

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

General Certificate of Secondary Education

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

Mark Scheme for January 2012

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

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

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

AO1 part (d) question

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

AO2 part (e) question

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

SECTION A

Question		Answer	Marks	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A system where people are not treated fairly or equally • A system where people do not have equal access to justice because of their gender, race, religion or wealth • A system where people do not have equal access to basic services or facilities because of their gender, race, religion or wealth. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Capital punishment/death penalty • Imprisonment • Community service • Fine • Corporal/physical punishment • Physical mutilation such as branding or losing a hand • ASBO/or similar • Tagging • Curfew. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • In order to develop compassion (Metta) • In order to develop a society which corresponds with the Noble Eightfold Path • Because such a society is fair • As a way of participating in Engaged Buddhism • In order to alleviate the suffering of others • Candidates may use the political situation in Tibet as an example 	3	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> • In order to follow the teachings of the Dhamma (specific examples may be given) • In order to gain kamma which might lead to a positive rebirth. <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>		
(d)	<p>Examiners should mark according to AO1 Level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might suggest that Buddhists are very likely to be pacifists. The emphasis in Buddhist ethical teaching is on not causing harm and this is stated clearly in the First Precept and ‘unpacked’ in the Noble Eightfold Path in areas such as Right Speech, Right Livelihood and Right Action, all of which could be applied to this issue. Buddhism also places great emphasis on compassion (metta) which is developed through living in a compassionate way and through meditation. This virtue is seen as being very important in reaching Nibbana and is not compatible with warfare.</p> <p>Candidates may further explore the idea of what could possibly move a Buddhist to war. Since the guiding principle of Buddhism is that everything is annicca (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.</p> <p>Candidates might also discuss the nature of ‘skilful’ and ‘unskilful’ action and what, if anything, can be achieved through war.</p> <p>Candidates might also discuss the idea of Ethically Engaged Buddhism and peaceful protest as an alternative to war. Some might mention Buddhists who have used self harm or even public suicide (notably through self-immolation) as a means of political protest, preferring this to the use of violence against others.</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 favour of the statement candidates might point out that a life lived under an unjust system is not worth living since there can be no security and no way to pursue happiness in safety. While violence is never good there are occasions where causing suffering through war can prevent even greater suffering. Specific examples of this (such as the holocaust of WW2) may be given. Candidates may conclude that only life lived under a fair and equitable government is truly free from conflict and that this is an aim worth pursuing even if war is the only way to achieve it.</p> <p>In support of this from the Buddhist perspective, candidates might argue that Buddhism stresses compassion and that a very unjust society causes such suffering that only reforming it, through war if necessary, can alleviate the suffering and so show compassion. Also an unjust society would make it extremely difficult to live according to Buddhist teachings.</p> <p>Against the statement candidates might emphasise the suffering caused by war and argue that such suffering cannot be justified for any reason. They may argue that using violence makes you no better than the people you are fighting and that it is better to live under an unjust system than to die. Some candidates may argue that nothing is worth dying for.</p> <p>From a Buddhist perspective, candidates might point out the importance of the Five Precepts which absolutely forbid the taking of life. They may argue that since, for Buddhists, this life has no absolute reality there is nothing in it which justifies fighting since everything is impermanent and illusory anyway. Life is characterised by suffering (dukkha) and the point is to overcome suffering through understanding. Any attempt to overcome suffering by changing external factors, including war, is doomed to failure. Some candidates might suggest that it is better to live within an unjust society and try to change it from the inside through example, even if this leads to one's own death, than to attempt to change it through the use of violence. Candidates might also suggest the possibility that the law of kamma may mean that justice is achieved over a number of lifetimes, not just one, so that there is no need to take the law into one's own hands.</p> <p>Candidates might argue the case that both are of equal value and that one cannot exist without the other.</p>	12	

Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A system where people are not treated fairly or equally • A system where people do not have equal access to justice because of their gender, race, religion or wealth • A system where people do not have equal access to basic services or facilities because of their gender, race, religion or wealth. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Capital punishment/death penalty • Imprisonment • Community service • Fine • Corporal/physical punishment • Physical mutilation such as branding or losing a hand • ASBO/or similar • Tagging • Curfew. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • In order to follow the teachings of Jesus about equality • In order to bring about 'the Kingdom of God' on earth • Because such a society is fair • Because Christianity teaches that actions are more important than words or intentions • Because God loves everyone so Christians have a responsibility to bring about a fair and happy society • Candidates may use the example of Christians who have worked for social justice, such as Martin Luther King or Archbishop Desmond Tutu. 	3	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> • In order to follow the teachings of the Bible (specific examples may be given.) • In hope of gaining a reward in heaven. <p>1 mark for each response.</p>		
(d)	<p>Examiners should mark according to AO1 Level descriptors. Candidates might consider some of the following:</p> <p>Candidates might mention that Christian opinion over war is divided with some Christians being pacifists while others believe that although war is to be avoided if at all possible, it is sometimes the best course of action.</p> <p>Candidates might explain about the Just War theory used by many Christians and that a Christian might participate in a war if they feel that the conditions for a Just War have been met.</p> <p>Where a country has been invaded and is unable to defend itself, or where the Christian's own country has been invaded Christians might feel that a war is justified.</p> <p>Candidates might consider situations where great injustice or suffering is being caused by an invader or a government and might conclude that in such conditions it is preferable to go to war than to do nothing and so tolerate the situation.</p> <p>Candidates may refer to Biblical (particularly Old Testament) teachings which permit war under certain circumstances, although they may also point out that war should always be a last resort.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might point out that a life lived under an unjust system is not worth living since there can be no security and no way to pursue happiness in safety. While violence is never good there are occasions where causing suffering through war can prevent even greater suffering. Specific examples of this (such</p>	12	

Question	Answer	Marks	Guidance
	<p>as the holocaust of WW2) may be given. Candidates may conclude that only life lived under a fair and equitable government is truly free from conflict and that this is an aim worth pursuing even if war is the only way to achieve it.</p> <p>In support of this from the Christian perspective, candidates might point out that Biblical teaching suggests that God cares a great deal about social justice (for example in the books of Amos and Hosea) and that Christians therefore have a responsibility to uphold justice even if this means becoming involved in a war. They might refer to the Just War theory, maintaining that the Christian Church endorses the use of violence in extreme circumstances and that war is sometimes the 'lesser of two evils'.</p> <p>Against the statement candidates might emphasise the suffering caused by war and argue that such suffering cannot be justified for any reason. They may argue that using violence makes you no better than the people you are fighting and that it is better to live under an unjust system than to die. Some candidates may argue that nothing is worth dying for.</p> <p>From a Christian perspective, candidates might point out that while Biblical evidence is contradictory there is good evidence that Jesus was a pacifist. They may give Biblical quotations in support of this view (for example, 'if someone strikes you on one cheek, offer him the other') although it is uncertain how far these teachings relate to international situations. They may suggest that it is wrong to take life under any circumstances and that nothing could ever justify the suffering caused by a war. Some candidates may point out that the conditions of the Just war forbid Christians from undertaking a war which they have no realistic chance of winning, even in defence of a just society. Some candidates might suggest that it is better to live within an unjust society and try to change it from the inside through example, even if this leads to one's own death, than to attempt to change it through the use of violence.</p> <p>Candidates might argue the case that both are of equal value and that one cannot exist without the other.</p>		

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A system where people are not treated fairly or equally • A system where people do not have equal access to justice because of their gender, race, religion or wealth • A system where people do not have equal access to basic services or facilities because of their gender, race, religion or wealth. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Capital punishment/death penalty • Imprisonment • Community service • Fine • Corporal/physical punishment • Physical mutilation such as branding or losing a hand • ASBO/or similar • Tagging • Curfew. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • In order to bring about a society founded on dharma • In order to recreate the conditions of the 'Golden Yurga' when society was entirely good and pleasurable • Because such a society is fair • Because such a society would be good to live in and would create conditions in which it is easier to amass karma • Because such a society would be pleasing to the gods • Candidates might use the example of various social reformers within Hinduism 	3	

Question	Answer	Marks	Guidance
	<p>such as M.K. Ghandi. Ram Mohan Roy etc.</p> <ul style="list-style-type: none"> • In order to follow the teachings of the scriptures (specific examples may be given.) • In hope of gaining good karma which might lead to a positive reincarnation. <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 explain that warfare is seen as part of the karma of a member of the Katriya Varna and that this is explained by Krishna to Arjuna in the Bhagavad Gita.</p> <p>There are times when war is necessary in order to maintain justice and dharma and on these occasions it is part of one's dharma to fight.</p> <p>War and violence can harm only the body whereas the atman is eternal and is beyond hurt or death and for this reason war is of limited importance since it cannot harm the 'real person'.</p> <p>It is part of the dharma of a leader or king to maintain order and justice and to protect his people and on occasion this may necessitate war, although this should only be for a just cause and as a last resort.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might point out that a life lived under an unjust system is not worth living since there can be no security and no way to pursue happiness in safety. While violence is never good there are occasions where causing suffering through war can prevent even greater suffering. Specific examples of this (such as the holocaust of WW2) may be given. Candidates may conclude that only life lived under a fair and equitable government is truly free from conflict and that this is an aim worth pursuing even if war is the only way to achieve it.</p>	12	

Question	Answer	Marks	Guidance
	<p>In support of this from the Hindu perspective, candidates might point out that there is a responsibility to uphold righteousness and a dharmic society which is part of the natural order of the universe. The Bhagavad Gita makes it very clear that there are times when it is necessary to fight in a war in order to fulfil one’s dharma and that under these circumstances it is wrong to seek to avoid it. A just society is desired by the gods and held up as an example in the Epics, and in both the Bhagavad Gita and the Ramayana the avatars of Vishnu engage in warfare in order to restore righteousness. Hindus should follow this example.</p> <p>Against the statement candidates might emphasise the suffering caused by war and argue that such suffering cannot be justified for any reason. They may argue that using violence makes you no better than the people you are fighting and that it is better to live under an unjust system than to die. Some candidates may argue that nothing is worth dying for.</p> <p>From a Hindu perspective, candidates might refer to the importance of the doctrine of ahimsa, particularly in more recent times. Ahimsa requires Hindus to refrain from doing any harm to any creature and for many this includes engaging in warfare no matter what the situation. Having said this, some may observe that Ghandi who was a major proponent of ahimsa and refused to use any form of violence in his campaign against the British, nonetheless supported the British involvement in WW2. Some candidates might suggest that it is better to live within an unjust society and try to change it from the inside through example, even if this leads to one’s own death, than to attempt to change it through the use of violence. Candidates might also suggest the possibility that the law of karma may mean that justice is achieved over a number of lifetimes, not just one, so that there is no need to take the law into one’s own hands.</p> <p>Candidates might argue the case that both are of equal value and that one cannot exist without the other.</p>		

Question		Answer	Marks	Guidance
4	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A system where people are not treated fairly or equally • A system where people do not have equal access to justice because of their gender, race, religion or wealth • A system where people do not have equal access to basic services or facilities because of their gender, race, religion or wealth. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Capital punishment/death penalty • Imprisonment • Community service • Fine • Corporal/physical punishment • Physical mutilation such as branding or losing a hand • ASBO/or similar • Tagging • Curfew. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because Allah wishes a just and fair society and has told people this through the Qur'an • In order to uphold the ummah • Because such a society is fair • Because the Qur'an teaches that all people are equal before Allah (quotations may be given) • Because the Hadith uphold the values of social justice (examples may be given) • Candidates might use the example of social reformers within Islam. • In hope of gaining a reward in the afterlife <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 may explain the concept of lesser jihad and the circumstances under which it may be engaged in according to the Qur'an.</p> <p>Candidates may argue that taking part in war is a religious duty under certain circumstances, such as if Islam is threatened or the ummah is subjected to injustice.</p> <p>Candidates might explain that a Muslim might feel justified in taking part in a war of self-defence or to protect Muslims who are being unfairly treated or attacked by their own families</p> <p>There may be a discussion of the so-called 'Sword Verses' and their implications for a Muslim deciding whether or not to take part in a war.</p> <p>Candidates may also discuss Islamic teachings about the way a war should be conducted (for example not attacking non-combatants) and the guidelines established by Abu Bakr. They may suggest that a Muslim may take part in a war which fulfilled these conditions, but not in one which did not.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might point out that a life lived under an unjust system is not worth living since there can be no security and no way to pursue happiness in safety. While violence is never good there are occasions where causing suffering through war can prevent even greater suffering. Specific examples of this (such as the holocaust of WW2) may be given. Candidates may conclude that only life lived under a fair and equitable government is truly free from conflict and that this is an aim worth pursuing even if war is the only way to achieve it.</p>	12	

Question	Answer	Marks	Guidance
	<p>In support of this from the Muslim perspective, candidates might point out that the Qur'an upholds justice and mercy and that Muslims have a responsibility to strive for these things through war if necessary. Candidates may discuss the idea of the ummah as the worldwide community of Muslims who have a responsibility to care for each other which extends to a religious duty to fight if necessary in order to do this.</p> <p>Against the statement candidates might emphasise the suffering caused by war and argue that such suffering cannot be justified for any reason. They may argue that using violence makes you no better than the people you are fighting and that it is better to live under an unjust system than to die. Some candidates may argue that nothing is worth dying for.</p> <p>From a Muslim perspective, candidates might refer to the emphasis which some parts of the Qur'an put on to peace and living in harmony with those around them. Some candidates might suggest that it is better to live within an unjust society and try to change it from the inside through example, even if this leads to one's own death, than to attempt to change it through the use of violence.</p> <p>Candidates might argue the case that both are of equal value and that one cannot exist without the other.</p>		
5	<p>(a)</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A system where people are not treated fairly or equally • A system where people do not have equal access to justice because of their gender, race, religion or wealth • A system where people do not have equal access to basic services or facilities because of their gender, race, religion or wealth. <p>1 mark for response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Capital punishment/death penalty • Imprisonment • Community service • Fine • Corporal/physical punishment • Physical mutilation such as branding or losing a hand • ASBO/or similar • Tagging • Curfew. <p>1 mark for each response.</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • In order to bring about a society founded on the ideals of mercy and justice expressed in books such as Amos and Hosea • In order to bring about the kingdom of G-d on earth or the Messianic Age • Because such a society is fair • Because such a society would be good to live in and would create conditions in which it is easier follow the Torah, especially the sheva mitzvot • Because such a society would be pleasing to the G-d • Candidates might use the example of social reformers within Judaism. • In order to follow the teachings of the scriptures (specific examples may be given.) • In the hope of gaining a reward in the afterlife. <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 distinguish between different types of war as described by the Rabbis. They may explain that a Jew might feel obliged to take part in an obligatory war (melchemet mitzvah) and might feel that a war of self-defence was fully justified. The Jewish people are obliged to defend themselves if attacked.</p> <p>The Jewish scriptures make allowance for war and for defending oneself against an aggressor using force if necessary. This may extend to a pre-emptive strike to prevent an attack or invasion before it happens.</p> <p>In the case of optional war (melchemet reshut), candidates may feel that if an attempt has been made to make peace and that cause is just (not for gain or glory) then a Jew may feel justified in going to war.</p> <p>Candidates might also discuss the conditions of mandatory war (melchemet mitzvah) in which a Jew might feel obliged to fight. An obligatory war may be declared in the case of attack by an enemy, including pre-emptive action if necessary, or to defend a country which is under attack in order to stop the war from reaching them. Many Jews regard it as a religious obligation to defend themselves, using Exodus 17:8-13 to support this position.</p> <p>There may be a discussion of the way in which a war should be conducted, for example giving civilians the opportunity to leave a battle zone. Jews may feel justified in taking part in a war only if it meets these conditions.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might point out that a life lived under an unjust system is not worth living since there can be no security and no way to pursue happiness in safety. While violence is never good there are occasions where causing suffering through war can prevent even greater suffering. Specific examples of this (such</p>	12	

Question	Answer	Marks	Guidance
	<p>as the holocaust of WW2) may be given. Candidates may conclude that only life lived under a fair and equitable government is truly free from conflict and that this is an aim worth pursuing even if war is the only way to achieve it.</p> <p>In support of this from the Jewish perspective, candidates might point out that the Jewish scriptures do not forbid war and that under certain circumstances it is considered obligatory. The books of Amos and Hosea in particular advocate mercy and justice and Jews have a responsibility to strive towards this, even through the use of violence and war if there is no alternative. Reference may be made to the Shoah and the idea that war is justified to protect against such things happening again. Candidates might point out that the Jewish people are specifically told to 'Prepare for war' frequently throughout the scriptures (for example Joel 3:9), suggesting that war is sanctioned by G-d and should not be avoided at all costs, particularly at the expense of justice which the scriptures hold up as a defining quality of G-d.</p> <p>Against the statement candidates might emphasise the suffering caused by war and argue that such suffering cannot be justified for any reason. They may argue that using violence makes you no better than the people you are fighting and that it is better to live under an unjust system than to die. Some candidates may argue that nothing is worth dying for.</p> <p>From a Jewish perspective, candidates might refer to the fact that peace is always upheld as an ideal in the Jewish scriptures and that this is a key feature of the Messianic Age. Candidates may suggest that it is not possible to bring about true peace and justice through the use of force and violence. Reference may be made to the groups which have arisen to promote peace between Jews and Palestinians in the Holy land. Some candidates might suggest that it is better to live within an unjust society and try to change it from the inside through example, even if this leads to one's own death, than to attempt to change it through the use of violence.</p> <p>Candidates might argue the case that both are of equal value and that one cannot exist without the other.</p>		

Question		Answer	Marks	Guidance
6	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A system where people are not treated fairly or equally • A system where people do not have equal access to justice because of their gender, race, religion or wealth • A system where people do not have equal access to basic services or facilities because of their gender, race, religion or wealth. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Capital punishment/death penalty • Imprisonment • Community service • Fine • Corporal/physical punishment • Physical mutilation such as branding or losing a hand • ASBO/or similar • Tagging • Curfew. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • In order to bring about a society founded on dharam • Because working to bring about social justice fulfils the requirement for sewa • Because such a society is fair • Because such a society would be good to live in and would create conditions in which it is easier to live according to the Rahit • Because such a society would be pleasing to Waheguru • Candidates might use the example of social reformers within Sikhism including the Gurus (particularly Guru Nanak) whose teachings included social reform. 	3	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> • In order to follow the teachings of the Guru Granth Sahib Ji (specific examples may be given.) • In hope of gaining a positive reincarnation. <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 may explain the concept of the dharam yudh or war in defence of righteousness. They may discuss the conditions necessary for a war to be considered dharam yudh.</p> <p>Candidates may suggest that based on the teachings of Guru Gobind Singh Sikhs have a duty to fight to defend the oppressed. Candidates may write about the Zafarnama which gives Sikhs the right to fight against an unjust ruler.</p> <p>There may be a discussion of the military nature of Sikhism (although this is not limited to ideas of actual combat, but also personal discipline) and the concept of the Sant Sipahi. Candidates may suggest that under certain circumstances a Sikh may feel justified in taking part in a war, or even an obligation to do so.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might point out that a life lived under an unjust system is not worth living since there can be no security and no way to pursue happiness in safety. While violence is never good there are occasions where causing suffering through war can prevent even greater suffering. Specific examples of this (such as the holocaust of WW2) may be given. Candidates may conclude that only life lived under a fair and equitable government is truly free from conflict and that this is an aim worth pursuing even if war is the only way to achieve it.</p>	12	

Question	Answer	Marks	Guidance
	<p>In support of this from the Sikh perspective, candidates might point out that there is a responsibility to uphold righteousness and a society founded on dharam which is part of the natural order of the universe. The teachings of Guru Gobind Singh, particularly in the Zafarnama make it clear that there is a duty to fight to uphold justice and righteousness and to resist a leader who is oppressive. The conditions governing a dharam yugh and the concept of the Sant Sipahi however, make it clear that this is to be done without abandoning the ideals for which one is fighting. It is possible to conduct war in a righteous and honourable way.</p> <p>Against the statement candidates might emphasise the suffering caused by war and argue that such suffering cannot be justified for any reason. They may argue that using violence makes you no better than the people you are fighting and that it is better to live under an unjust system than to die. Some candidates may argue that nothing is worth dying for. Candidates might also suggest the possibility that the law of kamma may mean that justice is achieved over a number of lifetimes, not just one, so that there is no need to take the law into one's own hands.</p> <p>From a Sikh perspective, candidates might refer the amount of pain and suffering cause by war and suggest that this is not compatible with the ideals of Sikhism, particularly the teachings of Guru Nanak. Some may feel that it is not possible to bring about a good or a just society through an evil such as war. Some candidates might suggest that it is better to live within an unjust society and try to change it from the inside through example, even if this leads to one's own death, than to attempt to change it through the use of violence.</p> <p>Candidates might argue the case that both are of equal value and that one cannot exist without the other.</p>		

SECTION B

Question		Answer	Marks	Guidance
7	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pardoning someone for something they have done to you • Being kind/loving to someone who has wronged you • Moving on from a wrong that has been done to you • Accepting an apology for a wrong that has been done to you • Not holding a grudge. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it is the “right” thing to do • Because it reduces suffering • Because it cultivates metta and compassion • Because holding on to anger and resentment causes tanha • Because holding on to anger and resentment can make it harder to achieve enlightenment • Because this complies with the Dhamma (The Noble Eightfold Path and the Five Precepts). • To follow the example of the Buddha/ famous and influential Buddhist figures and teachers. <p>1 mark for each response.</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • There is no real difference between races since you may be reborn as any race, all beings are ultimately the same. • Racism is not fair or just • Racism does not show compassion • Buddhism has been taught to all races so there is no justification for treating people differently • Buddhism has developed in many different countries and cultures • Racism is not “right” or “fair”. <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>Candidates might suggest that Buddhism is not actually a religion in the usual sense of the word since it does not promote a “God” and does not require adherence to a set of doctrines.</p> <p>Because of this, Buddhism cannot be an exclusivist faith and belief in Buddhism is compatible with other religions and viewpoints including Humanism. Indeed there are many who would describe themselves as “Buddhist Jews”, “Buddhist Christians” or “Buddhist Materialists” with no logical conflict at all.</p> <p>The Buddha himself taught that his teachings were a means to an end and that people should test them out and accept them, reject them and accept other ideas and teachings depending on what is helpful to them.</p> <p>Candidates might refer to Buddhist attitudes towards specific faiths, for example Buddhists reject specific Hindu teachings, such as the idea of an “unchanging self” (atman) as well as the varna system</p> <p>Buddhists would, in general, be tolerant and respectful of all other faiths and would not seek to “preach” except to those who had expressed an interest.</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 favour of the statement candidates might argue that forgiveness leads to a loving community and society and that if people always took revenge society could not function. They might suggest that holding a grudge and fostering anger is hurtful to yourself and to the people around you. Candidates might give examples of people who have forgiven others under what seems like extreme circumstances and the benefits that they have received. This might also be extended to a larger scale, such as the Peace and Reconciliation initiative in South Africa.</p> <p>From a Buddhist perspective candidates might argue that holding on to anger and resentment creates tanha which can prevent someone from reaching enlightenment. They might also say that it encourages the Three Poisons, particularly hatred, and so can leave someone trapped in the wheel of samsara. Forgiveness develops compassion (metta) and a calmness of mind which is conducive to reaching enlightenment. Also, since nothing in this universe is permanent or has any absolute reality, they might suggest that a wish for revenge shows a lack of understanding of the nature of reality. Ultimately, nothing matters enough to take revenge. They might argue that it is only by being prepared to forgive that we can experience true happiness and fulfilment.</p> <p>Against the statement candidates might argue that forgiving others regardless of what they have done to you shows weakness and encourages others to take advantage. They might suggest that ultimately this leads to more suffering. We have a right and a duty to protect ourselves and those we love, and some candidates might argue that this extends even to divorce. Candidates might also argue that there are some things that cannot and should not be forgiven and examples of this may be given.</p> <p>From a Buddhist perspective candidates might argue that some forms of Buddhism have, on occasion, advocated the use of force and cultivated martial arts as these things must be present in order to maintain a stable society. They might suggest that while forgiveness should be practiced on a personal level, the state must take “revenge” through the law in order to maintain a viable society.</p>	12	

Question		Answer	Marks	Guidance
8	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pardoning someone for something they have done to you • Being kind/loving to someone who has wronged you • Moving on from a wrong that has been done to you • Accepting an apology for a wrong that has been done to you • Not holding a grudge. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it is the “right” thing to do • Because it reduces suffering • Because Jesus commanded people to forgive in the Bible (examples of this teaching may be given) • Because forgiveness is specifically required and taught in the Lord’s Prayer. • Because the Bible says you cannot be forgiven unless you forgive • Because God forgives people in the Bible (examples may be given) • Because Jesus forgave the people who crucified him and Christians should follow his example. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • All men are made “In God’s Image” • “There is neither Greek nor Jew” in Christianity • God created all races so they should all be equally treated as God’s children • Jesus showed kindness to the Samaritan woman and the Roman Centurion. If he did not distinguish between races neither should we. • The Parable of the Good Samaritan teaches that we are all neighbours regardless of ethnicity • Biblical teaching in general (specific examples may be given) 	3	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> • Authority figures such as well known christians • Christians should be loving and forgiving to everyone • Example or teaching from family • Racism is not “right” or “fair”. <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 there are different Christian approaches to this issue.</p> <p>Exclusivist Christians would argue that salvation is only possible through accepting the death and resurrection of Jesus as sacrifice for sin. They might use quotations from the Bible to justify this approach, such as “no other name is given through which we can be saved” or “I am the way, the truth and the life, no-one comes to the Father except by me.” Since these Christians believe, based on Biblical evidence that only Christians can be saved from hell they will wish to convert as many people as possible to Christianity and will engage in evangelical and missionary work.</p> <p>Inclusivist or pluralist Christians will argue that there is only one God but that different religions approach Him in different ways with all offering a valid path to salvation. These Christians may believe that their path is better and may well preach to others but will respect other faiths and may wish to learn about them and from them.</p> <p>Candidates might consider the attitude of Christians towards specific faiths, for example they might see Hinduism as polytheistic and therefore find it more difficult to relate to than other faiths, or they might reject Paganism due to a perceived link with Satanism.</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 favour of the statement candidates might argue that forgiveness leads to a loving community and society and that if people always took revenge society could not function. They might suggest that holding a grudge and fostering anger is hurtful to yourself and to the people around you. Candidates might give examples of people who have forgiven others under what seems like extreme circumstances and the benefits that they have received. This might also be extended to a larger scale, such as the Peace and Reconciliation initiative in South Africa.</p> <p>From a Christian perspective, candidates might refer to the teachings of Jesus about forgiveness such as the instruction to “turn the other cheek”. They might point out that Jesus has set the example of forgiving those that harm you and that while forgiveness is not an easy option it is the one that is required since God will only forgive those who forgive others and everyone needs forgiveness. They might argue that it is only by being prepared to forgive that we can experience true happiness and fulfilment.</p> <p>Against the statement candidates might argue that forgiving others regardless of what they have done to you shows weakness and encourages others to take advantage. They might suggest that ultimately this leads to more suffering. We have a right and a duty to protect ourselves and those we love, and some candidates might argue that this extends even to divorce. Candidates might also argue that there are some things that cannot and should not be forgiven and examples of this may be given.</p> <p>From a Christian perspective candidates might argue that Jesus’ promotion of forgiveness was not absolute since he lost his temper in the temple and advocated war in some places. They might suggest that while forgiveness should be practiced on a personal level, the state must take “revenge” through the law in order to maintain a viable society.</p>	12	

Question		Answer	Marks	Guidance
9	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pardoning someone for something they have done to you • Being kind/loving to someone who has wronged you • Moving on from a wrong that has been done to you • Accepting an apology for a wrong that has been done to you • Not holding a grudge. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it's the "right" thing to do • Because it reduces suffering • Because the principle of ahimsa prevents Hindus from seeking revenge • Because we are all ultimately part of Brahman so hurting others hurts ourselves • Because the gods sometimes set an example of forgiveness (examples may be given). <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The atman does not have a gender or an ethnicity. Ultimately we are all the same so racism makes no sense • We are all part of Brahman so ultimately there are no differences between individuals • It is against the principle of ahimsa so show hatred or violence towards people for any reason • The population of India who make up the bulk of Hindus come from a variety of ethnic backgrounds • Racism is not "right" or "fair". <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 explain the parable of the Five Blind Sages and the Elephant which teaches that the Divine is beyond human understanding and cannot be encapsulated by any one religion. All religions are equally valid ways to approach the Divine. For this reason Hindus are generally respectful and tolerant of other religions and are often keen to learn about them and from them.</p> <p>Candidates might point out that because of the Hindu doctrine of the avatar many Hindus accept Jesus as an avatar of Vishnu and it is not uncommon to see murtis of Jesus in Hindu temples. Many Hindus would see no logical contradiction in worshipping Jesus alongside other Hindu deities.</p> <p>Hindus do not generally seek to convert members of other religions, teaching instead that everyone ought to follow their own religion to the best of their ability. Some candidates, however, might use ISKCON as an example of a Hindu sect which does seek converts from outside the religion. Candidates might consider the attitude of Hindus towards specific faiths, for example they might reject Buddhism or Jainism as being 'nastika' or heretical as they reject the authority of the Vedas.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might argue that forgiveness leads to a loving community and society and that if people always took revenge society could not function. They might suggest that holding a grudge and fostering anger is hurtful to yourself and to the people around you. Candidates might give examples of people who have forgiven others under what seems like extreme circumstances and the benefits that they have received. This might also be extended to a larger scale, such as the Peace and Reconciliation initiative in South Africa.</p> <p>From a Hindu perspective candidates might argue that the principle of ahimsa leaves no room for revenge or for harbouring resentment. They might use the teachings and</p>	12	

Question	Answer	Marks	Guidance
	<p>works of Gandhi to illustrate this point, and in particular emphasise his ideas of satya ghya; struggling against evil without allowing violence or hatred to become involved no matter what the provocation. They might argue that it is only by being prepared to forgive that we can experience true happiness and fulfilment. Candidates might use the well-known quotation of Gandhi: “An eye for an eye and the whole world will soon be blind” and might discuss the possible connotations of this. Forgiveness is especially espoused in the Bhagavad Gita where it is described as “a virtue of the weak and an ornament of the strong” and that no harm can be done to one who “wields the sabre of forgiveness”. Krishna, also in the Gita, describes forgiveness as a characteristic of one who is born for the divine state.</p> <p>Against the statement candidates might argue that forgiving others regardless of what they have done to you shows weakness and encourages others to take advantage. They might suggest that ultimately this leads to more suffering. We have a right and a duty to protect ourselves and those we love, and some candidates might argue that this extends even to divorce. Candidates might also argue that there are some things that cannot and should not be forgiven and examples of this may be given.</p> <p>From a Hindu perspective candidates might point out that Hinduism is not a pacifist religion and that the use of violence in order to maintain dharma and defeat evil is not only allowed, but demanded as a religious duty in the Bhagavad Gita. However, since the Gita also advocated detached or disinterested action, the point might be made that violence out of anger or a desire for revenge is wrong and so personal forgiveness is important even if action is taken against the offender. They might suggest that while forgiveness should be practiced on a personal level, the state must take “revenge” through the law in order to maintain a viable society.</p>		
10 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pardoning someone for something they have done to you • Being kind/loving to someone who has wronged you • Moving on from a wrong that has been done to you • Accepting an apology for a wrong that has been done to you • Not holding a grudge. <p>1 mark for response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it is the “right” thing to do • Because it reduces suffering • Because Allah will not forgive you if you do not forgive • Because Allah is “compassionate and merciful” • Because all Muslims belong to the Ummah and should behave like a family • Because the Qur’an and Hadith set an example of forgiveness (examples may be given). <p>1 mark for each response.</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Allah created all humans from different colours of clay. Since he created all humans they are all equal • Allah deliberately created people with differences since that is part of his plan • Only Allah can judge between people • The Ummah (family of Muslims) is made up of people from a wide variety of ethnic backgrounds • Racism does not follow the example of the Hadith or the Qur’an • Allah is compassionate and merciful to all and so Muslims should be also • Racism is not “right” or “fair” • To follow the example of the Muhammad ﷺ / famous and influential Muslim figures and teachers. <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 Muslims believe that everyone is born a Muslim and that therefore there is only one true religion in the world.</p> <p>Muslims have particular respect for “Peoples of the Book” (Christians and Jews) since they follow the same God and these people have a different status to other non-Muslims (for example Muslim men can marry Christian or Jewish women, although Muslim women are expected to marry Muslim men). Muslims may believe that Hindus worship many gods which they see as being wrong.</p> <p>Islam is an exclusivist religion in that it believes itself to have the most authentic divine revelation, all others being flawed, and Muslims will therefore try to convert/revert non-Muslims to Islam.</p> <p>Candidates might consider the attitude of Muslims towards specific faiths, for example they might see Hinduism as polytheistic and therefore find it more difficult to relate to than other faiths, or they might reject Paganism due to a perceived link with Satanism, or Christianity because of its insistence on the divinity of Christ, this along with teachings on the Holy Trinity leads some Muslims to believe that Christians worship three gods.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might argue that forgiveness leads to a loving community and society and that if people always took revenge society could not function. They might suggest that holding a grudge and fostering anger is hurtful to yourself and to the people around you. Candidates might give examples of people who have forgiven others under what seems like extreme circumstances and the benefits that they have received. This might also be extended to a larger scale, such as the Peace and Reconciliation initiative in South Africa.</p>	12	

Question	Answer	Marks	Guidance
	<p>From a Muslim perspective candidates might argue that Allah is compassionate and merciful and that all forgiveness originates from Him. They might point out that the Qur'an defines Muslims as "Those who...when angered, they forgive" and that "Those who pardon...are rewarded by Allah". They might use the example from the Hadith that when he was attacked by the people of Ta'if, Muhammad ﷺ forgave them even though he could have called down an avenging angel upon them. They might argue that it is only by being prepared to forgive that we can experience true happiness and fulfilment.</p> <p>Against the statement candidates might argue that forgiving others regardless of what they have done to you shows weakness and encourages others to take advantage. They might suggest that ultimately this leads to more suffering. We have a right and a duty to protect ourselves and those we love, and some candidates might argue that this extends even to divorce. Candidates might also argue that there are some things that cannot and should not be forgiven and examples of this may be given.</p> <p>From a Muslim perspective candidates might argue that forgiveness is dependent upon repentance, and in the case of harm done to another (rather than against Allah) the willingness to make restitution. Without these things there is no forgiveness. They might suggest that while forgiveness should be practiced on a personal level, the state must take "revenge" through the law in order to maintain a viable society.</p>		
11 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pardoning someone for something they have done to you • Being kind/loving to someone who has wronged you • Moving on from a wrong that has been done to you • Accepting an apology for a wrong that has been done to you • Not holding a grudge. <p>1 mark for response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it is the “right” thing to do • Because it reduces suffering • Because G-d has forgiven the Jews throughout history (examples may be given) • Because the Jewish scriptures command Jews to be merciful and forgiving • Because acting in this way is in accordance with G-d’s will and may bring about the Messianic Age. <p>1 mark for each response.</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • G-d created all races of man so all are equally his children • There are examples in the Jewish scriptures of G-d showing compassion to, and dealing with non-Jewish people • G-d commands Jews to be loving and forgiving to all • Racism is not “right” or “fair”. <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>Candidates may explain that although Jews see themselves as the “chosen people” they are not exclusivist in that they do not believe that only Jews have a relationship with G-d.</p> <p>Many Jews believe that they are a “high priesthood” who are called upon to reconcile Man to G-d and so they have higher standards of morality and ritual purity than is required of others. Non-Jews can achieve salvation providing they obey the seven principles of the Noahide Covenant. Since these include worshiping only one G-d, Jews may have a problem with Hinduism if they perceive Hindus to worship many gods.</p>	6	

Question	Answer	Marks	Guidance
	<p>Jews do not actively seek to convert members of other religions and will usually dissuade any who wish to unless they are very certain.</p> <p>Candidates might consider the attitude of Jews towards specific faiths, for example they might see Hinduism as polytheistic and therefore find it more difficult to relate to than other faiths, or they might reject Christianity as being based on the teachings of a heretical and disgraced Jewish teacher.</p>		

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</p> <p>In favour of the statement candidates might argue that forgiveness leads to a loving community and society and that if people always took revenge society could not function. They might suggest that holding a grudge and fostering anger is hurtful to yourself and to the people around you. Candidates might give examples of people who have forgiven others under what seems like extreme circumstances and the benefits that they have received. This might also be extended to a larger scale, such as the Peace and Reconciliation initiative in South Africa.</p> <p>From a Jewish perspective, candidates might point out that according to the Talmud, Jews have a religious duty to forgive those who sincerely apologise for what they have done and seek to make restitution. G-d is merciful and forgiving and requires the Jews to be also. G-d will not forgive those who refuse to forgive others and this is made very clear in the Tefila Zaka (the meditation recited before Yom Kippur.) They might argue that it is only by being prepared to forgive that we can experience true happiness and fulfilment.</p> <p>Against the statement candidates might argue that forgiving others regardless of what they have done to you shows weakness and encourages others to take advantage. They might suggest that ultimately this leads to more suffering. We have a right and a duty to protect ourselves and those we love, and some candidates might argue that this extends even to divorce. Candidates might also argue that there are some things that cannot and should not be forgiven and examples of this may be given.</p> <p>From a Jewish perspective candidates might argue that all forgiveness is dependent on asking for it from the one who is wronged. Only G-d can forgive sins against G-d, but only humans can forgive sins committed against them, and on Yom Kippur, the day of Atonement, Jews are required to ask forgiveness from any they have wronged during the year and to seek to make atonement. Candidates might argue that if someone has failed to do this then a Jew is under no obligation to forgive them. They might suggest that while forgiveness should be practiced on a personal level, the state must take “revenge” through the law in order to maintain a viable society.</p>	12	

Question		Answer	Marks	Guidance
12	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pardoning someone for something they have done to you • Being kind/loving to someone who has wronged you • Moving on from a wrong that has been done to you • Accepting an apology for a wrong that has been done to you • Not holding a grudge. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It is the “right” thing to do • It reduces suffering • Waheguru is merciful and forgiving and Sikhs should follow this example • The lives of the Gurus give examples of forgiveness which should be followed (examples may be given) • Sewa should be practised regardless of race or other factors. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Waheguru created all races of men so all are equally his children • The Guru Granth Sahib Ji teaches that all are equal (“No-one is my enemy, no-one is a foreigner”) • Sikhism seeks to uphold justice and the rights of all • Racism is not “right” or “fair”. <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 explain that Sikhism draws features from both Islam and Hinduism and so is generally tolerant of both. Sikhs may reject specific features of other religions (for example the caste system of Hinduism) but they believe that all religions have access to the Divine.</p> <p>Sikhs do not seek to convert members of other religions teaching instead that all are equal and valid and that each person should follow their own religion to the best of their ability.</p> <p>Candidates might point out that the Sikh holy book, the Guru Granth Sahib Ji, contains the writings of Muslim and Hindu holy men as well as Sikhs.</p> <p>Candidates might consider the attitude of Sikhs towards specific faiths, for example in their rejection of the varna and ashrama systems within Hinduism.</p>	6	
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In favour of the statement candidates might argue that forgiveness leads to a loving community and society and that if people always took revenge society could not function. They might suggest that holding a grudge and fostering anger is hurtful to yourself and to the people around you. Candidates might give examples of people who have forgiven others under what seems like extreme circumstances and the benefits that they have received. This might also be extended to a larger scale, such as the Peace and Reconciliation initiative in South Africa.</p> <p>From a Sikh perspective candidates might argue that forgiveness disperses anger and so restores the mental tranquillity which the offended party needs in order to make spiritual progress. Forgiveness is seen as a gift from Waheguru, and an act of grace, so no-one should feel pride in being able to forgive since it was not through their own strength that they were able to do it. The Guru Granth Sahib Ji teaches that forgiveness</p>	12	

Question	Answer	Marks	Guidance
	<p>is evidence of the presence of Waheguru. "Where there is forgiveness, God resides."; "To practice forgiveness is fasting, good conduct and contentment." They might argue that it is only by being prepared to forgive that we can experience true happiness and fulfilment.</p> <p>Against the statement candidates might argue that forgiving others regardless of what they have done to you shows weakness and encourages others to take advantage. They might suggest that ultimately this leads to more suffering. We have a right and a duty to protect ourselves and those we love, and some candidates might argue that this extends even to divorce. Candidates might also argue that there are some things that cannot and should not be forgiven and examples of this may be given.</p> <p>From a Sikh perspective candidates might argue that Sikhism is not a pacifist religion and that Sikhs have a religious duty to act, using force if necessary to defend the weak or to right an injustice. They might suggest that while forgiveness should be practiced on a personal level, the state, and the khalsa must take "revenge" through the law in order to maintain a viable society.</p>		

SECTION C

Question		Answer	Marks	Guidance
13	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The right to say or write what you want • The right to express your views on religion and politics • The right to criticise the government without consequences. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The Buddha (Siddhartha Gautama) • The Dalai Lama • King Asoka • Leading monks and religious leaders • Contemporary figures. <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it leads to social justice • Because it allows them freedom to talk about/spread their faith • Because it allows them to speak out against injustice • Because it encourages the development of compassion • Because it allows new ideas to develop. • Because following the Noble Eightfold Path (especially Right Action or Right Speech) might involve speaking up against injustice. <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</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>Buddhists are generally pacifist and believe that violence is never justified. They might believe that showing violence in the media might lead people to copy what they see and so lead to an increase in violence. Violence on TV and in films often fails to show the real consequences so that people who see it might not realise how serious it is or how easy it is to do real and permanent damage to someone.</p> <p>Buddhists might think that if violence is shown routinely then people will begin to see it as a normal part of life and will accept it as human behaviour. They might not consider other options before using violence or they might think it is ok because everyone is doing it.</p> <p>Buddhists might think that watching a lot of violence disturbs a person's equilibrium and stops them from being calm. If you meditate on peaceful things you will become peaceful, but if you fill your mind with violence then you will become violent. Right Thinking could be compromised by the excessive use of violence in the media and therefore they might prefer a reduction in it, and might campaign to bring this about.</p> <p>However, since Buddhists believe that everything we see is ultimately unreal they might not be too concerned, although they might avoid watching or reading things which might 'cloud the mind' and make it harder for them to focus on their goal of reaching enlightenment.</p> <p>Buddhists might think that a culture in which violence is routinely shown and glorified encourages the development of the Three Poisons and makes it more difficult to escape from samsara. They might, therefore, wish to see censorship of violence in the media, and particularly the use of the watershed to stop violence being seen and copied by impressionable children.</p> <p>Candidates might explore the way in which religious extremism and terrorism or freedom fighting (depending upon how it is presented) is portrayed by the media and the consequences which this could have. They may consider the ways in which it shapes public opinion and impacts upon issues of tolerance.</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 there is evidence that people copy what they see on TV, and that as sexual promiscuity has increased in the media so it has done in society. They might argue that if good 'family values' are shown on TV then they will come to be recognised as 'normal' and they will start to form the basis of society. Candidates might suggest that high rates of teenage pregnancy, sexually transmitted diseases and even sexual violence are due to the way in which these things are treated as 'normal' on TV. They might argue that the media has a moral and social responsibility to 'take the lead' on issues such as this by providing positive role models. Arguably, this is particularly true of the BBC. Candidates might also argue that these things could be more sensibly and responsibly treated in drama (where happy, stable marriages could be portrayed as the norm) and in discussion programmes. Candidates might also discuss religious and other perspectives on homosexuality and the ways in which these might be influenced by their portrayal on TV.</p> <p>From a Buddhist perspective, candidates could argue that our minds are coloured by what we see around us and by what we think about. The abundance of pornography and 'inappropriate' representations of sex on TV makes it hard to focus on the Dhamma and so to have the tranquillity of mind required for enlightenment. Also, the Five Precepts condemn harmful sexual relationships and the principle of compassion should make it clear that treating others merely as sexual objects, as is often the case on TV, is harmful and inappropriate.</p> <p>Against the statement, candidates could argue that no-one forces us to watch these things on TV and that we have our personal choice and freedom to change channel or switch off if we wish. They might also say that intelligent and discerning people can distinguish between fantasy and reality and would not allow their own values to be determined by what they see on TV. If only happy stable marriages were portrayed on TV as sexual relationships then people would lose interest and not watch (although this in itself may be seen as a symptom of the problem.) While they might be in favour of a watershed which prevents young children from being exposed to things that might disturb them, they might suggest that it is up to parents and teachers to instil a sense of sexual morality rather than the media, which has no 'duty of care'. Buddhists might</p>	12	

Question		Answer	Marks	Guidance
		agree with this, arguing that good spiritual care and guidance should produce people who have no interest in the sort of relationship glorified on TV and who conduct themselves with compassion and honour. This is the job of educators, carers and religious leaders, not the TV. Candidates might also feel that religious minorities have no right to impose their morality upon others so there should be complete freedom of expression. They might feel that the way in which sex is shown on TV reflects changes in society and that as TV reflects society rather than shapes it there is no problem with this.		
14	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The right to say or write what you want • The right to express your views on religion and politics • The right to criticise the government without consequences. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Jesus Christ • Various saints • Biblical figures (e.g. St. Paul, Moses, St. Peter) • The Pope • The Archbishop of Canterbury • Christian preachers or leaders • Contemporary figures. <p>1 mark for each response.</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it leads to social justice which the Bible calls for • Because Jesus spoke up for fairness and social justice • Because it allows them freedom to talk about/spread their faith • Because it allows them to speak out against injustice • Because it encourages the development of love (agape) • Because it allows new ideas to develop. <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	
(d)	<p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>Some Christians may be pacifist and believe that violence is never justified. They might believe that showing violence in the media might lead people to copy what they see and so lead to an increase in violence. Violence on TV and in films often fails to show the real consequences so that people who see it might not realise how serious it is or how easy it is to do real and permanent damage to someone.</p> <p>Christians, even if they accept that the use of force is sometimes necessary, might think that if violence is shown routinely then people will begin to see it as a normal part of life and will accept it as human behaviour. They might not consider other options before using violence or they might think it is ok because everyone is doing it.</p> <p>Christians might think that watching violence encourages hatred and greed and has a detrimental effect upon society. Jesus encouraged people to forgive and to 'turn the other cheek' and the way that people act and use violence in the media might suggest that this approach is naïve and unrealistic.</p> <p>Even if they believe in the idea of Just War, Christians would want to consider every other option before using violence and the way in which violence is shown in the media does not support this approach. They might, therefore, wish to see censorship of violence in the media, and particularly the use of the watershed to stop violence being</p>	6	

Question	Answer	Marks	Guidance
	<p>seen and copied by impressionable children, and they might campaign in order to try to bring this about.</p> <p>Candidates might explore the way in which religious extremism and terrorism or freedom fighting (depending upon how it is presented) is portrayed by the media and the consequences which this could have. They may consider the ways in which it shapes public opinion and impacts upon issues of tolerance.</p>		
(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 there is evidence that people copy what they see on TV, and that as sexual promiscuity has increased in the media so it has done in society. They might argue that if good 'family values' are shown on TV then they will come to be recognised as 'normal' and they will start to form the basis of society. Candidates might suggest that high rates of teenage pregnancy, sexually transmitted diseases and even sexual violence are due to the way in which these things are treated as 'normal' on TV. They might argue that the media has a moral and social responsibility to 'take the lead' on issues such as this. Arguably, this is particularly true of the BBC. Candidates might also argue that these things could be more sensibly and responsibly treated in drama (where happy, stable marriages could be portrayed as the norm) and in discussion programmes. Candidates might also discuss religious and other perspectives on homosexuality and the ways in which these might be influenced by their portrayal on TV.</p> <p>From a Christian perspective candidates might argue that the Bible condemns sexual immorality and that Paul warns that fornicators and adulterers have no place in God's kingdom. They might also point out that the Sermon on the Mount equates lust with adultery and might say that some programmes on TV encourage lust and are therefore not helpful. They might argue that society should be structured along Christian principles and that TV which goes against these principles should be censored.</p> <p>Against the statement, candidates could argue that no-one forces us to watch these things on TV and that we have our personal choice and freedom to change channel or switch off if we wish. They might also say that intelligent and discerning people can</p>	12	

Question	Answer	Marks	Guidance
	<p>distinguish between fantasy and reality and would not allow their own values to be determined by what they see on TV. If only happy stable marriages were portrayed on TV as sexual relationships then people would lose interest and not watch (although this in itself may be seen as a symptom of the problem.) While they might be in favour of a watershed which prevents young children from being exposed to things that might disturb them, they might suggest that it is up to parents and teachers to instil a sense of sexual morality rather than the media, which has no 'duty of care'. Christians might agree with this, arguing that good spiritual care and guidance should produce people who have no interest in the sort of relationship glorified on TV and who conduct themselves with compassion and honour. This is the job of educators, carers and religious leaders, not the TV. Candidates might also feel that religious minorities have no right to impose their morality upon others so there should be complete freedom of expression. They might feel that the way in which sex is shown on TV reflects changes in society and that as TV reflects society rather than shapes it there is no problem with this.</p>		
15 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The right to say or write what you want • The right to express your views on religion and politics • The right to criticise the government without consequences. <p>1 mark for response.</p>	1	
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Avatars such as Rama and Krishna • Deities • Sai Baba • Historical figures such as Janaka • Hindu religious leaders and holy men • Contemporary figures. <p>1 mark for each response.</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it leads to social justice • Because it allows them freedom to talk about/spread their faith • Because it allows them to speak out against injustice • Because following one's dharma might involve changing an unjust system • Because it allows new ideas to develop. • Because it is right to speak up against an unjust ruler <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some Hindus may be pacifist and believe that violence is never justified since it goes against the principle of ahimsa. They might believe that showing violence in the media might lead people to copy what they see and so lead to an increase in violence. Violence on TV and in films often fails to show the real consequences so that people who see it might not realise how serious it is or how easy it is to do real and permanent damage to someone.</p> <p>Hindus, even if they accept that the use of force is sometimes necessary and forms part of the dharma of some people when needed to defeat evil, might think that if violence is shown routinely then people will begin to see it as a normal part of life and will accept it as human behaviour. They might not consider other options before using violence or they might think it is ok because everyone is doing it.</p> <p>Hindus might think that watching violence encourages hatred and greed and has a detrimental effect upon society. Whilst Gandhi did not absolutely condemn war he followed the principle of ahimsa and absolutely rejected the use of violence in personal or political life. The way that people act and use violence in the media might suggest that this approach is naïve and unrealistic.</p>	6	

Question	Answer	Marks	Guidance
	<p>Even if they believe that war is sometimes justified, Hindus would want to consider every other option before using violence and the way in which violence is shown in the media does not support this approach. They might, therefore, wish to see censorship of violence in the media, and particularly the use of the watershed to stop violence being seen and copied by impressionable children, and they might campaign in order to try to bring this about.</p> <p>Candidates might explore the way in which religious extremism and terrorism or freedom fighting (depending upon how it is presented) is portrayed by the media and the consequences which this could have. They may consider the ways in which it shapes public opinion and impacts upon issues of tolerance.</p>		
(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 there is evidence that people copy what they see on TV, and that as sexual promiscuity has increased in the media so it has done in society. They might argue that if good 'family values' are shown on TV then they will come to be recognised as 'normal' and they will start to form the basis of society. Candidates might suggest that high rates of teenage pregnancy, sexually transmitted diseases and even sexual violence are due to the way in which these things are treated as 'normal' on TV. They might argue that the media has a moral and social responsibility to 'take the lead' on issues such as this. Arguably, this is particularly true of the BBC. Candidates might also argue that these things could be more sensibly and responsibly treated in drama (where happy, stable marriages could be portrayed as the norm) and in discussion programmes. Candidates might also discuss religious and other perspectives on homosexuality and the ways in which these might be influenced by their portrayal on TV.</p> <p>From a Hindu perspective, candidates could argue that our minds are coloured by what we see around us and by what we think about. The abundance of pornography and 'inappropriate' representations of sex on TV makes it hard to focus on dharma and to have the tranquillity of mind required for moksha. The laws of Manu and the examples set in Epics such as the Ramayana give high standards of sexual morality which most Hindus believe should be the norm in any society.</p>	12	

Question		Answer	Marks	Guidance
		<p>Against the statement, candidates could argue that no-one forces us to watch these things on TV and that we have our personal choice and freedom to change channel or switch off if we wish. They might also say that intelligent and discerning people can distinguish between fantasy and reality and would not allow their own values to be determined by what they see on TV. If only happy stable marriages were portrayed on TV as sexual relationships then people would lose interest and not watch (although this in itself may be seen as a symptom of the problem.) While they might be in favour of a watershed which prevents young children from being exposed to things that might disturb them, they might suggest that it is up to parents and teachers to instil a sense of sexual morality rather than the media, which has no 'duty of care'. Hindus might agree with this, arguing that good spiritual care and guidance should produce people who have no interest in the sort of relationship glorified on TV and who conduct themselves with compassion and honour. This is the job of educators, carers and religious leaders, not the TV. Candidates might also feel that religious minorities have no right to impose their morality upon others so there should be complete freedom of expression. They might feel that the way in which sex is shown on TV reflects changes in society and that as TV reflects society rather than shapes it there is no problem with this. Hindus might also discuss whether or not the Kama Sutra is justification for the portrayal of sex in the media or whether the context of the Kama Sutra is fundamentally different from the portrayal of sex on the TV</p>		
16	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The right to say or write what you want • The right to express your views on religion and politics • The right to criticise the government without consequences. <p>1 mark for response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Mohammad ﷺ (who may be portrayed even if he is not shown) • Abu Bakr/ the 4 Khalifahs • Muslim religious leaders and holy men • Contemporary figures. <p>1 mark for each response.</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it leads to social justice • Because it allows them freedom to talk about/spread their faith • Because it allows them to combat false information about Islam • Because it allows them to speak out against injustice • Because it allows Muslims to speak up for and work for the Ummah (family of Muslims) around the world <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Muslims believe that the use of force is justified under certain very specific conditions, but unless these conditions are fulfilled they reject the use of violence. They might believe that showing violence in the media might lead people to copy what they see and so lead to an increase in violence. Violence on TV and in films often fails to show the real consequences so that people who see it might not realise how serious it is or how easy it is to do real and permanent damage to someone.</p> <p>Muslims might think that if violence is shown routinely then people will begin to see it as a normal part of life and will accept it as human behaviour. They might not consider other options before using violence or they might think it is ok because everyone is doing it.</p>	6	

Question	Answer	Marks	Guidance
	<p>Muslims might think that watching violence encourages hatred and greed and has a detrimental effect upon society. Mohammad ﷺ encouraged people to forgive and the way that people act and use violence in the media might suggest that this approach is naïve and unrealistic.</p> <p>Even though they believe in the idea of lesser jihad, Muslims would want to consider every other option before using violence and the way in which violence is shown in the media does not support this approach. They might, therefore, wish to see censorship of violence in the media, and particularly the use of the watershed to stop violence being seen and copied by impressionable children, and might campaign in order to try to bring this about.</p> <p>Candidates might explore the way in which religious extremism and terrorism or freedom fighting (depending upon how it is presented) is portrayed by the media and the consequences which this could have. They may consider the ways in which it shapes public opinion and impacts upon issues of tolerance.</p>		
(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 there is evidence that people copy what they see on TV, and that as sexual promiscuity has increased in the media so it has done in society. They might argue that if good 'family values' are shown on TV then they will come to be recognised as 'normal' and they will start to form the basis of society. Candidates might suggest that high rates of teenage pregnancy, sexually transmitted diseases and even sexual violence are due to the way in which these things are treated as 'normal' on TV. They might argue that the media has a moral and social responsibility to 'take the lead' on issues such as this. Arguably, this is particularly true of the BBC. Candidates might also argue that these things could be more sensibly and responsibly treated in drama (where happy, stable marriages could be portrayed as the norm) and in discussion programmes. Candidates might also discuss religious and other perspectives on homosexuality and the ways in which these might be influenced by their portrayal on TV.</p>	12	

Question	Answer	Marks	Guidance
	<p>From a Muslim perspective, candidates might argue that the Qur'an and the Hadith clearly condemn sexual immorality. Family life is of fundamental importance and the sort of sexual relationships which are sometimes portrayed on the TV represent a major threat to these values. They might argue that the media has a duty to portray the values of a healthy and moral society such as the one prescribed in the scriptures. Both men and women in Islam have a religious duty to dress and to behave in a modest manner and TV often undermines these values, even showing them as risible. Muslims might see the levels of nudity and the ways in which sex is portrayed on TV as a direct attack on the values of a Muslim society.</p> <p>Against the statement, candidates could argue that no-one forces us to watch these things on TV and that we have our personal choice and freedom to change channel or switch off if we wish. They might also say that intelligent and discerning people can distinguish between fantasy and reality and would not allow their own values to be determined by what they see on TV. If only happy stable marriages were portrayed on TV as sexual relationships then people would lose interest and not watch (although this in itself may be seen as a symptom of the problem.) While they might be in favour of a watershed which prevents young children from being exposed to things that might disturb them, they might suggest that it is up to parents and teachers to instil a sense of sexual morality rather than the media, which has no 'duty of care' Muslims might agree with this, arguing that good spiritual care and guidance should produce people who have no interest in the sort of relationship glorified on TV and who conduct themselves with compassion and honour. This is the job of educators, carers and religious leaders, not the TV. Candidates might also feel that religious minorities have no right to impose their morality upon others so there should be complete freedom of expression. They might feel that the way in which sex is shown on TV reflects changes in society and that as TV reflects society rather than shapes it there is no problem with this.</p>		
17 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The right to say or write what you want • The right to express your views on religion and politics • The right to criticise the government without consequences. <p>1 mark for response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Moses • Abraham • David • Rabbi Saks • Rabbi Blue • Jewish religious leaders and holy men • Contemporary figures. <p>1 mark for each response.</p>	2	
(c)	<p>Responses Might Include:</p> <ul style="list-style-type: none"> • Because it leads to social justice which the Jewish Scriptures call for • Because it allows them freedom to talk about their faith • Because it allows them to speak out against injustice • Because it encourages the development of love which might bring about the Kingdom of G-d on earth • Because it allows new ideas to develop. <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews believe that the use of force is justified under certain very specific conditions, but unless these conditions are fulfilled they reject the use of violence. They might believe that showing violence in the media might lead people to copy what they see and so lead to an increase in violence. Violence on TV and in films often fails to show the real consequences so that people who see it might not realise how serious it is or how easy it is to do real and permanent damage to someone.</p>	6	

Question	Answer	Marks	Guidance
	<p>Jews might think that if violence is shown routinely then people will begin to see it as a normal part of life and will accept it as human behaviour. They might not consider other options before using violence or they might think it is ok because everyone is doing it.</p> <p>Jews might think that watching violence encourages hatred and greed and has a detrimental effect upon society. The Jewish scriptures encourage people to work towards peace and harmony in society and between nations and the way that people act and use violence in the media might suggest that this approach is naïve and unrealistic.</p> <p>Even though they believe in the idea of 'Just' war, Jews would want to consider every other option before using violence and the way in which violence is shown in the media does not support this approach. They might, therefore, wish to see censorship of violence in the media, and particularly the use of the watershed to stop violence being seen and copied by impressionable children, and they might campaign in order to try to bring this about.</p> <p>Candidates might explore the way in which religious extremism and terrorism or freedom fighting (depending upon how it is presented) is portrayed by the media and the consequences which this could have. They may consider the ways in which it shapes public opinion and impacts upon issues of tolerance.</p>		
(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 there is evidence that people copy what they see on TV, and that as sexual promiscuity has increased in the media so it has done in society. They might argue that if good 'family values' are shown on TV then they will come to be recognised as 'normal' and they will start to form the basis of society. Candidates might suggest that high rates of teenage pregnancy, sexually transmitted diseases and even sexual violence are due to the way in which these things are treated as 'normal' on TV. They might argue that the media has a moral and social responsibility to 'take the lead' on issues such as this. Arguably, this is particularly true of the BBC. Candidates might also argue that these things could be more sensibly and responsibly treated in drama (where happy, stable marriages could be portrayed as the norm) and in discussion programmes. Candidates might also</p>	12	

Question	Answer	Marks	Guidance
	<p>discuss religious and other perspectives on homosexuality and the ways in which these might be influenced by their portrayal on TV.</p> <p>From a Jewish perspective, candidates might argue that the Ten Commandments clearly condemn sexual immorality, as do other parts of the Jewish scriptures. Family life is of fundamental importance and the sort of sexual relationships which are sometimes portrayed on the TV represent a major threat to these values. They might argue that the media has a duty to portray the values of a healthy and moral society such as the one prescribed in the scriptures.</p> <p>Against the statement, candidates could argue that no-one forces us to watch these things on TV and that we have our personal choice and freedom to change channel or switch off if we wish. They might also say that intelligent and discerning people can distinguish between fantasy and reality and would not allow their own values to be determined by what they see on TV. If only happy stable marriages were portrayed on TV as sexual relationships then people would lose interest and not watch (although this in itself may be seen as a symptom of the problem.) While they might be in favour of a watershed which prevents young children from being exposed to things that might disturb them, they might suggest that it is up to parents and teachers to instil a sense of sexual morality rather than the media, which has no 'duty of care' Jews might agree with this, arguing that good spiritual care and guidance should produce people who have no interest in the sort of relationship glorified on TV and who conduct themselves with compassion and honour. This is the job of educators, carers and religious leaders, not the TV. Candidates might also feel that religious minorities have no right to impose their morality upon others so there should be complete freedom of expression. They might feel that the way in which sex is shown on TV reflects changes in society and that as TV reflects society rather than shapes it there is no problem with this.</p>		
18 (a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The right to say or write what you want • The right to express your views on religion and politics • The right to criticise the government without consequences. <p>1 mark for response.</p>	1	

Question	Answer	Marks	Guidance
(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Any of the ten gurus • Religious leaders and holy men • Manmahan Singh • Contemporary figures. <p>1 mark for each response.</p>	2	
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Because it leads to social justice which Sikhs have a religious duty to struggle for • Because it allows them freedom to talk about/spread their faith • Because it allows them to speak out against injustice • Because it encourages the development of compassion • Because it allows new ideas to develop. <p>A statement 1 mark, with development 2 marks, and exemplification/amplification 3 marks.</p>	3	
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhs believe that the use of force is justified under certain very specific conditions, but unless these conditions are fulfilled they reject the use of violence. They might believe that showing violence in the media might lead people to copy what they see and so lead to an increase in violence. Violence on TV and in films often fails to show the real consequences so that people who see it might not realise how serious it is or how easy it is to do real and permanent damage to someone.</p> <p>Sikhs might think that if violence is shown routinely then people will begin to see it as a normal part of life and will accept it as human behaviour. They might not consider other options before using violence or they might think it is ok because everyone is doing it.</p>	6	

Question	Answer	Marks	Guidance
	<p>Sikhs might think that watching violence encourages hatred and greed and has a detrimental effect upon society. The Gurus, and the Guru Granth Sahib Ji encourage people to forgive and to live in harmony and the way that people act and use violence in the media might suggest that this approach is naïve and unrealistic.</p> <p>Even though they believe in the idea of Dharam Yudh, Sikhs would want to consider every other option before using violence and the way in which violence is shown in the media does not support this approach. They might, therefore, wish to see censorship of violence in the media, and particularly the use of the watershed to stop violence being seen and copied by impressionable children, and they might campaign in order to try to bring this about.</p> <p>Candidates might explore the way in which religious extremism and terrorism or freedom fighting (depending upon how it is presented) is portrayed by the media and the consequences which this could have. They may consider the ways in which it shapes public opinion and impacts upon issues of tolerance.</p>		
(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 there is evidence that people copy what they see on TV, and that as sexual promiscuity has increased in the media so it has done in society. They might argue that if good 'family values' are shown on TV then they will come to be recognised as 'normal' and they will start to form the basis of society. Candidates might suggest that high rates of teenage pregnancy, sexually transmitted diseases and even sexual violence are due to the way in which these things are treated as 'normal' on TV. They might argue that the media has a moral and social responsibility to 'take the lead' on issues such as this. Arguably, this is particularly true of the BBC. Candidates might also argue that these things could be more sensibly and responsibly treated in drama (where happy, stable marriages could be portrayed as the norm) and in discussion programmes. Candidates might also discuss religious and other perspectives on homosexuality and the ways in which these might be influenced by their portrayal on TV.</p>	12	

Question	Answer	Marks	Guidance
	<p>From a Sikh perspective, candidates might argue that the Gurus and the Guru Granth Sahib Ji clearly condemn sexual morality. Family life is of fundamental importance and the sort of sexual relationships which are sometimes portrayed on the TV represent a major threat to these values. They might argue that the media has a duty to portray the values of a healthy and moral society such as the one prescribed in the scriptures. Sikhs believe that their bodies contain the divine presence and should therefore be treated as sacred. They should not entertain lustful thoughts and would therefore avoid things, including TV programmes, which could lead to such thoughts.</p> <p>Against the statement, candidates could argue that no-one forces us to watch these things on TV and that we have our personal choice and freedom to change channel or switch off if we wish. They might also say that intelligent and discerning people can distinguish between fantasy and reality and would not allow their own values to be determined by what they see on TV. If only happy stable marriages were portrayed on TV as sexual relationships then people would lose interest and not watch (although this in itself may be seen as a symptom of the problem.) While they might be in favour of a watershed which prevents young children from being exposed to things that might disturb them, they might suggest that it is up to parents and teachers to instil a sense of sexual morality rather than the media, which has no 'duty of care'. Sikhs might agree with this, arguing that good spiritual care and guidance should produce people who have no interest in the sort of relationship glorified on TV and who conduct themselves with compassion and honour. This is the job of educators, carers and religious leaders, not the TV. Candidates might also feel that religious minorities have no right to impose their morality upon others so there should be complete freedom of expression. They might feel that the way in which sex is shown on TV reflects changes in society and that as TV reflects society rather than shapes it there is no problem with this.</p>		

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