

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

General Certificate of Secondary Education

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

**Mark Scheme for June 2012**

---

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, OCR Nationals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2012

Any enquiries about publications should be addressed to:

OCR Publications  
PO Box 5050  
Annesley  
NOTTINGHAM  
NG15 0DL

Telephone: 0870 770 6622  
Facsimile: 01223 552610  
E-mail: [publications@ocr.org.uk](mailto:publications@ocr.org.uk)

**Subject-specific Marking Instructions****General points**

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

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

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

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

**Specific points**

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

### Written communication

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, ie 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

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

## AO2 part (e) question

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

## SECTION A

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Non-violence</li> <li>• Not causing harm</li> <li>• 'Harmlessness'</li> </ul> <p>1 mark for response.</p>	1	A fair war or a justified war is also acceptable. Must include some idea of morality
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• People being unfairly treated because of race, gender, religion etc</li> <li>• Institutionalised racism such as apartheid or segregation in the Southern USA in the 1950s-60s</li> <li>• Poor people not being able to get a fair hearing in court</li> <li>• People being treated unfairly by the police because of their race etc</li> <li>• Relevant specific examples may be given such as the Chinese presence in Tibet which limits freedom of religion</li> </ul> <p>1 mark for each response.</p>	2	Must include the idea that the injustice originates from society or an institution. Poverty is acceptable.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Buddhists are very likely to be pacifists</li> <li>• The emphasis in Buddhist ethical teaching is on not causing harm</li> <li>• The First Precept and/or the Noble Eightfold Path in areas such as Right Livelihood and Right Action, suggest that violence and causing harm are always wrong</li> <li>• Buddhism places great emphasis on compassion (metta) which is developed through living in a compassionate way and through meditation</li> <li>• This virtue is seen as being very important in reaching Nibbana and is not compatible with warfare</li> <li>• Since the guiding principle of Buddhism is that everything is anicca (does not stay the same) and is ultimately maya (illusion) nothing has any absolute reality. For this reason many Buddhists would argue that nothing is worth fighting over since it has no absolute reality or value</li> </ul>	3	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Ethically Engaged Buddhism and peaceful protest as an alternative to war</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks. Or three statements.</p>		
(d)	<p>Examiners should mark according to AO1 Level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates are likely to explain that several of the guiding principles of Buddhist ethics favour a society in which all are treated fairly and with compassion (metta) and that this can only be achieved if social justice prevails and that for this reason Buddhists should work towards social justice. Examples of Buddhist ethical teachings that might be used to support such a view are the First Precept, and the Ethical branches of the Noble Eightfold Path (such as Right Speech, Right Action and Right Livelihood).</p> <p>The law of samsara suggests that by working to establish justice and so reduce suffering Buddhists will accumulate merit which will lead to a favourable rebirth.</p> <p>Candidates might also suggest that the Buddha taught the importance of social justice and equality by rejecting the varna system and allowing all (including women) into the monastic Sangha. For this reason Buddhists should follow the example set by the Buddha, and seek to establish justice.</p> <p>Candidates might also point out that social justice would reduce the amount of suffering in the world in general and that this would produce a situation in which it is easier to achieve enlightenment, the ultimate goal of all Buddhists.</p> <p>Some candidates might suggest that since detachment from the world is a pre-requisite for enlightenment Buddhists should not concern themselves with what is going on in the political world and so the pursuit of justice should not be important to Buddhists. Nothing is ultimately 'real' so Buddhists should be able to remain unaffected by the situation around them.</p>	6	



Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement, candidates might suggest that no crime justifies the taking of a human life since this cannot be undone and deprives a person of their life, which no-one has the right to do. They might suggest that capital punishment does not un-do the original crime but rather compounds the amount of suffering caused, (“two wrongs do not make a right.”) Capital punishment denies the criminal the opportunity to reform or to make up for what they have done. No justice system is entirely fool proof and many would suggest that even one innocent person being executed is enough to condemn the entire system as wrong. Candidates might suggest that capital punishment is not an effective deterrent to others. There is also a danger of making political activists into martyrs.</p> <p>In support of this from the Buddhist perspective, candidates might argue that Buddhism stresses compassion and that capital punishment does not show compassion and so has a negative impact on the people who endorse it or carry it out. They might also suggest that compassion dictates that criminals should be given the opportunity to reform and to make amends for their actions. They might refer to various stories of people from criminal beginnings who went on to become monks or enlightened beings in support of this point. Candidates might also point out that that First Precept forbids the causing of harm and that anger and the desire for revenge are not helpful on the journey towards enlightenment. Candidates might also suggest that imposing or carrying out a death sentence might result in bad kamma which would lead to a poor rebirth or seriously hinder the quest for enlightenment.</p> <p>Alternately candidates might point out that capital punishment satisfies a need for retribution and a desire for ‘justice’ on the part of the victims or their families. They might argue that capital punishment forms an effective deterrent and so serves to protect the population. They might also suggest that the state should not be obliged to pay for the upkeep of certain criminals and that capital punishment is therefore a cost-effective option.</p> <p>From a Buddhist perspective, candidates might point out that Buddhist states (such as Thailand and Burma) might have a death penalty as part of the legal system and that it is therefore not seen as incompatible with Buddhism. They might suggest that the death penalty forms a part of the kammic consequences of ones actions and so is a part of samsara which should be allowed to take its course. They might argue that the Buddha never challenged the right of rulers to exert secular authority over their subjects and that this included the death penalty.</p>	12	

Question	Answer	Marks	Guidance
2 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A war that it is morally right to fight</li> <li>• A war that conforms to certain moral principles</li> <li>• A war that is fought in a moral way</li> <li>• A war fought according to a specific set of rules</li> <li>• A war that can be morally justified</li> </ul> <p>1 mark for response.</p>	1	A fair war or a justified war is also acceptable. Must include some idea of morality
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• People being unfairly treated because of race, gender, social class, religion etc</li> <li>• Institutionalised racism such as apartheid or segregation in the Southern USA in the 1950s-60s</li> <li>• Poor people not being able to get a fair hearing in court</li> <li>• People being treated unfairly by the police because of their race etc</li> <li>• Relevant specific examples may be given such as the condoning of apartheid by the Dutch Reform Church in South Africa during the 1970s and 80s</li> </ul> <p>1 mark for each response.</p>	2	Must include the idea that the injustice originates from society or an institution. Poverty is acceptable.

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Some Christians are pacifists while others believe that although war is to be avoided if at all possible, it is sometimes the best course of action</li> <li>• There is no specific Christian Biblical teaching on war and pacifism and Christians must therefore make their own decisions based on their own interpretations of Biblical teachings and the teachings of the Church</li> <li>• Biblical teachings can be contradictory</li> <li>• The guiding principle of Christianity is love (various Biblical references support this assertion.) Based on this, some Christians might think that war is not acceptable</li> <li>• Occasions on which Jesus appears to have specifically condemned the use of violence, for example the episode of Jesus healing the ear of the guard at his arrest, and his teachings on love and forgiveness</li> <li>• The Quakers and their particular teaching on war and pacifism</li> <li>• Occasions where Jesus appears to sanction the use of violence, or at least to acknowledge its inevitability</li> <li>• Some Christians think that pacifism is not a viable alternative in the modern world and that it is, indeed, tantamount to condoning injustice by failing to take action to prevent it</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks. Or three statements.</p>	3	
(d)	<p>Examiners should mark according to AO1 Level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates are likely to explain that several of the guiding principles of Christianity favour a society in which all are treated fairly and with compassion and that this can only be achieved if social justice prevails and that for this reason Christians should work towards social justice. Examples of Christian ethical teachings that might be used to support such a view are the Sermon on the Mount and teachings about love ('Love thy neighbour as thyself') and equality ('There is neither Greek nor Jew....')</p> <p>Candidates might also suggest that Jesus taught the importance of social justice and equality by attacking the hypocrisy of the Pharisee who ignored the suffering of the people and by advocating forgiveness and compassion. For this Christians should follow the example set by the Christ, and seek to establish justice.</p>	6	

Question	Answer	Marks	Guidance
	Candidates might also point out that social justice would reduce the amount of suffering in the world in general and that this would produce a situation in which it the Kingdom of God could flourish and God's purpose for mankind be fulfilled.		
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement, candidates might suggest that no crime justifies the taking of a human life since this cannot be undone and deprives a person of their life, which no-one has the right to do. They might suggest that capital punishment does not un-do the original crime but rather compounds the amount of suffering caused, ("two wrongs do not make a right.") Capital punishment denies the criminal the opportunity to reform or to make up for what they have done. No justice system is entirely fool proof and many would suggest that even one innocent person being executed is enough to condemn the entire system as wrong. Candidates might suggest that capital punishment is not an effective deterrent to others. There is also a danger of making political activists into martyrs.</p> <p>In support of this from the Christian perspective candidates might refer to the emphasis which Jesus placed upon forgiveness and the mercy and compassion of God. They might suggest that several notorious criminals have gone on to become famous Christian figures and that no-one should be denied the opportunity to repent and make amends for their past actions. They might point out that the guiding principle of Christianity is love and that Christians should respond in a loving way towards criminals. The teaching from the Sermon on the Mount that Christians should 'love their enemies' might also suggest that it is wrong to seek revenge on those who have harmed you. The opinion might be expressed that while some people deserve to die, only God has the right to make this judgement since only He has complete knowledge of the person and the circumstances. ('Judge not, lest ye be judged.')</p> <p>Alternately candidates might point out that capital punishment satisfies a need for retribution and a desire for 'justice' on the part of the victims or their families. They might argue that capital punishment forms an effective deterrent and so serves to protect the population. They might also suggest that the state should not be obliged to pay for the upkeep of certain criminals and that capital punishment is therefore a cost-effective option.</p>	12	

Question	Answer	Marks	Guidance
	<p>From a Christian perspective, candidates might point out that Christian states might have a death penalty as part of the legal system and that it is therefore not seen as incompatible with Christianity. They might refer to Old Testament teachings such as the lex talionis which condones, and even requires the death penalty under certain circumstances. They might argue that the Church never challenged the right of rulers to exert secular authority over their subjects and that this included the death penalty.</p>		
3 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Non-violence</li> <li>• Not causing harm</li> <li>• 'Harmlessness'</li> </ul> <p>1 mark for response.</p>	1	A fair war or a justified war is also acceptable. Must include some idea of morality.
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• People being unfairly treated because of race, gender, religion etc</li> <li>• Institutionalised racism such as apartheid or segregation in the Southern USA in the 1950s-60s</li> <li>• Poor people not being able to get a fair hearing in court</li> <li>• People being treated unfairly by the police because of their race etc</li> <li>• Relevant specific examples may be given such as discrimination based on varna.</li> </ul> <p>1 mark for each response.</p>	2	Must include the idea that the injustice originates from society or an institution. Poverty is acceptable.
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Many Hindus are pacifist</li> <li>• The Hindu teachings on ahimsa which is an element of Sanatan Dharma</li> <li>• The ways in which these ideas were developed by M.K.Gandhi who advocated non-violent ways of dealing with injustice</li> <li>• Hindu beliefs in samsara mean that all forms of life are connected and that therefore violence against another becomes violence against oneself</li> <li>• Not all Hindus are pacifist</li> </ul>	3	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Not causing harm may, on occasion, require the use of force.</li> <li>• Ideas expressed in the Bhagavad Gita that warfare forms a part of the dharma for the Kṣatriya Varna and that it should not be avoided.</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks. Or three statements.</p>		
(d)	<p>Examiners should mark according to AO1 Level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hinduism teaches that an ideal society should be ordered by varna (correctly understood and applied) and the ashrama system. This means that everyone should have a clearly defined role in society which enables the whole to function effectively. For this reason all people have value and should be respected. It is a part of the specific dharma of rulers (raja dharma) to ensure that the rule of law is maintained. Hinduism therefore teaches that a just society is of fundamental importance.</p> <p>The law of samsara means that working to ensure peace and justice in the world (and therefore reducing the overall amount of suffering in the world) will result in good karma for the individual which will, in turn, lead to a favourable reincarnation.</p> <p>The Epics suggest that the gods are pleased by a fair, just and well governed society. Rama is given as an example of an ideal ruler who puts his duty to his people above all else.</p> <p>Some candidates might suggest that since detachment from the world is a pre-requisite for enlightenment Hindus should not concern themselves with what is going on in the political world and so the pursuit of justice should not be important to Hindus. Nothing is ultimately 'real' so Hindus should be able to remain unaffected by the situation around them.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement, candidates might suggest that no crime justifies the taking of a human life since this cannot be undone and deprives a person of their life, which no-one has the right to do. They might suggest that capital punishment does not un-do the original crime but rather compounds the amount of suffering caused, ("two wrongs do not make a right.") Capital punishment denies the criminal the opportunity to reform or to make up for what they have done.</p>	12	

Question	Answer	Marks	Guidance
	<p>No justice system is entirely fool proof and many would suggest that even one innocent person being executed is enough to condemn the entire system as wrong. Candidates might suggest that capital punishment is not an effective deterrent to others. There is also a danger of making political activists into martyrs.</p> <p>In support of this from the Hindu perspective, candidates stress Hindu teachings about ahimsa and suggest that the death penalty is not compatible with these. They might suggest that those who impose or carry out a death sentence might incur negative karma which could lead to an inauspicious rebirth, or hinder the quest for moksha. The opinion might be expressed that humans have imperfect knowledge and are therefore not in a position to judge that someone deserves to die. Candidates might refer to stories of criminals who have reformed and gone on to become important religious figures, and might suggest that everyone should be given the opportunity to repent. Candidates might suggest that in the bhakti tradition in particular God is seen as being infinitely loving and forgiving and so prepared to allow anyone a second chance.</p> <p>Alternately candidates might point out that capital punishment satisfies a need for retribution and a desire for 'justice' on the part of the victims or their families. They might argue that capital punishment forms an effective deterrent and so serves to protect the population. They might also suggest that the state should not be obliged to pay for the upkeep of certain criminals and that capital punishment is therefore a cost-effective option.</p> <p>From a Hindu perspective, candidates might point out that Hindu states might have a death penalty as part of the legal system and that it is therefore not seen as incompatible with Hinduism. They might suggest that the death penalty forms a part of the karmic consequences of ones actions and so is a part of samsara which should be allowed to take its course. They might argue that Hinduism never challenged the duty of rulers to exert secular authority over their subjects (Raja Dharma) and that this included the death penalty. Reference might also be made to examples from the Epics (such as the Ramayana and the Mahabharata) in which various characters are condemned to death and candidates might suggest that this implies approval of the death penalty.</p>		

Question	Answer	Marks	Guidance
4 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Struggling or striving in the name of Allah</li> <li>• Struggling or striving against evil</li> <li>• Sometimes used to refer to war</li> <li>• Lesser jihad refers to war</li> <li>• Greater jihad refers to the general struggle against evil</li> </ul> <p>1 mark for response.</p>	1	A fair war or a justified war is also acceptable. Must include some idea of morality.
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• People being unfairly treated because of race, gender, religion etc</li> <li>• Institutionalised racism such as apartheid or in the Southern USA in the 1950s-60s</li> <li>• Poor people not being able to get a fair hearing in court</li> <li>• People being treated unfairly by the police because of their race etc</li> <li>• Relevant specific examples may be given such as a ban against the wearing of items of religious significance in public</li> </ul> <p>1 mark for each response.</p>	2	Must include the idea that the injustice originates from society or an institution. Poverty is acceptable.
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Islam is not a religion which acknowledges absolute pacifism in all circumstances</li> <li>• It does emphasise the need to work towards peace</li> <li>• Islam emphasises the need for ethical behaviour during warfare (examples may be given).</li> <li>• Relevant quotations from the Qur'an may be given (such as the 'sword verses' or guidelines about ethical behaviour during warfare</li> <li>• While there are circumstances in which Muslims feel that they have a duty to engage in warfare these are very rare and are concerned with defending Islam</li> <li>• Muslims might well embrace pacifist ideology in all other circumstances</li> <li>• Muslims would seek to avoid war wherever necessary as it causes suffering and injustice and often brings out the worst in human nature</li> <li>• Religious initiatives to bring peace between Jews and Muslims living in Israel and Palestine are important to some Muslims</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks. Or three statements.</p>	3	



Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 Level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Islam is a religion which is founded upon the concept of obedience to Allah who is known as 'compassionate and merciful' and also as a righteous judge. Muslims therefore have a duty to Allah to ensure that society is governed in a way which is fair and just. Candidates might refer to the concept of the Ummah (worldwide brotherhood or fellowship of all Muslims) and the importance of equality of fairness and equality within this. Ultimately, all are answerable only to Allah so no person is greater than another. Muslims might feel that by giving zakat they are supporting the Ummah and helping to eliminate inequality and injustice in the world; and also obeying a direct command from Allah.</p> <p>Allah created all races from one and intended for there to be diversity in the world. However, it is made clear that all are equal before Allah and Sharia Law is designed to uphold this justice and equality before the law in Islamic states. For these reasons, Muslims might believe that by working to uphold social justice either directly or by giving zakat they are obeying Allah and so advancing the cause of Islam in the world.</p> <p>Candidates might also refer to Islamic laws ensuring that non-Muslims (particularly Christians and Jews) living in Islamic states are treated fairly and with respect and might argue that because of this Muslims should be opposed to any injustice based on religion.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement, candidates might suggest that no crime justifies the taking of a human life since this cannot be undone and deprives a person of their life, which no-one has the right to do. They might suggest that capital punishment does not un-do the original crime but rather compounds the amount of suffering caused, ("two wrongs do not make a right.") Capital punishment denies the criminal the opportunity to reform or to make up for what they have done. No justice system is entirely fool proof and many would suggest that even one innocent person being executed is enough to condemn the entire system as wrong. Candidates might suggest that capital punishment is not an effective deterrent to others. There is also a danger of making political activists into martyrs.</p>	12	

Question	Answer	Marks	Guidance
	<p>In support of this from the Muslim perspective, candidates might argue the Qur'an emphasises the mercy and compassion of Allah suggesting that any criminal can repent and be forgiven. They might suggest that while some people might deserve to die, no human being has the right to make that judgement since only Allah has perfect knowledge and understanding of the person and the circumstances, although against this they might add that Allah has set down for men the circumstances under which the death penalty is to be carried out.</p> <p>Alternately, candidates might point out that capital punishment satisfies a need for retribution and a desire for 'justice' on the part of the victims or their families. They might argue that capital punishment forms an effective deterrent and so serves to protect the population. They might also suggest that the state should not be obliged to pay for the upkeep of certain criminals and that capital punishment is therefore a cost-effective option.</p> <p>From a Muslim perspective, candidates might point out that Islamic states might have a death penalty as part of the legal system and that it is therefore not seen as incompatible with Islam. Candidates are likely to point out that Muslims live by the teachings of the Qur'an and by Sharia Law, both of which require the death penalty to be carried out under certain circumstances and that obedience and submission to Allah therefore make this obligatory. They might argue that Islam never challenged the right of rulers to exert secular authority over their subjects and that this included the death penalty.</p>		

Question	Answer	Marks	Guidance
5 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A war that a Jew is obliged to take part in</li> <li>• A war that has been commanded or sanctioned by G-d</li> <li>• Fighting in defence of Judaism</li> </ul> <p>1 mark for response.</p>	1	A fair war or a justified war is also acceptable. Must include some idea of morality
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• People being unfairly treated because of race, gender, religion etc</li> <li>• Institutionalised racism such as apartheid or in the Southern USA in the 1950s-60s</li> <li>• Anti-Semitic policies adopted by various governments at various points in history</li> <li>• Poor people not being able to get a fair hearing in court</li> <li>• People being treated unfairly by the police because of their race etc</li> <li>• Relevant specific examples may be given such as examples of anti-Semitism from history</li> </ul> <p>1 mark for each response.</p>	2	Must include the idea that the injustice originates from society or an institution. Poverty is acceptable.
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Judaism is not a religion which acknowledges absolute pacifism in all circumstances</li> <li>• it does emphasise the need to work towards peace</li> <li>• Judaism emphasises the need for ethical behaviour during warfare (specific examples of Biblical and Rabbinical teachings about this might be given)</li> <li>• There are circumstances in which Jews feel that they have a duty to engage in warfare although these are very rare</li> <li>• These would include an 'obligatory war' or an optional war in which the suffering caused by not fighting would exceed the suffering caused by fighting</li> <li>• Jews might well embrace pacifist ideology in all other circumstances</li> <li>• Jews would seek to avoid war wherever necessary as it causes suffering and injustice and often brings out the worst in human nature</li> <li>• Religious initiatives to bring peace between Jews and Muslims living in Israel and Palestine are important to some Jews</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks. Or three statements.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 Level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Judaism is a religion which places great emphasis on social justice. In particular the concept of Ethical Monotheism as it is developed in the Minor Prophets (particularly Micah and Amos) lays huge emphasis on the importance of treating the weakest members of society (especially widows and orphans) fairly. Candidates might discuss some of these passages in more detail, laying emphasis on the idea that worship alone, if not accompanied by justice is unacceptable to G-d. Because of this, Jews might feel that working towards social justice is important as it is obeying a direct command of G-d.</p> <p>Candidates might also suggest that working towards social justice might help to bring about the Messianic Age prophesied in the scriptures which will be characterised by justice and social well-being and peace.</p> <p>Candidates might also suggest that the experience of the Shoah during the Second World War might make Jews think that it is important to work towards social justice in order to prevent a repetition of the horrific events suffered by their people.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement, candidates might suggest that no crime justifies the taking of a human life since this cannot be undone and deprives a person of their life, which no-one has the right to do. They might suggest that capital punishment does not un-do the original crime but rather compounds the amount of suffering caused, (“two wrongs do not make a right.”) Capital punishment denies the criminal the opportunity to reform or to make up for what they have done. No justice system is entirely fool proof and many would suggest that even one innocent person being executed is enough to condemn the entire system as wrong. Candidates might suggest that capital punishment is not an effective deterrent to others. There is also a danger of making political activists into martyrs.</p> <p>In support of this from the Jewish perspective, candidates might argue that Judaism emphasises the fact that G-d is compassionate and forgiving and ‘full of loving kindness’ longing to forgive those who disobey Him. This suggests that no-one should be denied the opportunity to repent and make amends for their past sins. Candidates might point to examples of people who came from dubious beginnings and went on to become important religious figures. Candidates might further suggest that while some people might indeed deserve to die, humans cannot make this judgement since only G-d is a perfect judge who has complete understanding of the person and the circumstances. Some candidates might use scripture in defence of their argument. For example, ‘I take no pleasure in any man’s death, says the LORD, therefore repent and live, for though your sins are as scarlet yet they shall be white as snow...’; although others might point out that even here the implication is that if the person refuses to repent death is inevitable.</p> <p>Alternatively, candidates might point out that capital punishment satisfies a need for retribution and a desire for ‘justice’ on the part of the victims or their families. They might argue that capital punishment forms an effective deterrent and so serves to protect the population. They might also suggest that the state should not be obliged to pay for the upkeep of certain criminals and that capital punishment is therefore a cost-effective option.</p> <p>From a Jewish perspective, candidates might point out that the Jewish scriptures condone and even require the death penalty under certain circumstances and that therefore obedience to G-d makes it obligatory. There may, however, be some discussion as to the extent to which scriptural laws should be taken literally in the modern world. Candidates are likely to refer to particular Biblical teachings such as the lex talionis.</p>	12	

Question		Answer	Marks	Guidance
6	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A war fought for a 'just' cause</li> <li>• A war of righteousness</li> <li>• An action which takes place in order to prevent further violence</li> <li>• An action which takes place in order to restore peace</li> <li>• A war which is fought in accordance with certain moral principles</li> </ul> <p>1 mark for response.</p>	1	A fair war or a justified war is also acceptable. Must include some idea of morality.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• People being unfairly treated because of race, gender, religion etc</li> <li>• Institutionalised racism such as apartheid or in the Southern USA in the 1950s-60s</li> <li>• Poor people not being able to get a fair hearing in court</li> <li>• People being treated unfairly by the police because of their race etc</li> <li>• Relevant specific examples may be given such as a ban on wearing items of religious significance in public</li> </ul> <p>1 mark for each response.</p>	2	Must include the idea that the injustice originates from society or an institution. Poverty is acceptable.

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Sikhism is not a religion which generally acknowledges absolute pacifism in all circumstances</li> <li>• it does emphasise the need to work towards peace</li> <li>• Sikhism emphasises the need for ethical behaviour during warfare (specific examples might be given, such as not attacking non-combatants)</li> <li>• Candidates may explain that there are circumstances in which Sikhs feel that they have a duty to engage in warfare but these are very rare</li> <li>• Specific examples may be given, such as in order to defend those who are unable to defend themselves</li> <li>• Sikhs might well embrace pacifist ideology in all other circumstances</li> <li>• They might explain that Sikhs would seek to avoid war wherever necessary as it causes suffering and injustice and often brings out the worst in human nature</li> <li>• There are some Sikhs (Namdhari Sikhs) who are absolute pacifists and who do not wear the kirpan as a reflection of their beliefs</li> </ul> <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks. Or three statements.</p>	3	
(d)	<p>Explain why working towards social justice is important for some Sikhs. [6]</p> <p>Sikhism is a religion which places great emphasis on equality and social justice. In particular it allows equal roles in religion for men and women, and has consciously rejected the varna system emphasising the equality of all. Sikh gurdwaras reinforce this belief with doors facing all cardinal points of the compass and the requirement for worshippers to eat together in the communal langar. These beliefs mean that Sikhs would have a natural tendency to strive for social justice as it reflects these central tenants of their religion. Khalsa Sikhs would feel that they had a duty to act in defence of themselves or of those too weak to defend themselves from injustice. This belief is reflected in the requirement to carry the kirpan in readiness and to participate in the amrit ceremony.</p> <p>Sikhs believe that all religions carry valid truth and so would wish to defend religious freedom in society as well as to combat gender and racial inequality.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement, candidates might suggest that no crime justifies the taking of a human life since this cannot be undone and deprives a person of their life, which no-one has the right to do. They might suggest that capital punishment does not un-do the original crime but rather compounds the amount of suffering caused, (“two wrongs do not make a right.”) Capital punishment denies the criminal the opportunity to reform or to make up for what they have done. No justice system is entirely fool proof and many would suggest that even one innocent person being executed is enough to condemn the entire system as wrong. Candidates might suggest that capital punishment is not an effective deterrent to others. There is also a danger of making political activists into martyrs.</p> <p>In support of this from the Sikh perspective, candidates might argue that Waheguru is merciful and that therefore everyone should be afforded the opportunity to reform and make amends for their past actions. They might give examples of people who have come from a criminal background but gone on to become important religious figures. Candidates might argue that although some people might deserve to die, humans are not in a position to make this judgement since they, unlike Waheguru, do not have a complete knowledge of the person or the situation.</p> <p>Alternatively, candidates might point out that capital punishment satisfies a need for retribution and a desire for ‘justice’ on the part of the victims or their families. They might argue that capital punishment forms an effective deterrent and so serves to protect the population. They might also suggest that the state should not be obliged to pay for the upkeep of certain criminals and that capital punishment is therefore a cost-effective option.</p> <p>From a Sikh perspective, candidates might point out that Sikh states might have a death penalty as part of the legal system and that it is therefore not seen as incompatible with Sikhism. They might suggest that the death penalty forms a part of the karmic consequences of ones actions and so is a part of samsara which should be allowed to take its course. They might argue that Sikhism never challenged the right of rulers to exert secular authority over their subjects and that this included the death penalty.</p>	12	



## SECTION B

Question		Answer	Marks	Guidance
7	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 'Pre-judging' someone</li> <li>• An opinion or attitude which is not based on evidence</li> <li>• Forming an opinion about a person before you know them</li> <li>• Forming an opinion about a group of people based on a stereotype</li> </ul> <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Refusing someone a job because of their race</li> <li>• Treating someone as a potential criminal with no evidence because of their race</li> <li>• Apartheid laws</li> <li>• Refusing to allow someone to rent a house or flat because of race</li> <li>• Segregation</li> <li>• Racially motivated rioting or demonstrations</li> <li>• Relevant specific examples may be given</li> </ul> <p>1 mark for each response.</p>	2	Religion is not racism. Slavery is acceptable as is Anti-Semitism and Islamophobia.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Education campaigns to explain why it is wrong</li> <li>• Refusing to obey racist or sexist laws</li> <li>• By ensuring equality within Buddhism</li> <li>• Following Buddhist teachings about equality</li> <li>• Act as a good example</li> <li>• Participate in demonstrations against laws which are unfair or promote inequality</li> </ul> <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might point out that there are no specific teachings about sexism meaning that Buddhists would need to interpret other teachings in the light of reason and conscience in order to reach a conclusion and that Buddhists might not all do this in the same way. For this reason Buddhists might have different opinions on this issue.</p> <p>Some Buddhists, whilst being opposed to the ill-treatment of women, might nonetheless feel that men and women should be treated differently. They might point to centuries of tradition which ascribe different roles to men and women in the family, in society and in religious life. Some Buddhists might point out that the Buddha prescribed different rules to bhikkhus and bhikkhunis, with bhikkhus being clearly given the authority and dominant role. For this reason they might feel that women should not be given exactly the same rights as men.</p> <p>Other Buddhists might point out that these rules were written in a very different time and that they were designed for the protection of women who were, at the time, vulnerable members of society. They might point out that society has changed and the Buddha was clear that his teachings should be modified or discarded when they no longer serve their purpose. These Buddhists might point out that there is no difference between men and women since they are both sentient beings capable of both suffering and enlightenment. They might point out that the Buddha taught both men and women and that since he (albeit reluctantly) allowed women to join the Sangha he clearly believed that they were capable of enlightenment.</p> <p>Other candidates might point to the Buddhist teachings on compassion (metta) and the First Precept which forbids the causing of harm. They might expand on this by talking about the Noble Eightfold Path in more detail. They might point out that any system which treats one gender as inferior necessarily causes harm and suffering and is, as such, incompatible with the principles of Buddhism.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that religions survive and prosper by recruiting new members so it makes sense that the statement must be true. Without this, the religion would die out and would not be able to survive very long. Even among religions that do not preach for converts but recruit from within a closed ethnic group it could be argued that there must have been a period of preaching and conversion in order for this to have become the main faith. On the other hand, it could be argued that everyone has their own truth and that no-one has the right to impose their views on another. Freedom of belief is protected by the Declaration of Human Rights and some might argue that seeking converts goes against this; although it could equally be argued that the right to seek converts is protected by this, as well as by freedom of speech.</p> <p>Candidates might consider whether the means of conversion is what determines whether or not the statement is true. For example they might argue that seeking converts by preaching is acceptable, whereas using force or coercion is not. There might be a discussion as to whether the end justifies the means. If a religion believes that it has the key to salvation or the end of suffering it could be argued that it is an act of kindness to convert others even through force. Others might suggest that these are not true converts and would only ever pay lip service to the new faith. Some candidates might suggest that the only acceptable way to gain converts is through example.</p> <p>From a Buddhist perspective it could be argued that there is not so much a duty to 'spread the word' due to Divine command as might be the case in other faiths, as a need to try to alleviate the suffering in the world through compassion. Buddhism has adapted to many different cultures and traditions while preserving its core belief in alleviating craving through meditation and understanding the transitory nature of all things. Candidates might discuss whether the huge differences in Buddhism throughout the world truly amount to the spreading of the original message or whether too much has been lost as it transforms itself. Others might suggest that it is this very ability to change which has made Buddhism so successful and allowed it to preserve its very simple core message. Buddhists might believe that they do not so much seek to convert others as display a contentment with others seek to emulate and so turn to the Dhamma.</p>	12	

Question	Answer	Marks	Guidance
	<p>Some might argue that preserving the integrity and clarity of the faith is more important than gaining new followers. Some candidates might choose to contrast Buddhism with faiths which do not actively seek converts, arguing that not all faiths claim to have an exclusive claim to the truth or the only possible means of salvation. Many faiths take the view that all religions are equally valid paths to the divine or to enlightenment and that which religion you follow is less important than how well you follow it. They might argue that things like helping the poor are far more important than missionary work aimed at conversion.</p>		
8	<p>(a)</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 'Pre-judging' someone</li> <li>• An opinion or attitude which is not based on evidence</li> <li>• Forming an opinion about a person before you know them</li> <li>• Forming an opinion about a group of people based on a stereotype</li> </ul> <p>1 mark for response.</p>	1	
	<p>(b)</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Refusing someone a job because of their race</li> <li>• Treating someone as a potential criminal with no evidence because of their race</li> <li>• Apartheid laws</li> <li>• Refusing to allow someone to rent a house or flat because of race</li> <li>• Segregation</li> <li>• Racially motivated rioting or demonstrations</li> <li>• Relevant specific examples may be given</li> </ul> <p>1 mark for each response.</p>	2	<p>Religion is not racism. Slavery is acceptable as is Anti-Semitism and Islamophobia.</p>
	<p>(c)</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Education campaigns to explain why it is wrong</li> <li>• Refusing to obey racist or sexist laws</li> <li>• By ensuring equality within Christianity</li> <li>• Following Christian teachings about equality</li> </ul>	3	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Act as a good example</li> <li>• Participate in demonstrations against laws which are unjust or promote inequality</li> </ul> <p>1 mark for each response.</p>		
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might point out that Biblical teachings on the role of women in the family, society and the church are not always consistent and that Christians have interpreted them in different ways leading to a variety of different beliefs. Candidates might be aware that church authorities have also been responsible for a variety of different teachings on this subject. Christian beliefs about the 'proper' status of women and whether or not they should be considered to be equal to men are therefore quite diverse.</p> <p>Candidates might point out that some Christians, whilst believing that women should be well treated, nonetheless believe that they are inferior to men and so should not have equal rights. Various different teachings might be offered in support of this view, for example Paul's teaching that wives should obey their husbands and that women should remain silent in church. They might suggest that the story of Genesis puts the blame for the Fall with Eve and that this has traditionally led to women being seen as the 'weaker sex'. Candidates might further point out that these teachings lead certain Christians to believe that wives should obey their husbands and support them rather than pursuing their own careers, and that women should not have roles of leadership within the church.</p> <p>On the other hand, some Christians would think that these teachings reflect the society in which they were written rather than unchanging laws and that the church should change with the times. They might suggest that the overriding, 'eternal' message of Jesus is love and that 'sexist' beliefs are incompatible with this. They might point out that there were several women amongst Jesus' followers and that women were critical in the early spread of Christianity. They might point to Jesus' teachings about love, or to specific teachings such as 'There is neither Jew nor Greek, male nor female for you are all one in Christ Jesus.' These Christians might believe that men and women should be treated the same.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that religions survive and prosper by recruiting new members so it makes sense that the statement must be true. Without this, the religion would die out and would not be able to survive very long. Even among religions that do not preach for converts but recruit from within a closed ethnic group it could be argued that there must have been a period of preaching and conversion in order for this to have become the main faith. On the other hand, it could be argued that everyone has their own truth and that no-one has the right to impose their views on another. Freedom of belief is protected by the Declaration of Human Rights and some might argue that seeking converts goes against this; although it could equally be argued that the right to seek converts is protected by this, as well as by freedom of speech.</p> <p>Candidates might consider whether the means of conversion is what determines whether or not the statement is true. For example they might argue that seeking converts by preaching is acceptable, whereas using force or coercion is not. There might be a discussion as to whether the end justifies the means. If a religion believes that it has the key to salvation or the end of suffering it could be argued that it is an act of kindness to convert others even through force. Others might suggest that these are not true converts and would only ever pay lip service to the new faith. Some candidates might suggest that the only acceptable way to gain converts is through example.</p> <p>From a Christian perspective it could be argued that the statement is true for a number of reasons. For example the Great Commission has always been afforded great importance by Christians and amounts to a direct divine command to seek converts. Secondly, many Christians believe that Christianity offers the only possible means of salvation from hell, and that not actively seeking to convert as many people as possible is failing to act in a loving way as a failure to preach amounts to condemning people to hell. For this reason any means necessary and any resources possible should be devoted to the great work of 'preaching to all nations.' This view could be supported by quotations such as 'I am the way, the truth and the life, no-one comes to the father except by me.' The traditional Pauline teaching of the crucifixion as a ransom for sin that needs to be accepted through baptism also supports this position.</p> <p>Other Christians might take a more pluralistic view, arguing that all religions are equally valid paths to a single divine reality and that what matters most is not so much seeking to convert others as to understand and learn from them. These Christians might believe that it is important to live a good</p>	12	

Question	Answer	Marks	Guidance
	<p>life by Christian principles and set a good example. Whilst others might see this and want to learn more they should not necessarily seek to turn people away from their own religions.</p> <p>Some might argue that preserving the integrity and clarity of the faith is more important than gaining new followers. Some candidates might choose to contrast Christianity with faiths which do not actively seek converts, arguing that not all faiths claim to have an exclusive claim to the truth or the only possible means of salvation. Many faiths take the view that all religions are equally valid paths to the divine or to enlightenment and that which religion you follow is less important than how well you follow it. They might argue that things like helping the poor are far more important than missionary work aimed at conversion.</p>		

Question	Answer	Marks	Guidance
9 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 'Pre-judging' someone</li> <li>• An opinion or attitude which is not based on evidence</li> <li>• Forming an opinion about a person before you know them</li> <li>• Forming an opinion about a group of people based on a stereotype</li> </ul> <p>1 mark for response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Refusing someone a job because of their race</li> <li>• Treating someone as a potential criminal with no evidence because of their race</li> <li>• Apartheid laws</li> <li>• Refusing to allow someone to rent a house or flat because of race</li> <li>• Segregation</li> <li>• Racially motivated rioting or demonstrations</li> <li>• Relevant specific examples may be given</li> </ul> <p>1 mark for each response.</p>	2	Religion is not racism. Slavery is acceptable as is Anti-Semitism and Islamophobia.
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Education campaigns to explain why it is wrong</li> <li>• Refusing to obey racist or sexist laws</li> <li>• By ensuring equality within Hinduism</li> <li>• Following Hindu teachings about equality</li> <li>• Act as a good example</li> <li>• Participate in demonstrations against laws which are unjust or promote inequality</li> </ul> <p>1 mark for each response.</p>	3	



Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might point out that a variety of opinions exist within Hinduism concerning the 'proper' role and status of women in the family, in society and in religion and that, because of this, opinions are divided as to whether men and women should be treated equally.</p> <p>Candidates might be aware that Hinduism has traditionally ascribed differing roles to men and women and that the freedom allowed to women has tended to be much less than that accorded to men. Candidates might refer to texts such as the Laws of Manu which include the rules which women should follow and which might appear quite 'sexist'. They might also refer to the example set by female deities and role models such as Sita who are dutiful wives even when they are treated in ways which might appear unfair. Some candidates might refer to practices such as sutu, although they should be aware that these have been illegal for a long time and are no longer practiced. The dharma of a woman is traditionally limited to being a house-maker and a mother and women are not expected to follow an ascetic path meaning that for some women are incapable of achieving moksha.</p> <p>On the other hand, candidates might point out that society is changing and that the attitude of many Hindus towards the role of women is changing with it. Sita has become an icon for the feminist movement in India and women are breaking out of traditional roles. (Some might point out that India was among the first states to have a female prime minister.) In the Hindu diaspora attitudes are changing even faster. Many female Hindu deities do not fit the traditional dharmic role and Durga and Kali in particular symbolise the movement for equality. These goddesses have always refused to conform to the image of woman as wife and mother. These stories are very ancient so the idea of women as equal to men or even as superior is not new but has an ancient tradition. Whilst female ascetics are rare, they have always existed, and so the idea that women can achieve moksha is an ancient one. Some of the Upaniṣadic scholars appear to have been women, while it is certain that some of the great devotional poetry of Hinduism was written by women. Hinduism teaches that there is no difference between the atman of a man or a woman (or for that matter an animal) and that all are part of Brahman. For this reason all perceived differences are maya (illusion). Many Hindus would argue that for this reason to differentiate between men and women makes no sense and is a sign of ignorance (avidya). They would further argue that to treat someone as inferior because of their gender causes suffering and is therefore inconsistent with the principle of ahimsa.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that religions survive and prosper by recruiting new members so it makes sense that the statement must be true. Without this, the religion would die out and would not be able to survive very long. Even among religions that do not preach for converts but recruit from within a closed ethnic group it could be argued that there must have been a period of preaching and conversion in order for this to have become the main faith. On the other hand, it could be argued that everyone has their own truth and that no-one has the right to impose their views on another. Freedom of belief is protected by the Declaration of Human Rights and some might argue that seeking converts goes against this; although it could equally be argued that the right to seek converts is protected by this, as well as by freedom of speech.</p> <p>Candidates might consider whether the means of conversion is what determines whether or not the statement is true. For example they might argue that seeking converts by preaching is acceptable, whereas using force or coercion is not. There might be a discussion as to whether the end justifies the means. If a religion believes that it has the key to salvation or the end of suffering it could be argued that it is an act of kindness to convert others even through force. Others might suggest that these are not true converts and would only ever pay lip service to the new faith. Some candidates might suggest that the only acceptable way to gain converts is through example.</p> <p>Candidates might want to discuss the fact that there are different views towards this issue within Hinduism. They might point out that the issue of Hindus seeking converts is flawed to begin with as there is no single Hindu faith to which one could be converted. Whilst traditionally Hindus have not concerned themselves with converting others, candidates might suggest that over the last century 'Hinduism' has been more concerned to show itself as a 'world faith' comparable with Christianity and Islam. More recently certain sects of Hinduism (most notably, ISKCON) have sought to convert non-Hindus and have had significant success in the West. Their reasons are similar to Christians in that they believe that they have a message of divine self-revelation which is universally relevant and can bring hope and salvation. Preaching is therefore essentially an act of love.</p> <p>More traditionally Hindus have tended to understand Hinduism as membership of an ethnic community into which one is born, rather than as a religion to be chosen. The usual attitude of Hindus towards other faiths has tended to be that all religions are equally valid paths to a single</p>	12	

Question	Answer	Marks	Guidance
	divine reality (candidates might use the parable of the Five Sages and the elephant to support this point) and that each should follow his own path as well as he can as this is the easiest way for him to find God. To live well and follow ones dharma are therefore far more important than seeking converts.		
10 (a)	Responses might include: <ul style="list-style-type: none"> <li>• 'Pre-judging' someone</li> <li>• An opinion or attitude which is not based on evidence</li> <li>• Forming an opinion about a person before you know them</li> <li>• Forming an opinion about a group of people based on a stereotype</li> </ul> 1 mark for response.	1	
(b)	Responses might include: <ul style="list-style-type: none"> <li>• Refusing someone a job because of their race</li> <li>• Treating someone as a potential criminal with no evidence because of their race</li> <li>• Apartheid laws</li> <li>• Refusing to allow someone to rent a house or flat because of race</li> <li>• Segregation</li> <li>• Racially motivated rioting or demonstrations</li> <li>• Relevant specific examples may be given</li> </ul> 1 mark for each response.	2	Religion is not racism. Slavery is acceptable as is Anti-Semitism and Islamophobia.
(c)	Responses might include: <ul style="list-style-type: none"> <li>• Education campaigns to explain why it is wrong</li> <li>• Refusing to obey racist or sexist laws</li> <li>• By ensuring equality within Islam</li> <li>• Following Muslim teachings about equality</li> <li>• Act as a good example</li> <li>• Participate in demonstrations against laws which are unjust or promote inequality</li> </ul> 1 mark for each response.	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might point out that a variety of attitudes exists within Islam as to the 'proper' status and role of women within the family, society and the religious community. Because of this Muslims might have different beliefs as to whether women should be treated as equal to men or not.</p> <p>Candidates might point out that traditionally Islam has ascribed different roles to men and women and that men have tended to have more freedom than women. Some candidates might suggest that Islamic dress codes are 'sexist' although they may also be aware that many Muslim women do not share this view. Candidates might also point to laws or customs in certain Islamic states which limit the freedom and choice of women (such as rules regarding wearing of the birka, or that women are not allowed to drive in some states) although they should be aware that these are often cultural rather than religious.</p> <p>The Qur'an is clear that women should be treated with respect and lays great value on the role of the mother and the importance of her role as the educator of the new generation. It does state that women are in need of protection but some might interpret this as being indicative of the society in which Islam began rather than as an everlasting rule. The Qur'an represented a significant improvement in the rights of women at the time it was written and candidates might suggest that it is therefore in keeping with the spirit of Islam to take this further and allow men and women to be treated as complete equals. Others might argue that since the Qur'an carries the absolute authority of Allah the roles proscribed in it for men and women were ordained by Him and must be followed absolutely. There is therefore a wide range within Islam of both belief and practice regarding the status of women. Candidates might also point out that there is variety between Islamic states concerning the legal and social status of women.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that religions survive and prosper by recruiting new members so it makes sense that the statement must be true. Without this, the religion would die out and would not be able to survive very long. Even among religions that do not preach for converts but recruit from within a closed ethnic group it could be argued that there must have been</p>	12	

Question	Answer	Marks	Guidance
	<p>a period of preaching and conversion in order for this to have become the main faith. On the other hand, it could be argued that everyone has their own truth and that no-one has the right to impose their views on another. Freedom of belief is protected by the Declaration of Human Rights and some might argue that seeking converts goes against this; although it could equally be argued that the right to seek converts is protected by this, as well as by freedom of speech.</p> <p>Candidates might consider whether the means of conversion is what determines whether or not the statement is true. For example they might argue that seeking converts by preaching is acceptable, whereas using force or coercion is not. There might be a discussion as to whether the end justifies the means. If a religion believes that it has the key to salvation or the end of suffering it could be argued that it is an act of kindness to convert others even through force. Others might suggest that these are not true converts and would only ever pay lip service to the new faith. Some candidates might suggest that the only acceptable way to gain converts is through example.</p> <p>From a Muslim perspective it could be argued that seeking converts is of prime importance since Islam represents a unique direct divine revelation. It is therefore important that as many people as possible are made aware of the demands and will of the creator of the world. To seek converts also reflects a divine command within Islam and so must be a primary duty of Muslims, although candidates might argue that it does not form one of the Five Pillars and is therefore of only secondary importance. There is also a belief within Islam that the revelations of the Qur'an contain the blueprint for an ideal and happy human society and that this can only be achieved in its truest form if all societies conform to it. It is therefore important to convert as many as possible to Islam so that the human world can operate in the way that Allah intends. Candidates might, however, point out that the Qur'an contains guidelines which allow Jews and Christians to live under Islamic rule without being discriminated against, and that conversion through force is discouraged since the heart is not converted under these circumstances. Some candidates might point out that Muslims believe that there is no such thing as a "convert" since everyone is born a Muslim. It is the duty of Muslims to call people back to their "true faith" rather than to convert them.</p> <p>Some might argue that preserving the integrity and clarity of the faith is more important than gaining new followers. Some candidates might choose to contrast Islam with faiths which do not actively seek converts, arguing that not all faiths claim to have an exclusive claim to the truth or the only possible means of salvation. Many faiths take the view that all religions are equally valid paths to the divine or to enlightenment and that which religion you follow is less important than how well you follow it. They might argue that things like helping the poor are far more important than missionary work aimed at conversion.</p>		

Question	Answer	Marks	Guidance
11 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 'Pre-judging' someone</li> <li>• An opinion or attitude which is not based on evidence</li> <li>• Forming an opinion about a person before you know them</li> <li>• Forming an opinion about a group of people based on a stereotype</li> </ul> <p>1 mark for response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Refusing someone a job because of their race</li> <li>• Treating someone as a potential criminal with no evidence because of their race</li> <li>• Apartheid laws</li> <li>• Refusing to allow someone to rent a house or flat because of race</li> <li>• Segregation</li> <li>• Racially motivated rioting or demonstrations</li> <li>• Relevant specific examples may be given</li> </ul> <p>1 mark for each response.</p>	2	Religion is not racism. Slavery is acceptable as is Anti-Semitism and Islamophobia.
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Education campaigns to explain why it is wrong</li> <li>• Refusing to obey racist laws</li> <li>• By ensuring racial equality within Judaism</li> <li>• Following Jewish teachings about equality</li> <li>• Act as a good example</li> <li>• Participate in demonstrations against laws which are unjust or promote inequality</li> </ul> <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might point out that a wide variety of opinions exist within modern Judaism as to the 'proper' status and role of women within the family, society and the religious community.</p> <p>Some candidates might point out that Judaism has traditionally ascribed different roles to men and women and that women have traditionally enjoyed fewer rights and freedoms than men. They might support this view by referring to various female characters within the Jewish scriptures or to passages from the scriptures which might appear to be 'sexist'.</p> <p>Candidates might suggest that opinions are changing in modern times and that this is reflected in the Reform tradition which allows more freedom to women, for example with the introduction of the 'Bat Mitzvah'. Others however, might suggest that even within Orthodox Judaism, where women might appear to have less freedom, women do not feel that they are discriminated against. Many would argue that while the roles of men and women might be different, they are of equal value. In support of this they might point to the crucial role of the mother in the Shabbat service and in religion in the home generally, as well as the vital importance of her role as the educator of the new generation.</p> <p>Whilst some Jews assert that absolute authority of the scriptures as the word of G-d others take a more liberal view and might argue that the Torah was written in a Patriarchal society and so naturally reflects its 'sexist' attitudes. These Jews would argue that the message needs to be updated to suit modern society.</p> <p>Whilst there are different beliefs as to the correct roles of men and women Jews would generally believe that all people should be treated according to G-d's laws and with compassion and justice.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that religions survive and prosper by recruiting new members so it makes sense that the statement must be true. Without this, the religion would die out and would not be able to survive very long. Even among religions that do not preach for converts but recruit from within a closed ethnic group it could be argued that there must have been a period of preaching and conversion in order for this to have become the main faith. On the other hand, it could be argued that everyone has their own truth and that no-one has the right to impose their views on another. Freedom of belief is protected by the Declaration of Human Rights and some might argue that seeking converts goes against this; although it could equally be argued that the right to seek converts is protected by this, as well as by freedom of speech.</p> <p>Candidates might consider whether the means of conversion is what determines whether or not the statement is true. For example they might argue that seeking converts by preaching is acceptable, whereas using force or coercion is not. There might be a discussion as to whether the end justifies the means. If a religion believes that it has the key to salvation or the end of suffering it could be argued that it is an act of kindness to convert others even through force. Others might suggest that these are not true converts and would only ever pay lip service to the new faith. Some candidates might suggest that the only acceptable way to gain converts is through example.</p> <p>From a Jewish perspective it could be argued that there is no expectation that converts will be sought. Jews believe that they are in a unique relationship with G-d as the 'Chosen People' and that this is conveyed by birth and by descent from Abraham rather than by choice. Whilst Jews do accept converts it is not easy to convert to Judaism and to do so is to adopt a 'people' and a history, not just a set of beliefs. Converting others is not seen as necessary since many Jews do not believe that they are the only ones who have the possibility of salvation, rather believing themselves to be the 'priesthood' mediating between G-d and the rest of His creation. Salvation is possible to anyone who follows the Noahide Code so it is not as important to gain converts as it is to maintain purity and obedience to the Torah in order to fulfil their obligation as a holy priesthood. In this way they can best serve humanity.</p> <p>Some might contrast Judaism with faiths which do actively seek to convert others, believing that they have a unique claim to the truth and the only possible means of salvation. For these faiths seeking converts becomes an act of love and compassion since through this you are saving others from hell, or the wrath of the divine.</p>	12	



Question	Answer	Marks	Guidance
12 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• 'Pre-judging' someone</li> <li>• An opinion or attitude which is not based on evidence</li> <li>• Forming an opinion about a person before you know them</li> <li>• Forming an opinion about a group of people based on a stereotype</li> </ul> <p>1 mark for response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Refusing someone a job because of their race</li> <li>• Treating someone as a potential criminal with no evidence because of their race</li> <li>• Apartheid laws</li> <li>• Refusing to allow someone to rent a house or flat because of race</li> <li>• Segregation</li> <li>• Racially motivated rioting or demonstrations</li> <li>• Relevant specific examples may be given</li> </ul> <p>1 mark for each response.</p>	2	Religion is not racism. Slavery is acceptable as is Anti-Semitism and Islamophobia.
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Education campaigns to explain why it is wrong</li> <li>• Refusing to obey racist or sexist laws</li> <li>• By ensuring equality within Sikhism</li> <li>• Following Sikh teachings about equality</li> <li>• Act as a good example</li> <li>• Participate in demonstrations against laws which are unjust or promote inequality</li> </ul> <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might point out that a wide variety of different beliefs exists among Sikhs as to the 'proper' status and role of women within the family, society and the religious community. They might explain that since Sikhism drew on both Islamic and Hindu elements in its formation, attitudes towards women from both of those religions have been assimilated into Sikh thought. They might, however, point out that Sikhism is not merely a fusion of Hinduism and Islam but also contains unique elements of its own, one of which is the central position which it gives to the principle of equality.</p> <p>Candidates might be aware that Sikh society has traditionally assigned different roles to men and women, and that this has meant that women may have had fewer freedoms. However, these factors may be cultural rather than religious.</p> <p>Sikhism places great emphasis on the idea of equality between varnas and between genders. Waheguru is a gender neutral word and there is an understanding that the divine is beyond gender divisions. Also, whilst women are less likely to become full members of the khalsa than men, there is nothing to prevent them from doing so and there is no role within the gurdwara that a woman is forbidden to undertake. It is becoming increasingly common for women to wear the 'Five Ks'. Candidates might also point out that all Sikh Gurus have encouraged the education of women and denounced childhood marriage and the practice of suttee.</p> <p>For these reasons, candidates might argue that while there are elements of traditional Punjabi society which might appear sexist, Sikhism in general upholds the principle of equality between men and women.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that religions survive and prosper by recruiting new members so it makes sense that the statement must be true. Without this, the religion would die out and would not be able to survive very long. Even among religions that do not preach for converts but recruit from within a closed ethnic group it could be argued that there must have been a period of preaching and conversion in order for this to have become the main faith. On the other hand, it could be argued that everyone has their own truth and that no-one has the right to impose their views on another. Freedom of belief is protected by the Declaration of Human Rights and some might argue that seeking converts goes against this; although it could equally be argued that the right to seek converts is protected by this, as well as by freedom of speech.</p> <p>Candidates might consider whether the means of conversion is what determines whether or not the statement is true. For example they might argue that seeking converts by preaching is acceptable, whereas using force or coercion is not. There might be a discussion as to whether the end justifies the means. If a religion believes that it has the key to salvation or the end of suffering it could be argued that it is an act of kindness to convert others even through force. Others might suggest that these are not true converts and would only ever pay lip service to the new faith. Some candidates might suggest that the only acceptable way to gain converts is through example.</p> <p>From a Sikh perspective it could be argued that it is not necessary to seek converts since Waheguru is present in all things and all religions contain a valid path to the divine. For this reason a Sikh would encourage others to follow their own religion as well as they can rather than converting to Sikhism since the religion in which you were raised is the easiest path to God. Having said this, increasing numbers of westerners are seeking to convert to Sikhism recognising in it a religion whose core concepts are very much in step with modern values. Sikhs do not discourage this, and will accept those who wish to convert although there is no especial effort to attract new followers.</p> <p>Some might contrast Sikhism with faiths which do actively seek to convert others, believing that they have a unique claim to the truth and the only possible means of salvation. For these faiths seeking converts becomes an act of love and compassion since through this you are saving others from hell, or the wrath of the divine.</p>	12	

## SECTION C

Question		Answer	Marks	Guidance
13	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A means of communicating information</li> <li>• A means of mass communication</li> <li>• A term used to refer to TV, films, the internet etc.</li> </ul> <p>1 mark for response.</p>	1	TV or Radio on their own are not acceptable
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Documentaries to educate people about Buddhism and the life of the Buddha</li> <li>• Radio, TV or podcasts to relay services or teaching to as many Buddhists as possible</li> <li>• Magazine articles about Buddhism</li> <li>• Online forums or discussion groups to allow Buddhists to communicate with each other</li> <li>• Websites to educate people about Buddhist teachings</li> <li>• Websites or forums to allow Buddhists to communicate with religious teachers</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It might misrepresent the teachings of the Buddha</li> <li>• It might misrepresent the teachings of Buddhism</li> <li>• Time does not allow for a detailed enough explanation</li> <li>• It might be 'dumbed down'</li> <li>• The programme might portray Buddhism in a negative light</li> <li>• It might show one interpretation to the exclusion of others</li> <li>• It does not show enough respect</li> <li>• Changes may be made to make it more interesting and this may lead to inaccuracies</li> </ul> <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Since censorship is not specifically discussed in the scriptures or teachings of Buddhism, Buddhists must come to their own conclusions based on interpretations of its key teachings and ideas. For this reason a wide variety of different attitudes may exist within the religion. Most Buddhists will be against any restrictions being placed on freedom of speech by the state. This is because such laws would not be based upon the ideas of compassion which are central to Buddhism. Any attempt to restrict access to information, or to stifle what can be written is likely to make it more difficult for people to explore the truth of the world around them and so make progress towards enlightenment. The First Precept of Buddhism is not to cause harm and it could be argued that limiting a person's freedom of speech causes harm. Since Buddhism makes no exclusive claim to truth there is no reason why senior Buddhists should wish to restrict the things that people can speak or write about. Buddhism is concerned with compassion and so is concerned with the wellbeing of others. 'Ethically engaged' Buddhism, in particular, might become involved in campaigns against censorship as a way of combating injustice.</p> <p>Having said this, one of the core ideas expressed in the Noble Eightfold Path is 'Right Speech' so Buddhists might argue that while restrictions should not be placed from outside, Buddhists should place restrictions for themselves on what is seen and heard in order to avoid causing harm through it. They might feel that some forms of media (perhaps concerned with sex or violence) could be harmful and a Buddhist should take care not to expose themselves to such things. Some Buddhists might even believe that the state should intervene to prevent people from being harmed by such things.</p> <p>Tibetan Buddhists in particular might be very concerned to protect freedom of speech, and might be strongly opposed to censorship, believing that they live in an oppressive regime which limits freedom of speech and prevents them from following their religion as fully as they might like.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that films can make ancient stories far more accessible. Certain films have attempted to bring the stories up to date by using modern language or a more modern setting and some Buddhists might believe that this makes the story seem more interesting and relevant. Films will also allow Buddhist to reach a far wider audience since people who would never read the scriptures or attend a Buddhist meeting might go to see a film about the Buddha. Films can make the character of the Buddha seem far more 'real' and so encourage people to engage with religion. Alternatively, candidates might suggest that other ways of teaching about the Buddha are actually more effective, and might give reasons and examples to support this viewpoint.</p> <p>Others may argue that these things are not really advantages at all. They might point out that the films which are most successful tend to be the ones that are most controversial and do not express the genuine beliefs of the religion. They might also point out that all films place a certain 'spin' or interpretation of events onto the life story and although this will agree with some Buddhists' ideas, it will not suit all. In order to make the story more interesting events, characters and details are often added which were not present in the original stories. At best this can misrepresent the character of the Buddha and his teachings, changing the scriptures into a mere 'made up' story. At worst it can be highly disrespectful. Many Buddhists would argue that while the life of the Buddha is a good starting point, it is not the whole of Buddhism, or even the most important aspect and that it could even act as a distraction, clouding the true issues. In particular, films about the life of the Buddha often focus on the mythological or miraculous elements which could distract from what is really important about the message of Buddhism.</p> <p>Even the best films have a limited amount of time and must therefore be selective in what they show. This also involves a degree of interpretation in deciding what to leave out. The message might be diluted or distorted to an unacceptable degree.</p> <p>To many Buddhists it would depend on who had made the film and for what purpose, whether to praise, educate, entertain or shock. For most Buddhists, the highest value the film could have would be in encouraging others to read the Dhamma and so encounter the 'true' Buddha.</p> <p>Specific examples of films might be given and discussed.</p>	12	

Question		Answer	Marks	Guidance
14	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A means of communicating information</li> <li>• A means of mass communication</li> <li>• A term used to refer to TV, films, the internet etc</li> </ul> <p>1 mark for response.</p>	1	TV or Radio on their own are not acceptable.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Documentaries to educate people about Christianity and the life of Jesus</li> <li>• Radio, TV or podcasts to relay services or teaching to as many Christians as possible</li> <li>• Magazine articles about Christianity</li> <li>• Online forums or discussion groups to allow Christians to communicate with each other</li> <li>• Websites to educate people about Christian teachings</li> <li>• Websites or forums to allow Christians to communicate with religious teachers</li> </ul> <p>1 mark for each response.</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It might misrepresent the teachings of Jesus</li> <li>• It may misrepresent Jesus Himself (for example by suggesting a romance or marriage with Mary Magdalene)</li> <li>• The Pope, or other religious leaders might be shown in a negative light</li> <li>• It might misrepresent the teachings of Christianity</li> <li>• Time does not allow for a detailed enough explanation</li> <li>• It might be 'dumbed down'</li> <li>• The programme might portray Christianity in a negative light</li> <li>• It might show one interpretation to the exclusion of others</li> <li>• It does not show enough respect</li> <li>• Changes may be made to make it more interesting and this may lead to inaccuracies</li> </ul> <p>1 mark for each response.</p>	3	
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Since censorship is not specifically discussed in the scriptures or teachings of Christianity, Christians must come to their own conclusions based on interpretations of its key teachings and ideas. For this reason a wide variety of different attitudes may exist within the religion.</p> <p>Many Christians would be opposed to any attempt by the state to limit freedom of speech since they might believe that this would limit their ability to spread their faith or express their ideas. Also, Christianity is very much concerned with the idea of justice and this is often compromised where freedom of speech is restricted. For this reason many Christians will be involved in campaigns against censorship, where this is done in order to protect an unjust government. Candidates might give specific examples of this.</p> <p>Alternatively, Christians might feel that the state, or the church, has a responsibility to protect people from exposure to forms of the media which they believe could be harmful. These might be connected specifically with issues concerning sex and violence. Another area which might be of specific concern to Christians is the area of blasphemy. They might feel that restrictions should be placed on what can be said about religion in order to show respect towards God and the</p>	6	



Question	Answer	Marks	Guidance
	Church. They might take part in campaigns to have particular books or films banned, or heavily edited, for example.		
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that films can make ancient stories far more accessible. Certain films have attempted to bring the stories up to date by using modern language or a more modern setting and some Christians might believe that this makes the story seem more interesting and relevant. Films will also allow Christians to reach a far wider audience since people who would never read the Bible or attend church might go to see a film about Jesus. Films can make the character of Jesus seem far more 'real' and so encourage people to engage with religion.</p> <p>Alternatively, candidates might suggest that other ways of teaching about Jesus are actually more effective, and might give reasons and examples to support this viewpoint.</p> <p>Others may argue that these things are not really advantages at all. They might point out that the films which are most successful tend to be the ones that are most controversial and do not express the genuine beliefs of the religion. They might also point out that all films place a certain 'spin' or interpretation of events onto the life story and although this will agree with some Christians' ideas, it will not suit all. In order to make the story more interesting events, characters and details are often added which were not present in the original stories. At best this can misrepresent the character of Jesus and his teachings, changing the scriptures into a mere 'made up' story. At worst it can be highly disrespectful, and for some Christians verging on blasphemy (such as the introduction of Mary Magdalene as a figure of romantic interest in several modern films.)</p> <p>Some candidates might discuss films which are not directly about Jesus but which have an allegorical relationship to Christianity (such as the Chronicles of Narnia) and might consider whether or not it is appropriate to consider Jesus in this way. They might address the question of whether the 'true meaning' is lost or whether this is a more effective way of getting the message across in a very secular age.</p>	12	

Question		Answer	Marks	Guidance
		<p>Even the best films have a limited amount of time and must therefore be selective in what they show. This also involves a degree of interpretation in deciding what to leave out. The message might be diluted or distorted to an unacceptable degree. Many Christians might argue that while the life of Christ is a good starting point there is more to Christianity than just this.</p> <p>To many Christians it would depend on who had made the film and for what purpose, whether to praise, educate, entertain or shock. For most Christians, the highest value the film could have would be in encouraging others to read the Bible and so encounter the 'true' Christ.</p> <p>Specific examples of films might be given and discussed.</p>		
15	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A means of communicating information</li> <li>• A means of mass communication</li> <li>• A term used to refer to TV, films, the internet etc.</li> </ul> <p>1 mark for response.</p>	1	TV or Radio on their own are not acceptable
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Documentaries to educate people about Hinduism and the lives of the avatars</li> <li>• Radio, TV or podcasts to relay services or teaching to as many Hindus as possible</li> <li>• Magazine articles about Hinduism</li> <li>• Online forums or discussion groups to allow Hindus to communicate with each other</li> <li>• Websites to educate people about Hindu teachings</li> <li>• Websites or forums to allow Hindus to communicate with religious teachers</li> </ul> <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It might misrepresent the teachings of Hindu scriptures</li> <li>• It might misrepresent the teachings of Hinduism</li> <li>• It might 'make fun' of sadhus and other religious figures unfamiliar in the West</li> <li>• Time does not allow for a detailed enough explanation</li> </ul>	3	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> <li>• It might be 'dumbed down'</li> <li>• The programme might portray Hinduism in a negative light</li> <li>• It might show one interpretation to the exclusion of others</li> <li>• It does not show enough respect</li> <li>• Changes may be made to make it more interesting and this may lead to inaccuracies</li> </ul> <p>1 mark for each response.</p>		
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Since censorship is not specifically discussed in the scriptures or teachings of Hinduism, Hindus must come to their own conclusions based on interpretations of its key teachings and ideas. For this reason a wide variety of different attitudes may exist within the religion.</p> <p>Many Hindus would be opposed to any attempt by the state to limit freedom of speech since they might believe that this would limit their ability to express their ideas. Hinduism has arisen out of a long tradition of free debate and exchange of ideas and since there is no one single 'truth claim' within Hinduism which excludes others there is no particular reason why Hindus should wish to control what is said or written. Also, Hinduism is concerned with the idea of justice and the rule of dharma (in its wider sense of 'righteousness') and this is often compromised where there is wide use of political censorship. For this reason many Hindus will be involved in campaigns against censorship, particularly where this is done to protect an unjust government. Candidates might give specific examples of this.</p> <p>Alternatively, Hindus might feel that the state or the religious authority has a responsibility to protect people from exposure to forms of media which they believe could be harmful. These might be connected specifically with issues concerning sex and violence. This might cause a person to behave in a way which goes against dharma or violate the principle of ahimsa. Another area which might be of specific concern to Hindus is the area of blasphemy. Although this is less of a concern than it might be in other religions there are examples of times when Hindus have found particular pieces of writing or speech offensive. They might feel that restrictions should be placed on what can be said about religion in order to show respect towards their religion. They might take part in campaigns to have particular books or films banned, or heavily edited, for example.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that films can make ancient stories far more accessible. Certain films have attempted to bring the stories up to date by using modern language or a more modern setting and some Hindus might believe that this makes the story seem more interesting and relevant. Films will also allow Hindus to reach a far wider audience since people who would never read the scriptures or attend the mandir might go to see a film about the gods. Films can make the characters seem far more 'real' and so encourage people to engage with religion. Alternatively, candidates might suggest that other ways of teaching about the gods are actually more effective, and might give reasons and examples to support this viewpoint.</p> <p>Others may argue that these things are not really advantages at all. They might point out that the films which are most successful tend to be the ones that are most controversial and do not express the genuine beliefs of the religion. They might also point out that all films place a certain 'spin' or interpretation of events onto the life stories and although this will agree with some Hindus' ideas, it will not suit all. In order to make the story more interesting events, characters and details are often added which were not present in the original stories. At best this can misrepresent the characters of the gods and their teachings, changing the scriptures into a mere 'made up' story. At worst it can be highly disrespectful, and for some Hindus verging on blasphemy. For some Hindus the emphasis on the mythological and miraculous in order to make an interesting film can act as a distraction from the main message of the scripture.</p> <p>Even the best films have a limited amount of time and must therefore be selective in what they show. This also involves a degree of interpretation in deciding what to leave out. The message might be diluted or distorted to an unacceptable degree. Many Hindus might argue that while the stories of the gods are a good starting point there is far more to Hinduism than just this, and indeed for some these are mere superstition while the real truth is to be found in less overtly theistic philosophical works such as the Upanishads.</p> <p>To many Hindus it would depend on who had made the film and for what purpose, whether to praise, educate, entertain or shock.</p> <p>Specific examples of films might be given and discussed.</p>	12	

Question		Answer	Marks	Guidance
16	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A means of communicating information</li> <li>• A means of mass communication</li> <li>• A term used to refer to TV, films, the internet etc</li> </ul> <p>1 mark for response.</p>	1	TV or Radio on their own are not acceptable
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Documentaries to educate people about Islam and the life of Muhammad ﷺ</li> <li>• Radio, TV or podcasts to relay services or teaching to as many Muslims as possible</li> <li>• Magazine articles about Islam</li> <li>• Online forums or discussion groups to allow Muslims to communicate with each other</li> <li>• Websites to educate people about Muslim teachings</li> <li>• Websites or forums to allow Muslims to communicate with religious teachers</li> </ul> <p>1 mark for each response.</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It might misrepresent the teachings of Muhammad ﷺ</li> <li>• It is not permitted to show images of Muhammad ﷺ</li> <li>• It might misrepresent the teachings of Islam</li> <li>• Time does not allow for a detailed enough explanation</li> <li>• It might be 'dumbed down'</li> <li>• The media might concentrate on 'extremist' figure to the exclusion of others</li> <li>• The programme might portray Islam in a negative light</li> <li>• It might show one interpretation to the exclusion of others</li> <li>• It does not show enough respect</li> <li>• Changes may be made to make it more interesting and this may lead to inaccuracies</li> </ul> <p>1 mark for each response.</p>	3	
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Since censorship is not specifically discussed in the scriptures or teachings of Islam, Muslims must come to their own conclusions based on interpretations of its key teachings and ideas. For this reason a wide variety of different attitudes may exist within the religion.</p> <p>Many Muslims would be opposed to any attempt by the state to limit freedom of speech since they might believe that this would limit their ability to spread their faith or express their ideas. Also, Islam is very much concerned with the idea of justice and this is often compromised where freedom of speech is restricted. For this reason many Muslims will be involved in campaigns against censorship, particularly where this is done to protect an unjust government. Candidates might give specific examples of this.</p> <p>Alternatively, Muslims might feel that the state, or the religious authority, has a responsibility to protect people from exposure to forms of media which they believe could be harmful. These might be connected specifically with issues concerning sex and violence. Another area which might be of specific concern to Muslims is the area of blasphemy. They might feel that restrictions should be placed on what can be said about religion in order to show respect towards Allah. They might take</p>	6	

Question	Answer	Marks	Guidance
	<p>part in campaigns to have particular books or films banned, or heavily edited, for example. Some Muslims might be concerned that placing no limitations on the freedom of speech allows extremist groups to spread their ideas too easily, or allows the dissemination of Islamophobic ideology.</p>		
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For most Muslims the major issue here is likely to be the prohibition on showing the face of Muhammad ﷺ in any form. Candidates might discuss the various ways in which this problem has been solved by film, TV or documentary makers; or they might suggest that the reason for the prohibition is so that people are not tempted into worshiping Muhammad ﷺ rather than Allah and that this is the main objection to films about him. Alternatively, candidates might suggest that other ways of teaching about Muhammad ﷺ are actually more effective, and might give reasons and examples to support this viewpoint.</p> <p>In support of the statement candidates might argue that films can make ancient stories far more accessible. Certain films have attempted to bring the stories up to date by using modern language or a more modern setting and some Muslims might believe that this makes the story seem more interesting and relevant. Films will also allow Muslims to reach a far wider audience since people who would never read the Qur'an or attend the mosque might go to see a film. Films can make the character of Muhammad ﷺ seem far more 'real' and so encourage people to engage with religion.</p> <p>Others may argue that these things are not really advantages at all. They might point out that the films which are most successful tend to be the ones that are most controversial and do not express the genuine beliefs of the religion. They might also point out that all films place a certain 'spin' or interpretation of events onto the life story and although this will agree with some Muslims' ideas, it will not suit all. In order to make the story more interesting events, characters and details are often added which were not present in the original stories. At best this can misrepresent the character of Muhammad ﷺ and his teachings, changing the scriptures into a mere 'made up' story. At worst it can be highly disrespectful, and for some Muslims verging on blasphemy.</p> <p>Even the best films have a limited amount of time and must therefore be selective in what they show. This also involves a degree of interpretation in deciding what to leave out. The message might be diluted or distorted to an unacceptable degree. Many Muslims might argue that while the</p>	12	

Question	Answer	Marks	Guidance
	<p>life of Muhammad ﷺ is a good starting point there is more to Islam than just this, and indeed if one is not careful it could become a distraction which leads one away from Allah.</p> <p>To many Muslims it would depend on who had made the film and for what purpose, whether to praise, educate, entertain or shock. For most Muslims, the highest value the film could have would be in encouraging others to read the Qur'an and so encounter Allah.</p> <p>Specific examples of films might be given and discussed.</p>		



Question	Answer	Marks	Guidance
17 (a)	Responses might include: <ul style="list-style-type: none"> <li>• A means of communicating information</li> <li>• A means of mass communication</li> <li>• A term used to refer to TV, films, the internet etc</li> </ul> 1 mark for response.	1	TV or Radio on their own are not acceptable
(b)	Responses might include: <ul style="list-style-type: none"> <li>• Documentaries to educate people about Judaism and the lives of the Patriarchs</li> <li>• Radio, TV or podcasts to relay services or teaching to as many Jews as possible</li> <li>• Magazine articles about Judaism</li> <li>• Online forums or discussion groups to allow Jews to communicate with each other</li> <li>• Websites to educate people about Jewish teachings</li> <li>• Websites or forums to allow Jews to communicate with religious teachers</li> </ul> 1 mark for each response.	2	
(c)	Responses might include: <ul style="list-style-type: none"> <li>• It might misrepresent the teachings of the Prophets and Patriarchs</li> <li>• It might misrepresent the teachings of Judaism</li> <li>• Time does not allow for a detailed enough explanation</li> <li>• It might be 'dumbed down'</li> <li>• The programme might portray Judaism in a negative light</li> <li>• It might show one interpretation to the exclusion of others</li> <li>• It does not show enough respect</li> <li>• Changes may be made to make it more interesting and this may lead to inaccuracies</li> </ul> 1 mark for each response.	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Since censorship is not specifically discussed in the scriptures or teachings of Judaism, Jews must come to their own conclusions based on interpretations of its key teachings and ideas. For this reason a wide variety of different attitudes may exist within the religion.</p> <p>Many Jews would be opposed to any attempt by the state to limit freedom of speech since they might believe that this would limit their ability to express their ideas. Also, Judaism is very much concerned with the idea of justice and this is often compromised where freedom of speech is restricted. For this reason many Jews will be involved in campaigns to prevent censorship, particularly where this is used to protect an unjust government. Candidates might give specific examples of this.</p> <p>Alternatively, Jews might feel that the state or the religious authority has a responsibility to protect people from exposure to forms of media which they believe could be harmful. These might be connected specifically with issues concerning sex and violence. Another area which might be of specific concern to Jews is the area of blasphemy. They might feel that restrictions should be placed on what can be said about religion in order to show respect towards G-d. They might take part in campaigns to have particular books or films banned, or heavily edited, for example. Jews might be concerned that placing no restrictions upon freedom of speech might allow the dissemination of anti-Semitic ideologies which could lead to violence.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that films can make ancient stories far more accessible. Certain films have attempted to bring the stories up to date by using modern language or a more modern setting and some Jews might believe that this makes the story seem more interesting and relevant. Films will also allow Jews to reach a far wider audience since people who would never read the scriptures or attend the synagogue might go to see a film about Moses. Films can make the character of Moses seem far more 'real' and so encourage people to engage with religion. Alternatively, candidates might suggest that other ways of teaching about Moses are actually more effective, and might give reasons and examples to support this viewpoint.</p> <p>Others may argue that these things are not really advantages at all. They might point out that the films which are most successful tend to be the ones that are most controversial and do not express the genuine beliefs of the religion. They might also point out that all films place a certain 'spin' or interpretation of events onto the life story and although this will agree with some Jews' ideas, it will not suit all. In order to make the story more interesting events, characters and details are often added which were not present in the original stories. At best this can misrepresent the character of Moses and his teachings, changing the scriptures into a mere 'made up' story. At worst it can be highly disrespectful, and for some Jews verging on blasphemy.</p> <p>Even the best films have a limited amount of time and must therefore be selective in what they show. This also involves a degree of interpretation in deciding what to leave out. The message might be diluted or distorted to an unacceptable degree. Many Jews might argue that while the life of Moses is a good starting point there is more to Judaism than just this.</p> <p>To many Jews it would depend on who had made the film and for what purpose, whether to praise, educate, entertain or shock. For most Jews, the highest value the film could have would be in encouraging others to read the Torah and so encounter the G-d.</p> <p>Specific examples of films might be given and discussed.</p>	12	

Question	Answer	Marks	Guidance
18 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A means of communicating information</li> <li>• A means of mass communication</li> <li>• A term used to refer to TV, films, the internet etc</li> </ul> <p>1 mark for response.</p>	1	TV or Radio on their own are not acceptable
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Documentaries to educate people about Sikhism and the lives of the gurus</li> <li>• Radio, TV or podcasts to relay services or teaching to as many Sikhs as possible</li> <li>• Magazine articles about Sikhism</li> <li>• Online forums or discussion groups to allow Sikhs to communicate with each other</li> <li>• Websites to educate people about Sikh teachings</li> <li>• Websites or forums to allow Sikhs to communicate with religious teachers</li> </ul> <p>1 mark for each response.</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It might misrepresent the teachings of the gurus</li> <li>• It might misrepresent the teachings of Sikhism</li> <li>• Time does not allow for a detailed enough explanation</li> <li>• It might be 'dumbed down'</li> <li>• The programme might portray Sikhism in a negative light</li> <li>• It might show one interpretation to the exclusion of others</li> <li>• It does not show enough respect</li> <li>• Changes may be made to make it more interesting and this may lead to inaccuracies</li> </ul> <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Since censorship is not specifically discussed in the scriptures or teachings of Sikhism, Sikhs must come to their own conclusions based on interpretations of its key teachings and ideas. For this reason a wide variety of different attitudes may exist within the religion.</p> <p>Many Sikhs would be opposed to any attempt by the state to limit freedom of speech since they might believe that this would limit their ability to spread their faith or express their ideas. Also, Sikhism is very much concerned with the idea of justice and the protection of the weak and this is often compromised where freedom of speech is restricted. For this reason many Sikhs will be involved in campaigns against censorship, particularly where this is used to protect an unjust government. Candidates might give specific examples of this.</p> <p>Alternatively, Sikhs might feel that the state or religious authority has a responsibility to protect people from exposure to forms of media which they believe could be harmful. These might be connected specifically with issues concerning sex and violence. Another area which might be of specific concern to Sikhs is the area of blasphemy. They might feel that restrictions should be placed on what can be said about religion in order to show respect towards Waheguru and the Gurus. They might take part in campaigns to have particular books or films banned, or heavily edited, for example.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In support of the statement candidates might argue that films can make ancient stories far more accessible. Certain films have attempted to bring the stories up to date by using modern language or a more modern setting and some Sikhs might believe that this makes the story seem more interesting and relevant. Films will also allow Sikhs to reach a far wider audience since people who would never attend the gurdwara might go to see a film about Guru Nanak. Films can make the character of Guru Nanak seem far more 'real' and so encourage people to engage with religion. Alternatively, candidates might suggest that other ways of teaching about the Gurus are actually more effective, and might give reasons and examples to support this viewpoint.</p>	12	

Question	Answer	Marks	Guidance
	<p>Others may argue that these things are not really advantages at all. They might point out that the films which are most successful tend to be the ones that are most controversial and do not express the genuine beliefs of the religion. They might also point out that all films place a certain 'spin' or interpretation of events onto the life story and although this will agree with some Sikhs' ideas, it will not suit all. In order to make the story more interesting events, characters and details are often added which were not present in the original stories. At best this can misrepresent the character of Guru Nanak and his teachings, changing the scriptures into a mere 'made up' story. At worst it can be highly disrespectful.</p> <p>Even the best films have a limited amount of time and must therefore be selective in what they show. This also involves a degree of interpretation in deciding what to leave out. The message might be diluted or distorted to an unacceptable degree. Many Sikhs might argue that while the life of Guru Nanak is a good starting point there is more to Sikhism than just this.</p> <p>To many Sikhs it would depend on who had made the film and for what purpose, whether to praise, educate, entertain or shock. For most Sikhs, the highest value the film could have would be in encouraging others to encounter Sikhism for themselves.</p> <p>Specific examples of films might be given and discussed.</p>		

**OCR (Oxford Cambridge and RSA Examinations)**  
**1 Hills Road**  
**Cambridge**  
**CB1 2EU**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

**[www.ocr.org.uk](http://www.ocr.org.uk)**

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

**Oxford Cambridge and RSA Examinations**  
is a Company Limited by Guarantee  
Registered in England  
Registered Office; 1 Hills Road, Cambridge, CB1 2EU  
Registered Company Number: 3484466  
OCR is an exempt Charity

**OCR (Oxford Cambridge and RSA Examinations)**  
Head office  
Telephone: 01223 552552  
Facsimile: 01223 552553

© OCR 2012

