggest that this was for essentially cultural reasons and that it has no place in modern Islam.</p> <p>Candidates might argue that dealing with this inequality should now be a central concern of Islam in order to avoid accusations of being outdated and irrelevant. They might suggest that teachings about the compassion of Allah and the equality of all before him mean that Muslims should seek to combat suffering and inequality wherever they encounter it.</p> <p>In general terms, candidates might suggest that education and rights for women worldwide is one of the most effective ways to combat poverty and reduce suffering and so it should be a major concern for all religious people. The status of women is reduced in many religious scriptures and candidates might argue that in order for religion to continue to be taken seriously in the modern world it is necessary for them to address this.</p>	12	<p>Answers focused gender identity, transgender issues and sexuality as it relates to gender equality are entirely acceptable.</p>
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>		<p>SPaG 3</p>	


11	a	<p>What is meant by the term ‘conversion’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Changing religion • Deciding to become a member of a religion • Experiencing the truth of a religion in a new way <p>1 mark for response</p>	1	
11	b	<p>Give TWO ways being forgiven might affect a Jew.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Helping them to forgive others • Helping them to develop compassion and love • Helping them to lead a better life. • Forgiveness from G-d allows access to Heaven <p>1 mark for each response</p>	2	
11	c	<p>Describe ONE way a Jew might respond to inequality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Teaching about social justice as it appears in the Minor Prophets • Praying for those affected by inequality • Using Tzedekah to help those affected by inequality • Taking part in protests or demonstrations • Lobbying or petitioning government • Charity work to help those treated unfairly <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	<p>The question asks for responses. Candidates are free to talk about the feelings and beliefs of Jews towards inequality as well as about their actions in relation to it.</p>

11	d	<p>Explain why Jews might have different views about equality.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>Candidates are likely to describe Jewish teachings about equality. However, in order to access the higher levels they will need to go beyond this and explain why different beliefs about equality exist within Judaism.</p> <p>Jews are likely to regard discrimination based on race as wrong as G-d created all races of men. Furthermore, for many the experience of radical racial discrimination during the Shoah of World War 2 has led to a determination to confront and challenge racial discrimination in any form. For others, the same experience has led to a distrust of non-Jews and a tendency towards separation. The Jewish scriptures teach that the Jews are specially chosen by G-d and for some this may lead to a belief that they have a higher status than other races. Others however, take the view that all people who follow the Noachide Code are acceptable to G-d and that Jews are not singled out for special status but to be an example of how to lead a life pleasing to G-d.</p> <p>Another issue where Jews are likely to have differences of opinion is over the treatment of women. Many Jews believe that women are equal before G-d but they are given different roles. The fact that women do not have the same obligations in public religion as men has led some to see women as less important. In some places, cultural traditions or different interpretations of the scriptures have made these inequalities very pronounced. In other communities women are viewed as equal partners and encouraged to have careers outside the home. There are also significant differences between Orthodox and Reform Judaism with Orthodox Jews limiting the freedoms of women and their participation in public religious life. This is because they try to follow the letter of the scriptures. Reform Jews, in contrast, allow girls a Bat Mitzvah and allow women to become rabbis. This is because they believe that they can follow the spirit of the scriptures while bringing them up to date with the expectations of modern society.</p>	6	
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11	e	<p>“Gender equality should be central to Judaism in the 21st Century.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Jewish perspective candidates might suggest that issues of gender and equality, while important for living in the world, can never be central as the roles and place of women is established in the Jewish scriptures, which are ultimately derived from G-d and are therefore not open to change or questioning.</p> <p>Against this, candidates might suggest that in fact there is significant gender discrimination within Judaism. Women in Orthodox Judaism are not permitted to become Bat Mitzvah or to take a role in the religious life of the synagogue. Reform Jews have rejected this position, believing it to be based on cultural understandings of gender and that changes, including allowing women to become rabbis, are necessary in order to make Judaism compatible with modern society.</p> <p>Candidates might argue that dealing with this inequality should now be a central concern of Judaism in order to avoid accusations of being outdated and irrelevant. They might suggest that teachings about G-d’s mercy and love of justice mean that Jews should concern themselves with eliminating gender discrimination wherever it is encountered.</p> <p>In general terms, candidates might suggest that education and rights for women worldwide is one of the most effective ways to combat poverty and reduce suffering and so it should be a major concern for all religious people. The status of women is reduced in many religious scriptures and candidates might argue that in order for religion to continue to be taken seriously in the modern world it is necessary for them to address this.</p>	12	<p>Answers focused gender identity, transgender issues and sexuality as it relates to gender equality are entirely acceptable.</p>
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>		<p>SPaG 3</p>	


12	a	<p>What is meant by the term ‘Singh Sabha’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A 19th Century Sikh Revival Movement • A religious and social reforming movement in Sikhism • A movement reacting against attempts to convert Sikhs <p>1 mark for response</p>	1	
12	b	<p>Give TWO ways being forgiven might affect a Sikh.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Helping them to forgive others • Helping them to develop compassion and love • Helping them to lead a better life. • Allowing them to work out bad karma <p>1 mark for each response</p>	2	The question asks for responses. Candidates are free to talk about the feelings and beliefs of Sikhs towards inequality as well as about their actions in relation to it.
12	c	<p>Describe ONE way a Sikh might respond to inequality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Teaching about nature of Waheguru, which shows that all are equal • Praying for those affected by inequality • Working to defend those affected by inequality through Dharam Yudh • Taking part in protests or demonstrations • Lobbying or petitioning government • Charity work to help those treated unfairly <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p>	3	

12	d	<p>Explain how the composition of the Guru Granth Sahib Ji affects Sikh attitudes to other religions</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>Candidates are likely to describe the contents and authorship of the Guru Granth Sahib Ji in some detail but must go beyond this by explaining the effect that this has on the attitudes of modern Sikhs in order to reach the higher levels.</p> <p>The Guru Granth Sahib Ji is considered by many Sikhs to be divinely inspired and contains the writings of many of the living Gurus themselves (rather than by their disciples and followers as is the case with many other scriptures). This gives it great authority in the eyes of Sikhs. It is regarded as a universal revelation that allows all to work towards unity with Waheguru. This includes people of all religions and none as well as Sikhs. For this reason it is a clear indication that Sikhs should have respect for people of all religions.</p> <p>The Guru Granth Sahib Ji goes even further than this, however as it is the only religious scripture that actually includes writings from the saints and holy men of other religions (Muslims and Hindus). These are known as the Bhagats. These include the writings of low caste Hindus and any who share the Sikh belief in the unity of the divine. This makes it absolutely clear to Sikhs that all religions have some insight and all truly spiritual people have a relationship with the divine. This means that there is no need for people to convert to Sikhism in order to benefit from the Sikh message and from the Guru Granth Sahib Ji. Sikhs therefore regard all spiritual people with respect and all religions as potential sources of wisdom from which they can learn.</p> <p>The Mool Mantar that starts the Guru Granth Sahib Ji speaks very clearly of the oneness of Waheguru and hence of its accessibility to all.</p>	6	
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12	e	<p>“Gender equality should be central to Sikhism in the 21st Century.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Sikh perspective candidates might suggest that issues of gender and equality, while important for living in the world, can never be central as the main aim of Sikhism is to achieve unity with Waheguru through Nam Simran and sewa. These are the matters that are of central importance since gender has no ultimate reality or importance.</p> <p>Against this, candidates might suggest that in fact there is significant gender discrimination within Sikhism. While Sikhism, on the face of it, is one of the religions with the least gender discrimination with women free to join the Khalsa and take any role in the Gurdwara, in fact there are significant cultural limitations on the activities and status of women. Others might say that these are significant cultural issues but actually Sikhism has few issues of gender equality and should concern itself with more pressing issues.</p> <p>Candidates might argue that dealing with this inequality should now be a central concern of Sikhism in order to avoid accusations of being outdated and irrelevant. They might suggest that teachings about Waheguru’s mercy and love mean that Sikhs should concern themselves with eliminating gender discrimination wherever it is encountered.</p> <p>In general terms, candidates might suggest that education and rights for women worldwide is one of the most effective ways to combat poverty and reduce suffering and so it should be a major concern for all religious people. The status of women is reduced in many religious scriptures and candidates might argue that in order for religion to continue to be taken seriously in the modern world it is necessary for them to address this.</p>	12	<p>Answers focused gender identity, transgender issues and sexuality as it relates to gender equality are entirely acceptable.</p>
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>		<p>SPaG 3</p>	


Section C – Religion and the Media				
Question		Answer/Indicative content	Mark	Guidance
13	a	<p>Give one reason for the use of censorship in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To prevent offence being caused to religious people • To stop children from seeing excessive sex or violence • To prevent a particular political point from being raised • To remove 'fake news' items <p>1 mark for response</p>	1	
13	b	<p>Give TWO examples of forms of the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Radio • Newspapers • Films • Social Media <p>1 mark for each response.</p>	2	Do not credit examples such as 'news', 'documentaries' or 'Face Book'.
13	C	<p>Give THREE reasons Buddhists might object to violence being shown in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is against the First Precept • It encourages the Three Poisons • It might lead people to copy the violence • It does not lead to a calm state of mind (Right Mindfulness) • It might lead to more violence and so more suffering <p>1 mark for each response.</p>	3	

13	d	<p>Explain why the media might be used to educate Buddhists about their religion.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might explain that there are a variety of ways in which the media can be used to provide education, and that these methods might have distinct advantages over face to face teaching of the kind that was widely used in the past.</p> <p>The most obvious advantage of most forms of media is that they can reach an unprecedented number of people over a huge amount of space. For this reason TV programs or podcasts made in Tibet could reach Buddhists in America or the UK, providing an authentic link to a particular teacher. The Dalai Lama, for example, connects with Tibetan Buddhists through Social Media, giving a far more direct link to a source of authority than would have been possible at any time in the past. This prevents disinformation or the manipulation of the teaching by those with their own agenda and means that people can potentially have more direct teaching as well as the opportunity to question a figure of great authority.</p> <p>The media (particularly films or cartoons) can allow for an element of entertainment that can make it easier for children in particular to engage with religious teaching (although candidates might point out that it is important to make sure that the religious message is not too diluted or substantially changed). Teachings can be simplified and explained in a way that is recognisable and relevant.</p> <p>Buddhists might also take part in online courses or forums to discuss their religion and learn more about it. This can put them into contact with Buddhists who are more experienced or who are spiritually advanced. Again this can be useful for Buddhists who feel isolated either because they are in a remote location or because they are far from any Buddhist community. It allows Buddhists to progress at a pace that suits them and to ask for advice from a supportive community.</p>	6	<p>In order to reach the highest level, candidates must include a focus on the religion, or religious reasons rather than concentrating entirely on the practicalities of the media.</p>
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13	e	<p>“The media should have no influence on the behaviour of Buddhists.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates might suggest that Buddhists are supposed to cultivate detachment from the world and, through meditation, to transcend the apparent world and understand the true nature of reality. For this reason they might suggest that the statement is obviously true. Buddhist monks and nuns are supposed to have as little contact with the day to day world as possible and this extends to access to the media. Even in the West, many Buddhist centres do not allow their residents access to a television or computer. Some might say that the media causes a disturbed and disrupted mind and is not conducive to Right Mindfulness or the quest for enlightenment.</p> <p>The media, particularly any form that gives news or imparts information, can be used to move Buddhists to action, whether it be charitable giving, involvement in activism or demonstrations (for example over Tibet) or, as in Shri Lanka, violence. Candidates might discuss whether this is a good or a bad thing.</p> <p>Candidates might suggest that there are ways in which Buddhists could use the media in order to alter the behaviour of Buddhists and others, by sharing Buddhist teaching or gaining support for political reform and that this is a valid way to use the media. Some might suggest that religious people should allow the media to influence their behaviour in some ways. It can be dangerous if it leads Buddhists to crave for things, leading to tanha or dukkha; or if it stirs up the Three Poisons, or lust. Or other unskillful emotions. However, it can also be a source of information about events in the world that can help to generate compassion.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	


14	a	<p>Give one reason for the use of censorship in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To prevent offence being caused to religious people • To stop children from seeing excessive sex or violence • To prevent a particular political point from being raised • To remove 'fake news' items • <p>1 mark for response</p>	1	
14	b	<p>Give TWO examples of forms of the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Radio • Newspapers • Films • Social Media <p>1 mark for each response</p>	2	Do not credit examples such as 'news', 'documentaries' or 'Face Book'.
14	c	<p>Give THREE reasons Christians might object to violence being shown in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is against the teachings of Jesus • It encourages anger and hatred • It might lead people to copy the violence • It does not lead to a loving state of mind (agape) • It might lead to more violence and so more suffering <p>1 mark for each response.</p>	3	

4	d	<p>Explain why the media might be used to educate Christians about their religion.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might explain that there are a variety of ways in which the media can be used to provide education, and that these methods might have distinct advantages over face to face teaching of the kind that was widely used in the past.</p> <p>The most obvious advantage of most forms of media is that they can reach an unprecedented number of people over a huge amount of space. For this reason TV programs or podcasts made in Rome could reach Christians in America or the UK, providing an authentic link to a particular teacher. The Pope, for example, connects with Roman Catholics through Social Media, giving a far more direct link to a source of authority than would have been possible at any time in the past. This prevents disinformation or the manipulation of the teaching by those with their own agenda and means that people can potentially have more direct teaching as well as the opportunity to question a figure of great authority.</p> <p>The media (particularly films or cartoons) can allow for an element of entertainment that can make it easier for children in particular to engage with religious teaching (although candidates might point out that it is important to make sure that the religious message is not too diluted or substantially changed). Teachings can be simplified and explained in a way that is recognisable and relevant.</p> <p>Christians might also take part in online courses or forums to discuss their religion and learn more about it. This can put them into contact with Christians who are more experienced or who are spiritually advanced. Again this can be useful for Christians who feel isolated either because they are in a remote location or because they are far from any Christian community. It allows Christians to progress at a pace that suits them and to ask for advice from a supportive community.</p>	6	<p>In order to reach the highest level, candidates must include a focus on the religion, or religious reasons rather than concentrating entirely on the practicalities of the media.</p>
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14	e	<p>“The media should have no influence on the behaviour of Christians.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates might suggest that Christians are supposed to ‘be in the world but not of it’. They belong to the kingdom of God and should not be overly concerned with the things of this world. For this reason they might suggest that the statement is obviously true. Some Christian communities seek to limit the interaction of their followers with religion. Others might argue that this approach leads to an isolated approach to the world that is not healthy and that no one in the modern world can avoid interaction with the media.</p> <p>The media, particularly any form that gives news or imparts information, can be used to move Christians to action, whether it be charitable giving, involvement in activism or demonstrations (for example over issues of social justice) or violence. Candidates might discuss whether this is a good or a bad thing. Candidates might suggest that there are ways in which Christians could use the media in order to alter the behaviour of Christians and others, by sharing Christian teaching or gaining support for political reform and that this is a valid way to use the media. Some might suggest that religious people should allow the media to influence their in some ways. It can be dangerous if it leads Christians to crave for things, leading to selfishness or greed; or if it stirs up anger, lust or other unhealthy emotions. Jesus taught his followers to avoid things that can lead them astray and Paul also said that Christians should not participate fully in the mundane world. However, the media can also be a source of information about events in the world that can help to generate compassion. Requests for donations to various causes can provide an opportunity for charity that can be pleasing to God and help to live a good Christian life.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	


15	a	<p>Give one reason for the use of censorship in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To prevent offence being caused to religious people • To stop children from seeing excessive sex or violence • To prevent a particular political point from being raised • To remove 'fake news' items <p>1 mark for response</p>	1	
15	b	<p>Give TWO examples of forms of the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Radio • Newspapers • Films • Social Media <p>1 mark for each response</p>	2	Do not credit examples such as 'news', 'documentaries' or 'Face Book'.
15	c	<p>Give THREE reasons Hindus might object to violence being shown in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is against the principle of ahimsa • It encourages anger and hatred • It might lead people to copy the violence • It does not lead to a calm state of mind that can lead to enlightenment • It might lead to more violence and so more suffering <p>1 mark for each response.</p>	3	

5	d	<p>Explain why the media might be used to educate Hindus about their religion.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might explain that there are a variety of ways in which the media can be used to provide education, and that these methods might have distinct advantages over face to face teaching of the kind that was widely used in the past.</p> <p>The most obvious advantage of most forms of media is that they can reach an unprecedented number of people over a huge amount of space. For this reason TV programs or podcasts made in India could reach Hindus in America or the UK, providing an authentic link to a particular guru. Many Gurus and spiritual teachers, for example, connect with Hindus through Social Media, giving a far more direct link to a source of authority than would have been possible at any time in the past. This prevents disinformation or the manipulation of the teaching by those with their own agenda and means that people can potentially have more direct teaching as well as the opportunity to question a figure of great authority.</p> <p>The media (particularly films or cartoons) can allow for an element of entertainment that can make it easier for children in particular to engage with religious teaching (although candidates might point out that it is important to make sure that the religious message is not too diluted or substantially changed). Teachings can be simplified and explained in a way that is recognisable and relevant.</p> <p>Hindus might also take part in online courses or forums to discuss their religion and learn more about it. This can put them into contact with Hindus who are more experienced or who are spiritually advanced. Again this can be useful for Hindus who feel isolated either because they are in a remote location or because they are far from any Hindu community. It allows Hindus to progress at a pace that suits them and to ask for advice from a supportive community.</p>	6	<p>In order to reach the highest level, candidates must include a focus on the religion, or religious reasons rather than concentrating entirely on the practicalities of the media.</p>
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15	e	<p>“The media should have no influence on the behaviour of Hindus.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might suggest that Hindus are supposed to cultivate detachment from the world and, through meditation, to transcend the apparent world and understand the true nature of reality. For this reason they might suggest that the statement is obviously true. Hindu renunciates are supposed to have as little contact with the day to day world as possible and this extends to access to the media. Even in the West, many Hindu ashrams do not allow their residents access to a television or computer. Some might say that the media causes a disturbed and disrupted mind and is not conducive to meditation or the quest for enlightenment.</p> <p>The media, particularly any form that gives news or imparts information, can be used to move Hindus to action, whether it be charitable giving, involvement in activism or demonstrations (for example over Kashmir) or violence. Candidates might discuss whether this is a good or a bad thing.</p> <p>Candidates might suggest that there are ways in which Hindus could use the media in order to alter the behaviour of Hindus and others, by sharing Hindu teaching or gaining support for political reform and that this is a valid way to use the media.</p> <p>Some might suggest that religious people should allow the media to influence their behaviour in some ways. It can be dangerous if it leads Hindus to crave for things, leading to an attachment to the apparent world; or if it stirs anger, lust or other unhelpful emotions. However, it can also be a source of information about events in the world that can help to generate compassion. Requests for donations to various causes can provide an opportunity for dana that can lead towards enlightenment.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	

16	a	<p>Give one reason for the use of censorship in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To prevent offence being caused to religious people • To stop children from seeing excessive sex or violence • To prevent a particular political point from being raised • To remove ‘fake news’ items <p>1 mark for response</p>	1	
16	b	<p>Give TWO examples of forms of the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Radio • Newspapers • Films • Social Media <p>1 mark for each response</p>	2	Do not credit examples such as ‘news’, ‘documentaries’ or ‘Face Book’.
16	c	<p>Give THREE reasons Muslims might object to violence being shown in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Pointless violence is against the teachings of the Qur’an • It encourages anger and hatred • It might lead people to copy the violence • It does not lead to a calm, loving state of mind • It might encourage Islamophobia • It might lead to more violence and so more suffering <p>1 mark for each response.</p>	3	

6	d	<p>Explain why the media might be used to educate Muslims about their religion.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might explain that there are a variety of ways in which the media can be used to provide education, and that these methods might have distinct advantages over face to face teaching of the kind that was widely used in the past.</p> <p>The most obvious advantage of most forms of media is that they can reach an unprecedented number of people over a huge amount of space. For this reason TV programs or podcasts made in Mecca could reach Muslims in America or the UK, providing an authentic link to a particular teacher. Various Islamic teachers, for example, connect with Muslims through Social Media, giving a far more direct link to a source of authority than would have been possible at any time in the past. This prevents disinformation or the manipulation of the teaching by those with their own agenda and means that people can potentially have more direct teaching as well as the opportunity to question a figure of great authority. This is also a very effective method for countering extremist violent messages about Islam and disseminating teachings that counter these views.</p> <p>The media (particularly films or cartoons) can allow for an element of entertainment that can make it easier for children in particular to engage with religious teaching (although candidates might point out that it is important to make sure that the religious message is not too diluted or substantially changed and that certain religious conventions, such as not portraying the Prophet, are followed).</p> <p>Muslims might also take part in online courses or forums to discuss their religion and learn more about it. This can put them into contact with Muslims who are more experienced or who are spiritually advanced. Again this can be useful for Muslims who feel isolated either because they are in a remote location or because they are far from any Muslim community.</p>	6	<p>In order to reach the highest level, candidates must include a focus on the religion, or religious reasons rather than concentrating entirely on the practicalities of the media.</p>
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16	e	<p>“The media should have no influence on the behaviour of Muslims.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates might suggest that Muslims are supposed to cultivate obedience to Allah and for some Muslims this involves a rejection of the modern westernised world. These Muslims would seek to have as little contact with the wider western world as possible and this might involve avoiding all forms of media. They would seek to avoid the temptations of a western style life-style and would therefore avoid the influence of the media.</p> <p>The media, particularly any form that gives news or imparts information, can be used to move Muslims to action, whether it be charitable giving, involvement in activism or demonstrations (for example over Islamophobia) or violence. Candidates might discuss whether this is a good or a bad thing.</p> <p>Candidates might suggest that there are ways in which Muslims could use the media in order to alter the behaviour of Muslims and others, by sharing Islamic teaching or giving advice on finer points of law or interpretation; or gaining support for political reform and that this is a valid way to use the media.</p> <p>Some might suggest that religious people should allow the media to influence their behaviour in some ways. It can be dangerous if it leads Muslims to crave for things, leading to greed and selfishness; or if it stirs up the anger, lust, or other unhelpful emotions. However, it can also be a source of information about events in the world that can help to generate compassion. Requests for donations to various causes can provide an opportunity for zakat that are pleasing to Allah.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	

17	a	<p>Give one reason for the use of censorship in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To prevent offence being caused to religious people • To stop children from seeing excessive sex or violence • To prevent a particular political point from being raised • To remove 'fake news' items <p>1 mark for response</p>	1	
17	b	<p>Give TWO examples of forms of the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Radio • Newspapers • Films • Social Media <p>1 mark for each response</p>	2	Do not credit examples such as 'news', 'documentaries' or 'Face Book'.
17	c	<p>Give THREE reasons Jews might object to violence being shown in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Pointless violence is against the teachings of the Torah • It encourages anger and hatred • It might lead people to copy the violence • It does not lead to a calm, loving state of mind • It might lead to antisemitism • It might lead to more violence and so more suffering <p>1 mark for each response.</p>	3	

17	d	<p>Explain why the media might be used to educate Jews about their religion.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might explain that there are a variety of ways in which the media can be used to provide education, and that these methods might have distinct advantages over face to face teaching of the kind that was widely used in the past.</p> <p>The most obvious advantage of most forms of media is that they can reach an unprecedented number of people over a huge amount of space. For this reason TV programs or podcasts made in the Israel could reach Jews in America or the UK, providing an authentic link to a particular teacher. Various Jewish teachers and rabbis, for example, connect with Jews through Social Media, giving a far more direct link to a source of authority than would have been possible at any time in the past. This prevents disinformation or the manipulation of the teaching by those with their own agenda and means that people can potentially have more direct teaching as well as the opportunity to question a figure of great authority.</p> <p>The media (particularly films or cartoons) can allow for an element of entertainment that can make it easier for children in particular to engage with religious teaching (although candidates might point out that it is important to make sure that the religious message is not too diluted or substantially changed and that certain religious conventions are observed). Teachings can be simplified and explained in a way that is recognisable and relevant.</p> <p>Jews might also take part in online courses or forums to discuss their religion and learn more about it, for example asking questions about kosher laws. This can put them into contact with Jews who are more experienced or who are spiritually advanced. Again this can be useful for Jews who feel isolated either because they are in a remote location or because they are far from any Jewish community. It allows Jews to progress at a pace that suits them and to ask for advice from a supportive community.</p>	6	<p>In order to reach the highest level, candidates must include a focus on the religion, or religious reasons rather than concentrating entirely on the practicalities of the media.</p>
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17	e	<p>“The media should have no influence on the behaviour of Jews.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates might suggest that Jews are supposed to cultivate obedience to the law of G-d and for some Jews this involves removing themselves from the temptations of the media that might lead them to crave expensive clothes or cars or to reject traditional or cultural forms of dress.</p> <p>The media, particularly any form that gives news or imparts information, can be used to move Jews to action, whether it be charitable giving, involvement in activism or demonstrations (for example over anti-Semitism) or violence. Candidates might discuss whether this is a good or a bad thing.</p> <p>Candidates might suggest that there are ways in which Jews could use the media in order to alter the behaviour of Jews and others, by sharing Jewish teaching or giving advice on finer points of law or interpretation; or gaining support for political reform and that this is a valid way to use the media.</p> <p>Some might suggest that religious people should allow the media to influence their behaviour in some ways. It can be dangerous if it leads Jews to crave for things, leading to greed and selfishness; or if it stirs up the anger, lust, or other unhelpful emotions. However, it can also be a source of information about events in the world that can help to generate compassion. Requests for donations to various causes can provide an opportunity for tzedekah that are pleasing to G-d.</p>	12	
➡	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	

18	a	<p>Give one reason for the use of censorship in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To prevent offence being caused to religious people • To stop children from seeing excessive sex or violence • To prevent a particular political point from being raised • To remove 'fake news' items <p>1 mark for response</p>	1	
18	b	<p>Give TWO examples of forms of the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • TV • Radio • Newspapers • Films • Social Media <p>1 mark for each response</p>	2	Do not credit examples such as 'news', 'documentaries' or 'Face Book'.
18	c	<p>Give THREE reasons Sikhs might object to violence being shown in the media.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is against the teachings of Waheguru • It encourages anger and hatred • It might lead people to copy the violence • It does not lead to a calm, loving state of mind • It might lead to more violence and so more suffering <p>1 mark for each response.</p>	3	

18	d	<p>Explain why the media might be used to educate Sikhs about their religion.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might explain that there are a variety of ways in which the media can be used to provide education, and that these methods might have distinct advantages over face to face teaching of the kind that was widely used in the past.</p> <p>The most obvious advantage of most forms of media is that they can reach an unprecedented number of people over a huge amount of space. For this reason TV programs or podcasts made in the Punjab could reach Sikhs in America or the UK, providing an authentic link to a particular teacher. Various Sikh teachers, for example, connect with Sikhs through Social Media, giving a far more direct link to a source of authority than would have been possible at any time in the past. This prevents disinformation or the manipulation of the teaching by those with their own agenda and means that people can potentially have more direct teaching as well as the opportunity to question a figure of great authority.</p> <p>The media (particularly films or cartoons) can allow for an element of entertainment that can make it easier for children in particular to engage with religious teaching (although candidates might point out that it is important to make sure that the religious message is not too diluted or substantially changed). Teachings can be simplified and explained in a way that is recognisable and relevant.</p> <p>Sikhs might also take part in online courses or forums to discuss their religion and learn more about it. This can put them into contact with Sikhs who are more experienced or who are spiritually advanced. Again this can be useful for Sikhs who feel isolated either because they are in a remote location or because they are far from any Sikh community. It allows Sikhs to progress at a pace that suits them and to ask for advice from a supportive community.</p>	6	<p>In order to reach the highest level, candidates must include a focus on the religion, or religious reasons rather than concentrating entirely on the practicalities of the media.</p>
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18	e	<p>“The media should have no influence on the behaviour of Sikhs.”</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates might suggest that Sikhs are supposed to cultivate unity with Waheguru through the practice of Nam Simran. For some Sikhs this involves removing themselves from the temptations of the media that might lead them to crave expensive clothes or cars or to reject traditional or cultural forms of dress. However Sikhs are also taught that they are to live in the world and involve themselves in it as Grihasthas and might therefore suggest that seeking to avoid the modern world, including the influence of the media, is wrong.</p> <p>Candidates might question what is meant by ‘influence’. Does this mean that they should avoid it altogether or use it, for example as a source of information or education without allowing it to change their behaviour? If so it might be very useful to them.</p> <p>Candidates might suggest that there are ways in which Sikhs could use the media in order to alter the behaviour of Sikhs and others, by sharing Sikh teaching or giving advice on matters of religious practice; or gaining support for political reform and that this is a valid way to use the media.</p> <p>Some might suggest that religious people should allow the media to influence their behaviour in some ways. It can be dangerous if it leads Sikhs to crave for things, leading to greed and selfishness; or if it stirs up the anger, lust, or other unhelpful emotions. However, it can also be a source of information about events in the world that can help to generate compassion. Requests for donations to various causes can provide an opportunity for sewa that are pleasing to Waheguru.</p>	12	
➡	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3	

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