

# **Religious Studies B**

General Certificate of Secondary Education **B604**

Ethics 2 (Peace and Justice, Equality, Media)

## **Mark Scheme for June 2010**

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

Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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## INSTRUCTIONS TO EXAMINERS

### General points

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

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

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

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

### Specific points

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

**Written communication**

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

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

The following points should be remembered:

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

## AO1 part (d) question

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

## AO2 part (e) question

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

	<ul style="list-style-type: none"><li>• Clear reference to the religion studied</li><li>• Specialist terms will be used appropriately and correctly</li><li>• Few, if any errors in spelling, grammar and punctuation</li></ul>
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**Section A: Religion, Peace and Justice**

If you choose one question from this section you must answer all parts (a-e) of the question

**1 Buddhism****(a) What is capital punishment? [1]**

Responses might include:

- *A form of punishment which involves the death of the wrongdoer*
- *The death penalty*

1 mark for response.

**(b) Give two aims of punishment. [2]**

Responses might include:

- *Protection*
- *Retribution*
- *Deterrence*
- *Reformation*
- *Vindication*

1 mark for each response.

Candidates might not use these technical terms but may use simpler language and should be credited for this.

**(c) Describe what the attitude of Buddhists might be towards capital punishment. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *The idea of karma. That actions bring their own consequences*
- *The idea that people can always change and reform and that they should, therefore, always be given a second chance*
- *The idea of skilful and unskilful action and the effect that a death sentence might have on the karma and personality of the executioner or the society that sanctions it*
- *The idea of metta or compassion and how this might be incompatible with capital punishment.*

**(d) Explain what Buddhists might believe about the treatment of criminals. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The idea that people to some extent create their own fate through the law of karma and that for this reason criminals make their own punishment.*

*The understanding that it is necessary to protect people from the actions of criminals and that they may therefore need to be separated from the rest of society. However the aim of punishment should always be reform or protection and never retribution which damages society. The dignity of the prisoner should always be upheld.*

*The idea, which may be supported by Buddhist scriptures, that the worst of criminals is capable of reformation and ultimately enlightenment and so should always be given a second chance.*

**(a) 'Putting people into prison is a waste of money.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that prisons protect people from the actions of criminals and so are necessary for society.*

*The fact that prisons are better than the death penalty (which is not in keeping with Buddhist principles.)*

*The idea that if they are correctly funded and managed prisons can lead to reform and a better future for the inmates than they would otherwise have had.*

*The fact that prisons are often overcrowded and understaffed and that as a result of this prisoners rarely receive what they need. Prisoners can often become more hardened criminals than they were as a result of contact made while in prison.*

*The amount of money spent to keep a single prisoner for a year which candidates may suggest is an unreasonable demand on the taxpayer and more expensive than capital punishment.*

*The suggestion that prisoners enjoy a high standard of living and that this is basically unfair.*

**2 Christianity**

**(a) What is capital punishment?**

**[1]**

Responses might include:

- *A form of punishment which involves the death of the wrongdoer*
- *The death penalty*

1 mark for response.

**(b) Give two aims of punishment. [2]**

Responses might include:

- *Protection*
- *Retribution*
- *Deterrence*
- *Reformation*
- *Vindication*

1 mark for each response.

Candidates might not use these technical terms but may use simpler language and should be credited for this.

**(c) Describe what the attitude of Christians might be towards capital punishment. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *The fact that the death penalty is sanctioned by the Old Testament (in particular the teaching about a life for a life) and is therefore acceptable in some circumstances*
- *The Liberal interpretation that the Bible was written for a different place and time and can and should be updated for modern society*
- *The concepts of love and forgiveness as taught by Jesus and the fact that this may be incompatible with capital punishment (Some may give examples such as the story of the woman taken in adultery)*
- *The attitudes of certain Christian groups (for example the Society of Friends) towards violence and the ways in which this might influence their beliefs about capital punishment*
- *The commandment "Thou shalt not kill." might be taken as a condemnation of the death penalty*

**(d) Explain what Christians might believe about the treatment of criminals. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The idea, supported by the Old Testament, that people are ultimately responsible for their actions and that the punishment should fit the crime. People should be compensated by someone who harms them.*

*The understanding that it is necessary to protect people from the actions of criminals and that they may therefore need to be separated from the rest of society.*

*The importance of social justice. It must be clear that prisoners have be fairly treated and that there has been no corruption of justice.*

*Justice should be proportional and controlled so that people do not take the law into their own hands.*

*The teachings of Jesus on love and forgiveness as these might apply to punishment. Retribution should not be a motive for punishment. Personal forgiveness may be stressed even if the person is punished by the state so that the importance of society is preserved.*

**(e) 'Putting people into prison is a waste of money.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that prisons protect people from the actions of criminals and so are necessary for society.*

*The fact that prisons are better than the death penalty (which may not be seen to be in keeping with Christian principles.)*

*The idea that if they are correctly funded and managed prisons can lead to reform and a better future for the inmates than they would otherwise have had.*

*The fact that prisons are often overcrowded and understaffed and that as a result of this prisoners rarely receive what they need. Prisoners can often become more hardened criminals than they were as a result of contact made while in prison.*

*The amount of money spent to keep a single prisoner for a year which candidates may suggest is an unreasonable demand on the taxpayer and more expensive than capital punishment.*

*The suggestion that prisoners enjoy a high standard of living and that this is basically unfair.*

**3 Hinduism**

**(a) What is capital punishment? [1]**

Responses might include:

- *A form of punishment which involves the death of the wrongdoer*
- *The death penalty*

1 mark for response.

**(b) Give two aims of punishment. [2]**

Responses might include:

- *Protection*
- *Retribution*
- *Deterrence*
- *Reformation*
- *Vindication*

1 mark for each response.

Candidates might not use these technical terms but may use simpler language and should be credited for this.

**(c) Describe what the attitude of Hindus might be towards capital punishment. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *The idea of karma. That actions bring their own consequences*
- *The idea that people can always change and reform and that they should, therefore, always be given a second chance*
- *The laws of Manu and other law codes as well as the examples from the Epics which condone the death penalty under certain circumstances*
- *The concept of ahimsa or non-violence and how this might be incompatible with capital punishment*
- *The idea that historically the king had a dharmic duty to protect his people from wrong doers which included the use of the death penalty in certain circumstances*

**(d) Explain what Hindus might believe about the treatment of criminals. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The idea that people to some extent create their own fate through the law of karma and that for this reason criminals make their own punishment.*

*The understanding that it is necessary to protect people from the actions of criminals and that they may therefore need to be separated from the rest of society. The dharmic role of the king in upholding the structure of society and the rule of law rather than chaos by punishing wrongdoers.*

*The idea, which may be supported by Hindu scriptures, that the worst of criminals is capable of reformation and ultimately enlightenment and so should always be given a second chance.*

**(e) 'Putting people into prison is a waste of money.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.**  
**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that prisons protect people from the actions of criminals and so are necessary for society.*

*The fact that prisons are better than the death penalty (which is not in keeping with the principle of ahimsa.)*

*The idea that if they are correctly funded and managed prisons can lead to reform and a better future for the inmates than they would otherwise have had.*

*The fact that prisons are often overcrowded and understaffed and that as a result of this, prisoners rarely receive what they need. Prisoners can often become more hardened criminals than they were as a result of contact made while in prison.*

*The amount of money spent to keep a single prisoner for a year which candidates may suggest is an unreasonable demand on the taxpayer and more expensive than capital punishment.*

*The suggestion that prisoners enjoy a high standard of living and that this is basically unfair.*

**4 Islam**

**(a) What is capital punishment? [1]**

Responses might include:

- *A form of punishment which involves the death of the wrongdoer*
- *The death penalty*

1 mark for response.

**(b) Give two aims of punishment. [2]**

Responses might include:

- *Protection*
- *Retribution*
- *Deterrence*
- *Reformation*
- *Vindication*

1 mark for each response.

Candidates might not use these technical terms but may use simpler language and should be credited for this.

**(c) Describe what the attitude of Muslims might be towards capital punishment. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *The fact that the death penalty is condoned by the Qur'an (believed to be the precise words of Allah) and by the Hadith in the case of murder or attacking Islam in a way that is likely to threaten it*
- *The importance in Islam of the Umah and the idea of transparent and public justice which may take precedence over private forgiveness*
- *The fact that Shariah Law condones the death penalty in some circumstances*

**(d) Explain what Muslims might believe about the treatment of criminals. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The importance of social justice and the fact that justice must be seen to be done might outweigh personal forgiveness. This means that punishments might be carried out in public. Crimes are committed against Allah and the Umah as well as against the individual who has been harmed.*

*The understanding that it is necessary to protect people from the actions of criminals and that they may therefore need to be separated from the rest of society. However the aim of punishment should always be reform or protection and never retribution which is the prerogative of Allah alone.*

*A description of the basic precepts and content of Shariah law, where specific and proportionate punishments are laid out for a variety of crimes.*

*The idea, which may be supported by the Qur'an or the Hadith, that the worst of criminals is capable of reformation and ultimately enlightenment and so should always be given a second chance.*

**(e) 'Putting people into prison is a waste of money.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that prisons protect people from the actions of criminals and so are necessary for society.*

*The fact that prisons are better than the death penalty which may be better than the death penalty in some circumstances as it gives people the opportunity to repent and restore their relationship with Allah.*

*The idea that if they are correctly funded and managed prisons can lead to reform and a better future for the inmates than they would otherwise have had.*

*The fact that prisons are often overcrowded and understaffed and that as a result of this prisoners rarely receive what they need. Prisoners can often become more hardened criminals than they were as a result of contact made while in prison.*

*The amount of money spent to keep a single prisoner for a year which candidates may suggest is an unreasonable demand on the taxpayer and more expensive than capital punishment.*

*The suggestion that prisoners enjoy a high standard of living and that this is basically unfair.*

## 5 Judaism

### (a) What is capital punishment? [1]

Responses might include:

- *A form of punishment which involves the death of the wrongdoer*
- *The death penalty*

1 mark for response.

### (b) Give two aims of punishment. [2]

Responses might include:

- *Protection*
- *Retribution*
- *Deterrence*
- *Reformation*
- *Vindication*

1 mark for each response.

Candidates might not use these technical terms but may use simpler language and should be credited for this.

### (c) Describe what the attitude of Jews might be towards capital punishment. [3]

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *The fact that the death penalty is sanctioned by the scriptures (in particular the teaching about a life for a life) and is therefore acceptable in some circumstances*
- *The Liberal interpretation that the Bible was written for a different place and time and can and should be updated for modern society*
- *The concept of mercy and the “loving kindness” of G-d in the scriptures and the fact that this might be incompatible with the death penalty*
- *The commandment “Thou shalt not kill.” might be taken as a condemnation of the death penalty*

**(d) Explain what Jews might believe about the treatment of criminals. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The idea, which may be supported by the Jewish scriptures, that people are ultimately responsible for their actions and that the punishment should fit the crime. People should be compensated by someone who harms them.*

*The understanding that it is necessary to protect people from the actions of criminals and that they may therefore need to be separated from the rest of society.*

*The importance of social justice. It must be clear that prisoners have be fairly treated and that there has been no corruption of justice.*

**(e) ‘Putting people into prison is a waste of money.’**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer. [12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that prisons protect people from the actions of criminals and so are necessary for society.*

*The fact that prisons are better than the death penalty (which may not be seen as desirable.)*

*The idea that if they are correctly funded and managed prisons can lead to reform and a better future for the inmates than they would otherwise have had.*

*The fact that prisons are often overcrowded and understaffed and that as a result of this prisoners rarely receive what they need. Prisoners can often become more hardened criminals than they were as a result of contact made while in prison.*

*The amount of money spent to keep a single prisoner for a year which candidates may suggest is an unreasonable demand on the taxpayer and more expensive than capital punishment.*

*The suggestion that prisoners enjoy a high standard of living and that this is basically unfair.*

**6 Sikhism**

**(a) What is capital punishment? [1]**

Responses might include:

- *A form of punishment which involves the death of the wrongdoer*
- *The death penalty*

1 mark for response.

**(b) Give two aims of punishment. [2]**

Responses might include:

- *Protection*
- *Retribution*
- *Deterrence*
- *Reformation*
- *Vindication*

1 mark for each response.

Candidates might not use these technical terms but may use simpler language and should be credited for this.

**(c) Describe what the attitude of Sikhs might be towards capital punishment. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *The idea of karma. That actions bring their own consequences*
- *The idea that people can always change and reform and that they should, therefore, always be given a second chance*
- *The fact that the death penalty is not ideal and should be avoided wherever possible. In an ideal society it should not be carried out*
- *The idea that where capital punishment is carried out it should be as painless, quick and non-humiliating as possible*
- *The idea that members of the Khalsa have a duty to uphold justice and that this may necessitate the use of the death penalty in certain circumstances*

**(d) Explain what Sikhs might believe about the treatment of criminals. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The idea that people to some extent create their own fate through the law of karma and that for this reason criminals make their own punishment.*

*The understanding that it is necessary to protect people from the actions of criminals and that they may therefore need to be separated from the rest of society. However the aim of punishment should always be reform or protection and never retribution which damages society. The dignity of the prisoner should always be upheld.*

*The idea, which may be supported by Sikh scriptures, that the worst of criminals is capable of reformation and ultimately enlightenment and so should always be given a second chance.*

**(e) 'Putting people into prison is a waste of money.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.**

**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that prisons protect people from the actions of criminals and so are necessary for society.*

*The fact that prisons are better than the death penalty (which is not in keeping with the ideals of Sikhism.)*

*The idea that if they are correctly funded and managed prisons can lead to reform and a better future for the inmates than they would otherwise have had.*

*The fact that prisons are often overcrowded and understaffed and that as a result of this prisoners rarely receive what they need. Prisoners can often become more hardened criminals than they were as a result of contact made while in prison.*

*The importance of maintaining the dignity of the prisoner and the fact that this might be difficult to do in a prison.*

*The amount of money spent to keep a single prisoner for a year which candidates may suggest is an unreasonable demand on the taxpayer and more expensive than capital punishment.*

*The suggestion that prisoners enjoy a high standard of living and that this is basically unfair.*

**[Total: 24]**

**Section B: Religion and Equality**

If you choose one question from this section you must answer all parts (a-e) of the question

**7 Buddhism**

**(a) What does the word 'racism' mean? [1]**

Responses might include:

- *Discriminating against someone because of their race*
- *Treating someone differently because of their race or colour*
- *Treating somebody unfairly because of their race or colour*

1 mark for response.

**(b) Give two examples of prejudice. [2]**

Responses might include:

- *Prejudice on grounds of race, gender, age, sexuality, disability. Credit any valid examples*
- *Stereotyping (examples may be given)*
- *Believing that someone is less intelligent or dishonest because of their race*

1 mark for each response.

**(c) Suggest how Buddhists might work to stop racism. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *Peaceful protests against perceived examples of institutional racism*
- *Attempts to persuade people that racism is wrong through persuasion or use of the scriptures (specific examples may be given)*
- *Reference may be made to the situation in Tibet and the work of the Dalai Lama to bring peaceful pressure to bear on the Chinese government*
- *The use of education and positive examples and role models*

**(d) Explain Buddhist teachings about equality. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The idea of metta or compassion and the development of compassion for all beings. This includes all humans who are therefore considered to be equal. There might be a discussion of the practice of metta bhavana meditation as a way of truly coming to terms with the equality of all beings.*

*All are equal in so far as they are stuck in samsara and are equally subject to samsara.*

*The status of women, particularly nuns in Buddhism. A consideration of the reasons for the restrictions put on to Buddhist nuns and whether these are justified in modern Buddhism.*

**(e) 'Religious people should treat everyone equally.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer. [12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*A consideration of whether some people forfeit the right to be treated equally through their immoral or criminal actions.*

*The basic worth of all humans and the Buddhist practice of metta bhavana meditation in order to develop equal love for all beings regardless of intrinsic merit.*

*The intuitive belief that it is "fair" to treat all people equally.*

*A discussion of whether it is appropriate to treat people equally even if they are of the same ultimate worth since they may have differing needs.*

*The idea that all people, religious or not, should treat people equally.*

**8 Christianity**

**(a) What does the word 'racism' mean? [1]**

Responses might include:

- *Discriminating against someone because of their race*
- *Treating someone differently because of their race or colour*
- *Treating somebody unfairly because of their race or colour*

1 mark for response.

**(b) Give two examples of prejudice. [2]**

Responses might include:

- *Prejudice on grounds of race, gender, age, sexuality, disability. Credit any valid examples*
- *Stereotyping (examples may be given)*
- *Believing that someone is less intelligent or dishonest because of their race*

1 mark for each response.

**(c) Suggest how Christians might work to stop racism. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *Peaceful protests against perceived examples of institutional racism*
- *Attempts to persuade people that racism is wrong through persuasion or use of the scriptures (specific examples may be given)*
- *Reference may be made to the work of Martin Luther King or Archbishop Tutu and examples given of the ways in which they tackled racist governments*
- *The use of education and positive examples and role models*

**(d) Explain Christian teachings about equality. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The teachings of Jesus with regard to equality, particularly the parable of the Good Samaritan.*

*Other Biblical teachings on equality including the writings of Paul and the vision of Peter. (Candidates who recount these stories without explaining their significance will not access the higher levels.)*

*The belief that all are created by God and so all are equal.*

*A discussion of the debate within Christianity on the status of women.*

**(e) ‘Religious people should treat everyone equally.’**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer. [12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*A consideration of whether some people forfeit the right to be treated equally through their immoral or criminal actions.*

*The basic worth of all humans.*

*The intuitive belief that it is “fair” to treat all people equally.*

*God as “Father” of all and the different races originating with God and so equal.*

*Biblical teachings on equality.*

*A discussion of whether it is appropriate to treat people equally even if they are of the same ultimate worth since they may have differing needs.*

*The idea that all people, religious or not, should treat people equally.*

## 9 Hinduism

### (a) What does the word 'racism' mean? [1]

Responses might include:

- *Discriminating against someone because of their race*
- *Treating someone differently because of their race or colour*
- *Treating somebody unfairly because of their race or colour*

1 mark for response.

### (b) Give two examples of prejudice. [2]

Responses might include:

- *Prejudice on grounds of race, gender, age, sexuality, disability. Credit any valid examples*
- *Stereotyping (examples may be given)*
- *Believing that someone is less intelligent or dishonest because of their race*

1 mark for each response.

### (c) Suggest how Hindus might work to stop racism. [3]

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *Peaceful protests against perceived examples of institutional racism*
- *Attempts to persuade people that racism is wrong through persuasion or use of the scriptures (specific examples may be given)*
- *Reference may be made to the work of Mahatma Gandhi and the methods he employed to tackle an unjust and racist government*
- *The use of education and positive examples and role models*

### (d) Explain Hindu teachings about equality. [6]

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The Advaita Vedanta philosophy that all things are part of the same divine reality and that therefore on the ultimate level all are equal.*

*The Varna system and its implications upon equality. The ancient belief that the Varna system is based upon natural inclination rather than birth or ultimate worth. On the other hand, the belief that people's status within the Varna system is based upon their karma in previous lives and so is, ultimately, their own responsibility.*

*The status of women in Hinduism, for example in the Laws of Manu. A consideration of whether or not these are outdated in modern Hinduism.*

**(e) 'Religious people should treat everyone equally.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.**  
[12]

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*A consideration of whether some people forfeit the right to be treated equally through their immoral or criminal actions.*

*A consideration of the Varna system and the degree to which this genuinely holds some people to be "superior" to others.*

*The intuitive belief that it is "fair" to treat all people equally.*

*The Vedanta idea that since all people are ultimately identical to Brahman they must be equal.*

*A discussion of whether it is appropriate to treat people equally even if they are of the same ultimate worth since they may have differing needs.*

*The idea that all people, religious or not, should treat people equally.*

**10 Islam**

**(a) What does the word 'racism' mean? [1]**

Responses might include:

- *Discriminating against someone because of their race*
- *Treating someone differently because of their race or colour*
- *Treating somebody unfairly because of their race or colour*

1 mark for response.

- (b) Give two examples of prejudice. [2]**

Responses might include:

- *Prejudice on grounds of race, gender, age, sexuality, disability. Credit any valid examples*
- *Stereotyping (examples may be given)*
- *Believing that someone is less intelligent or dishonest because of their race*

1 mark for each response.

- (c) Suggest how Muslims might work to stop racism. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *Peaceful protests against perceived examples of institutional racism*
- *Attempts to persuade people that racism is wrong through persuasion or use of the scriptures (specific examples may be given)*
- *Reference may be made to the work of Malcolm X and the various ways in which he attempted to tackle racism*
- *The use of education and positive examples and role models*
- *The concept of the Umah and the concept of the brotherhood and equality of all Muslims*
- *The concept of “lesser Jihad” and the duty of all Muslims to fight against injustice and evil*

- (d) Explain Muslim teachings about equality. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The idea of the Umah or brotherhood of all Muslims.*

*The idea of separate races as part of the deliberate plan of God to ensure diversity and variety in the world. All are created by God and so all are equal.*

*The importance of the concept of equality during Hajj and in funeral rites and the implications of this throughout Islam.*

*The status of women in Islam.*

- (e) ‘Religious people should treat everyone equally’.**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.**

**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*A consideration of whether some people forfeit the right to be treated equally through their immoral or criminal actions.*

*The Umah as the brotherhood of Muslims and Allah as the originator of the different races and so the equality of all as demonstrated on the Hajj.*

*The intuitive belief that it is "fair" to treat all people equally.*

*The idea that all are ultimately responsible to Allah for their actions and are equal before his justice.*

*A discussion of whether it is appropriate to treat people equally even if they are of the same ultimate worth since they may have differing needs.*

*The idea that all people, religious or not, should treat people equally.*

## 11 Judaism

### (a) What does the word 'racism' mean? [1]

Responses might include:

- *Discriminating against someone because of their race*
- *Treating someone differently because of their race or colour*
- *Treating somebody unfairly because of their race or colour*

1 mark for response.

### (b) Give two examples of prejudice. [2]

Responses might include:

- *Prejudice on grounds of race, gender, age, sexuality, disability. Credit any valid examples*
- *Stereotyping (examples may be given)*
- *Believing that someone is less intelligent or dishonest because of their race*

1 mark for each response.

### (c) Suggest how Jews might work to stop racism. [3]

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *Peaceful protests against perceived examples of institutional racism*
- *Attempts to persuade people that racism is wrong through persuasion or use of the scriptures (specific examples may be given)*
- *The use of education and positive examples and role models*

- *Education about the Shoah (20th Century Holocaust) and the role of Holocaust survivors*

**(d) Explain Jewish teachings about equality. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The story of creation and the concept of G-d as the creator of all life and therefore the equality of mankind before G-d. (Candidates who recount these stories without explaining their significance will not access the higher levels.)*

*The concept of the Jews as a specially chosen "priesthood" and so a discussion of the relationship between Jews and Gentiles.*

*The status of women in Judaism.*

**(e) 'Religious people should treat everyone equally.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.**

**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*A consideration of whether some people forfeit the right to be treated equally through their immoral or criminal actions.*

*The equality of all before God as he is the creator of all.*

*The intuitive belief that it is "fair" to treat all people equally.*

*The "special" status of the Jews as the chosen nation.*

*A discussion of whether it is appropriate to treat people equally even if they are of the same ultimate worth since they may have differing needs.*

*The idea that all people, religious or not, should treat people equally.*

**12 Sikhism**

**(a) What does the word 'racism' mean? [1]**

Responses might include:

- *Discriminating against someone because of their race*
- *Treating someone differently because of their race or colour*

- *Treating somebody unfairly because of their race or colour*

1 mark for response.

**(b) Give two examples of prejudice. [2]**

Responses might include:

- *Prejudice on grounds of race, gender, age, sexuality, disability. Credit any valid examples*
- *Stereotyping (examples may be given)*
- *Believing that someone is less intelligent or dishonest because of their race*

1 mark for each response.

**(c) Suggest how Sikhs might work to stop racism. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *Peaceful protests against perceived examples of institutional racism*
- *Attempts to persuade people that racism is wrong through persuasion or use of the scriptures (specific examples may be given)*
- *The use of education and positive examples and role models*

**(d) Explain Sikh teachings about equality. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The importance of the langar in Sikh thought and the implications of this for the concept of equality.*

*The Sikh rejection of the Hindu Varna system and the degree to which this has been achieved practically.*

*The architecture of the Gurdwara with doors in each wall symbolising that all are welcome.*

*The status of women in Sikhism, in particular the freedom of women to join the Khalsa and to take a full part in religious worship. There may also be a discussion of the extent to which this has been achieved in practice.*

*The Mool Mantra and its implications for the issue of equality.*

**(e) 'Religious people should treat everyone equally.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.**

**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*A consideration of whether some people forfeit the right to be treated equally through their immoral or criminal actions.*

*A discussion of the Varna system and the extent to which it applies within Sikhism.*

*The intuitive belief that it is "fair" to treat all people equally.*

*The Mool Mantra and its implications for the issue.*

*A discussion of whether it is appropriate to treat people equally even if they are of the same ultimate worth since they may have differing needs.*

*The idea that all people, religious or not, should treat people equally.*

**[Total: 24]**

**Section C: Religion and the Media**

If you choose one question from this section you must answer all parts (a-e) of the question

**13 Buddhism****(a) What is censorship? [1]**

Responses might include:

- *Preventing freedom of speech or expression*
- *Controlling what is said or shown on television or in newspapers*
- *Preventing people from saying or doing certain things in the media*

1 mark for response.

**(b) Give two ways in which Buddhism might be portrayed in the media. [2]**

Responses might include:

- *The portrayal of key figures such as the Buddha, the Emperor Asoka or the Dalai Lama in films*
- *The portrayal of key figures such as the Buddha, the Emperor Asoka or the Dalai Lama in novels or comics*
- *Music or drama which expresses Buddhist ideas and values*
- *Magazine articles about Buddhists or Buddhism*
- *TV documentaries about Buddhists or Buddhism*

Specific examples of the above may be given and should be credited

1 mark for each response.

**(c) Suggest why Buddhists might want the media to be censored. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *In order to prevent perceived disrespect to an important figure (specific examples of this might be given)*
- *In order to protect people from harmful images such as excessive sex or violence which may be harmful to their spiritual development*
- *In order to prevent misrepresentation of Buddhist teaching or practice*
- *In order to prevent ridicule of religious ideas*

Some candidates might suggest reasons why Buddhists might object to censorship (for example because people should be encouraged to think for themselves) and this should be credited.

**(d) Explain Buddhist attitudes towards the portrayal of religious figures in the media. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The fact that the media can be a very effective way of disseminating Buddhist teaching or stories about the life of the Buddha and so that it may be considered a good thing.*

*The fact that multi media, particularly the internet, is a way of allowing people who would not usually do so to talk and discuss religious ideas, although the fact that there is no control over the internet may lead to the misrepresentation of religious figures and their teachings.*

*The fact that some media, potentially including films, novels or comics could represent religious figures in disrespectful ways or misunderstand / misrepresent their teachings. Candidates may give examples based on religious founders, leaders or spokespersons including, for example, monks, nuns or clergy.*

**(e) 'The media does not treat Buddhism with respect.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.**  
**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that the media is often concerned with a "good story" and so often make substantial changes to stories taken from holy books and may risk losing or changing the "point" of a story or teaching.*

*In order to make films, comics, books and so on more entertaining humorous or romantic themes may be introduced which some believers may consider to be inappropriate.*

*Some may believe that scriptures have a special status which means they should not be changed or reinterpreted in any way.*

*The Media can be a very good way of getting religious messages across to children who might not otherwise be able to access them.*

*The Media reaches a much wider audience than holy books and may interest people in the religion who would not otherwise become engaged.*

*Adaptations can be done respectfully and sensitively and can even help to bring meaning to the story.*

*The teachings and practices of a religion may be misrepresented by the media deliberately or otherwise.*

**14 Christianity****(a) What is censorship? [1]**

Responses might include:

- *Preventing freedom of speech or expression*
- *Controlling what is said or shown on television or in newspapers*
- *Preventing people from saying or doing certain things in the media*

1 mark for response.

**(b) Give two ways in which Christianity might be portrayed in the media. [2]**

Responses might include:

- *The portrayal of key figures such as the Jesus or Martin Luther King in films*
- *The portrayal of key figures such as the Jesus or the Martin Luther King in novels or comics*
- *Music or drama which expresses Christian ideas and values, including Christian rock and pop music*
- *Magazine articles about Christians or Christianity*
- *TV documentaries about Christians or Christianity*

Specific examples of the above may be given and should be credited

1 mark for each response.

**(c) Suggest why Christians might want the media to be censored. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *In order to prevent perceived disrespect to an important figure (specific examples of this might be given)*
- *In order to protect people from harmful images such as excessive sex or violence which may be harmful to their spiritual development*
- *In order to prevent misrepresentation of Christian teaching or practice*
- *In order to prevent ridicule of religious ideas*

Some candidates might suggest reasons why Christians might object to censorship (for example because people should be encouraged to think for themselves) and this should be credited.

**(d) Explain Christian attitudes towards the portrayal of religious figures in the media [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The fact that the media can be a very effective way of disseminating Christian teaching or stories about the life of the Jesus and so that it may be considered a good thing.*

*The fact that multi media, particularly the internet, is a way of allowing people who would not usually do so to talk and discuss religious ideas, although the fact that there is no control over the internet may lead to the misrepresentation of religious figures and their teachings.*

*The fact that some media, potentially including films, novels or comics could represent religious figures in disrespectful ways or misunderstand / misrepresent their teachings. Candidates may give examples based on religious founders, leaders or spokespersons including, for example, monks, nuns or clergy.*

**(e) 'The media does not treat Christianity with respect.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.** [12]

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that the media is often concerned with a "good story" and so often make substantial changes to stories taken from holy books and may risk losing or changing the "point" of a story or teaching.*

*In order to make films, comics, books and so on more entertaining humorous or romantic themes may be introduced which some believers may consider to be inappropriate.*

*Some may believe that scriptures have a special status which means they should not be changed or reinterpreted in any way.*

*The media can be a very good way of getting religious messages across to children who might not otherwise be able to access them.*

*The media reaches a much wider audience than holy books and may interest people in the religion who would not otherwise become engaged.*

*Adaptations can be done respectfully and sensitively and can even help to bring meaning to the story.*

*The teachings and practices of a religion may be misrepresented by the media deliberately or otherwise.*

**15 Hinduism****(a) What is censorship? [1]**

Responses might include:

- *Preventing freedom of speech or expression*
- *Controlling what is said or shown on television or in newspapers*
- *Preventing people from saying or doing certain things in the media*

1 mark for response.

**(b) Give two ways in which Hinduism might be portrayed in the media. [2]**

Responses might include:

- *The portrayal of key figures such as the gods and heroes or Mahatma Gandhi in films*
- *The portrayal of key figures such as the gods and heroes or Mahatma Gandhi in novels or comics*
- *Music or drama which expresses Hindu ideas and values*
- *Magazine articles about Hindus or Hinduism*
- *TV documentaries about Hindus or Hinduism*

Specific examples of the above may be given and should be credited  
1 mark for each response.

**(c) Suggest why Hindus might want the media to be censored. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *In order to prevent perceived disrespect to an important figure (specific examples of this might be given)*
- *In order to protect people from harmful images such as excessive sex or violence which may be harmful to their spiritual development*
- *In order to prevent misrepresentation of Hindu teaching or practice*
- *In order to prevent ridicule of religious ideas*

Some candidates might suggest reasons why Hindus might object to censorship (for example because people should be encouraged to think for themselves) and this should be credited.

**(d) Explain Hindu attitudes towards the portrayal of religious figures in the media. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The fact that the media can be a very effective way of disseminating Hindu teaching or stories about the gods and so that it may be considered a good thing.*

*The fact that multi media, particularly the internet, is a way of allowing people who would not usually do so to talk and discuss religious ideas, although the fact that there is no control over the internet may lead to the misrepresentation of religious figures and their teachings.*

*The fact that some media, potentially including films, novels or comics could represent religious figures in disrespectful ways or misunderstand/ misrepresent their teachings. Candidates may give examples based on religious founders, leaders or spokespersons including, for example, monks, nuns or clergy.*

**(e) ‘The media does not treat Hinduism with respect.’**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.**  
**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that the media is often concerned with a “good story” and so often make substantial changes to stories taken from holy books and may risk losing or changing the “point” of a story or teaching.*

*In order to make films, comics, books and so on more entertaining humorous or romantic themes may be introduced which some believers may consider to be inappropriate.*

*Some may believe that scriptures have a special status which means they should not be changed or reinterpreted in any way.*

*The media can be a very good way of getting religious messages across to children who might not otherwise be able to access them.*

*The media reaches a much wider audience than holy books and may interest people in the religion who would not otherwise become engaged.*

*Adaptations can be done respectfully and sensitively and can even help to bring meaning to the story.*

*The teachings and practices of a religion may be misrepresented by the media deliberately or otherwise.*

**16 Islam**

**(a) What is censorship?**

**[1]**

Responses might include:

- *Preventing freedom of speech or expression*
- *Controlling what is said or shown on television or in newspapers*
- *Preventing people from saying or doing certain things in the media*

1 mark for response.

**(b) Give two ways in which Islam might be portrayed in the media. [2]**

Responses might include:

- *The portrayal of key figures such as the Prophet Muhammad in films*
- *The portrayal of key figures such as the Prophet Muhammad in novels or comics*
- *Music or drama which expresses Muslim ideas and values*
- *Magazine articles about Muslims or Islam*
- *TV documentaries about Muslims or Islam*

Specific examples of the above may be given and should be credited

1 mark for each response.

**(c) Suggest why Muslims might want the media to be censored. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *In order to prevent perceived disrespect to an important figure (specific examples of this might be given)*
- *In order to protect people from harmful images such as excessive sex or violence which may be harmful to their spiritual development*
- *In order to prevent misrepresentation of Islamic teaching or practice*
- *In order to prevent ridicule of religious ideas*

Some candidates might suggest reasons why Muslims might object to censorship (for example because people should be encouraged to think for themselves) and this should be credited.

**(d) Explain Muslim attitudes towards the portrayal of religious figures in the media [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The fact that the media can be a very effective way of disseminating Muslim teaching or stories about the life of Muhammad and so that it may be considered a good thing.*

*The fact that multi media, particularly the internet, is a way of allowing people who would not usually do so to talk and discuss religious ideas, although the fact that there is no control over the internet may lead to the misrepresentation of religious figures and their teachings.*

*The fact that some media, potentially including films, novels or comics could represent religious figures in disrespectful ways or misunderstand / misrepresent*

*their teachings. Candidates may give examples based on religious founders, leaders or spokespersons.*

*The problems caused by the prohibition within Islam of portraying Muhammad in art.*

**(e) 'The media does not treat Islam with respect.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.**

**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that the media is often concerned with a "good story" and so often make substantial changes to stories taken from holy books and may risk losing or changing the "point" of a story or teaching.*

*In order to make films, comics, books and so on more entertaining humorous or romantic themes may be introduced which some believers may consider to be inappropriate.*

*Some may believe that scriptures have a special status which means they should not be changed or reinterpreted in any way.*

*The media can be a very good way of getting religious messages across to children who might not otherwise be able to access them.*

*The media reaches a much wider audience than holy books and may interest people in the religion who would not otherwise become engaged.*

*Adaptations can be done respectfully and sensitively and can even help to bring meaning to the story.*

*The teachings and practices of a religion may be misrepresented by the media deliberately or otherwise.*

*There are specific difficulties with the portrayal of the Prophet Muhammad.*

**17 Judaism**

**(a) What is censorship?**

**[1]**

Responses might include:

- *Preventing freedom of speech or expression*
- *Controlling what is said or shown on television or in newspapers*
- *Preventing people from saying or doing certain things in the media*

1 mark for response.

- (b) Give two ways in which Judaism might be portrayed in the media. [2]**

Responses might include:

- *The portrayal of key figures such as Abraham or Moses in films*
- *The portrayal of key figures such as the Abraham or Moses in novels or comics*
- *Music or drama which expresses Jewish ideas and values*
- *Magazine articles about Jews or Judaism*
- *TV documentaries about Jews or Judaism*

1 mark for each response.

- (c) Suggest why Jews might want the media to be censored. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *In order to prevent perceived disrespect to an important figure (specific examples of this might be given)*
- *In order to protect people from harmful images such as excessive sex or violence which may be harmful to their spiritual development*
- *In order to prevent misrepresentation of Jewish teaching or practice*
- *In order to prevent ridicule of religious ideas*

Some candidates might suggest reasons why Jews might object to censorship (for example because people should be encouraged to think for themselves) and this should be credited.

- (d) Explain Jewish attitudes towards the portrayal of religious figures in the media. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The fact that the media can be a very effective way of disseminating Jewish teaching or stories about the Patriarchs and so that it may be considered a good thing.*

*The fact that multi media, particularly the internet, is a way of allowing people who would not usually do so to talk and discuss religious ideas, although the fact that there is no control over the internet may lead to the misrepresentation of religious figures and their teachings.*

*The fact that some media, potentially including films, novels or comics could represent religious figures in disrespectful ways or misunderstand/ misrepresent their teachings. Candidates may give examples based on religious founders, leaders or spokespersons.*

*The problems caused by the prohibition on artistic representations of living things within some branches of Judaism.*

- (e) **'The media does not treat Judaism with respect.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer. [12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that the media is often concerned with a "good story" and so often make substantial changes to stories taken from holy books and may risk losing or changing the "point" of a story or teaching.*

*In order to make films, comics, books and so on more entertaining humorous or romantic themes may be introduced which some believers may consider to be inappropriate.*

*Some may believe that scriptures have a special status which means they should not be changed or reinterpreted in any way.*

*The media can be a very good way of getting religious messages across to children who might not otherwise be able to access them.*

*The media reaches a much wider audience than holy books and may interest people in the religion who would not otherwise become engaged.*

*Adaptations can be done respectfully and sensitively and can even help to bring meaning to the story.*

*The teachings and practices of a religion may be misrepresented by the media deliberately or otherwise.*

**18 Sikhism**

- (a) **What is censorship? [1]**

Responses might include:

- *Preventing freedom of speech or expression*
- *Controlling what is said or shown on television or in newspapers*
- *Preventing people from saying or doing certain things in the media*

1 mark for response.

- (b) **Give two ways in which Sikhism might be portrayed in the media. [2]**

Responses might include:

- *The portrayal of key figures such as the Ten Gurus in films*
- *The portrayal of key figures such as the Ten Gurus in novels or comics*
- *Music or drama which expresses Sikh ideas and values*
- *Magazine articles about Sikhs or Sikhism*
- *TV documentaries about Sikhs or Sikhism*

Specific examples of the above may be given and should be

1 mark for each response.

**(c) Suggest why Sikhs might want the media to be censored. [3]**

A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.

- *In order to prevent perceived disrespect to an important figure (specific examples of this might be given)*
- *In order to protect people from harmful images such as excessive sex or violence which may be harmful to their spiritual development*
- *In order to prevent misrepresentation of Sikh teaching or practice*
- *In order to prevent ridicule of religious ideas*

Some candidates might suggest reasons why Sikhs might object to censorship (for example because people should be encouraged to think for themselves) and this should be credited.

**(d) Explain Sikh attitudes towards the portrayal of religious figures in the media. [6]**

Examiners should mark according to the AO1 descriptors.

Candidates may consider some of the following:

*The fact that the media can be a very effective way of disseminating Sikh teaching or stories about the life of the Gurus and so that it may be considered a good thing.*

*The fact that multi media, particularly the internet, is a way of allowing people who would not usually do so to talk and discuss religious ideas, although the fact that there is no control over the internet may lead to the misrepresentation of religious figures and their teachings.*

*The fact that some media, potentially including films, novels or comics could represent religious figures in disrespectful ways or misunderstand/ misrepresent their teachings. Candidates may give examples based on religious founders, leaders or spokespersons including, for example, monks, nuns or clergy.*

**(e) 'The media does not treat Sikhism with respect.'**

**Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.**

**[12]**

Examiners should mark according to the AO2 descriptors.

Candidates may consider some of the following:

*Please ensure both generic and specific religious examples are used here.*

*The fact that the media is often concerned with a “good story” and so often make substantial changes to stories taken from holy books and may risk losing or changing the “point” of a story or teaching.*

*In order to make films, comics, books and so on more entertaining humorous or romantic themes may be introduced which some believers may consider to be inappropriate.*

*Some may believe that scriptures have a special status which means they should not be changed or reinterpreted in any way.*

*The media can be a very good way of getting religious messages across to children who might not otherwise be able to access them.*

*The media reaches a much wider audience than holy books and may interest people in the religion who would not otherwise become engaged.*

*Adaptations can be done respectfully and sensitively and can even help to bring meaning to the story.*

*The teachings and practices of a religion may be misrepresented by the media deliberately or otherwise.*

**[Total: 24]**

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