



RS.TF2 Prejudice and Discrimination

AQA 8062 • Calculators not allowed • about 55 minutes

Total Marks

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Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

1 This question checks key vocabulary used when discussing prejudice and discrimination.

(a) State what is meant by prejudice. (1)

(b) State what is meant by discrimination. (1)

(c) State what is meant by racism. (1)

(d) State what is meant by a protected characteristic under the Equality Act 2010. (1)

(e) State what is meant by positive discrimination. (1)

(Total for Question 1 is 5 marks)

2 Give three protected characteristics under the Equality Act 2010.

(Total for Question 2 is 3 marks)

3 Explain two religious teachings about equality. Refer to a religion in your answer.

(Total for Question 3 is 4 marks)

4 Explain two contrasting views about the causes of prejudice in society.

(Total for Question 4 is 5 marks)

5 This question is about prejudice and discrimination. It is the AQA-style 24-mark, five-part question.

- (a)** State what is meant by disability discrimination. (1)
- (b)** Give two protected characteristics under the Equality Act 2010 not already named in Question 2. (2)
- (c)** Explain two religious teachings against prejudice and discrimination. Refer to a sacred text in your answer. (4)
- (d)** Explain two contrasting views about how prejudice and discrimination should best be tackled in society. Refer to a religious and a non-religious view in your answer. (5)
- (e)** Evaluate this statement: 'Changing the law is more effective than changing people's attitudes in tackling discrimination.' In your answer you should: refer to religious teaching, refer to different points of view, reach a justified conclusion. (12)

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(Total for Question 5 is 24 marks)

6 Explain two ways religious believers might respond to prejudice and discrimination today.

(Total for Question 6 is 4 marks)

7 Give three effects of prejudice and discrimination on individuals and society.

(Total for Question 7 is 3 marks)

Mark scheme · RS.TF2 Prejudice and Discrimination

Question 1

- (a) **B1** an unfair or biased opinion about a person or group, formed without good reason or evidence, oe
- (a) **Answer: An unfair or biased opinion about a person or group, formed without good reason or evidence.**
- (b) **B1** unfair or unequal treatment of a person or group, often because of prejudice against a characteristic they have, oe
- (b) **Answer: Unfair or unequal treatment of a person or group, often because of prejudice against a characteristic they have.**
- (c) **B1** prejudice or discrimination against a person because of their race or ethnicity, oe
- (c) **Answer: Prejudice or discrimination against a person because of their race or ethnicity.**
- (d) **B1** a characteristic (e.g. age, disability, race, religion or belief, sex) that UK law specifically protects from discrimination, oe
- (d) **Answer: A characteristic, such as race, religion or belief, disability, sex or age, that UK law specifically protects from discrimination.**
- (e) **B1** treating a disadvantaged group more favourably in an attempt to reduce inequality, oe
- (e) **Answer: Treating a disadvantaged group more favourably in an attempt to reduce inequality.**

Question 2

- **B1** race, oe
- **B1** religion or belief, oe
- **B1** disability, oe (accept any of: age, gender reassignment, marriage and civil partnership, pregnancy and maternity, sex, sexual orientation)
- **Answer: Any three of the nine: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex, sexual orientation.**

Question 3

- **B1** point 1: Christians believe all people are equal because everyone is made in the image of God, oe
- **B1** development: Galatians 3:28 teaches that 'there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus', showing that human differences do not make one person more valuable than another, oe
- **B1** point 2: Muslims believe all people are equal before Allah regardless of race or background, oe
- **B1** development: Qur'an 49:13 teaches that Allah made people into different peoples and tribes so they would know one another, and that the most noble in Allah's sight is the most righteous, not the most powerful or the highest-status, oe
- **Answer: E.g. Christian teaching that all are one in Christ regardless of background (Galatians 3:28); Muslim teaching that the most noble person is the most righteous, not the most powerful (Qur'an 49:13).**

Question 4

- **B1** view 1: prejudice often arises from fear or ignorance of people who are different from oneself, oe
- **B1** development: on this view, prejudice is a personal, attitudinal problem, and some religious believers link it to a failure to love one's neighbour or to see others as equally made in God's image, so it can be reduced through education, contact and religious teaching, oe
- **B1** view 2: prejudice can also be structural or institutional, built into laws, systems and historical patterns rather than only individual attitudes, oe
- **B1** development: on this view, even people who do not consider themselves prejudiced can be affected by unequal systems (e.g. unequal access to housing, employment or justice), which is why campaigners argue that changing laws and institutions, not only individual hearts, is necessary, oe
- **B1** reference to a specific example or teaching made accurately, oe
- **Answer: Contrast: prejudice as a personal attitude rooted in fear/ignorance, best tackled by education and religious teaching, vs prejudice as structural/institutional, requiring changes to laws and systems.**

Question 5

- (a) **B1** unfair treatment of a person because of a physical or mental disability, oe
- (a) **Answer: Unfair treatment of a person because of a physical or mental disability.**
- (b) **B1** any protected characteristic not already credited, e.g. age, gender reassignment, marriage and civil partnership, pregnancy and maternity, sex, sexual orientation, oe
- (b) **B1** a second, different such characteristic, oe
- (b) **Answer: Any two of: age, gender reassignment, marriage and civil partnership, pregnancy and maternity, sex, sexual orientation (not already given in Q2).**
- (c) **B1** point 1: Christians are taught not to show favouritism towards anyone, oe
- (c) **B1** development: James 2:1 teaches, 'My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favouritism', which is understood to condemn treating people differently because of wealth, status or background, oe
- (c) **B1** point 2: Muslims are taught that no person or people is superior to another except through good conduct, oe
- (c) **B1** development: this is reflected in the Prophet Muhammad's Farewell Sermon, which teaches that an Arab has no superiority over a non-Arab, nor a non-Arab over an Arab, and no one has superiority over another except through piety and good action, oe
- (c) **Answer: E.g. Christian teaching against favouritism (James 2:1); Muslim teaching from the Farewell Sermon that no one is superior to another except through piety.**
- (d) **B1** view 1: prejudice is best tackled by changing people's hearts and attitudes, oe
- (d) **B1** development: many religious believers emphasise teaching, worship and personal example, e.g. following the command to love one's neighbour, believing that genuine, lasting change comes from a change of attitude rather than from being forced to comply, oe
- (d) **B1** view 2: prejudice is best tackled through the law and institutional change, oe
- (d) **B1** development: a secular or Humanist civil-rights view emphasises that laws such as the Equality Act 2010 and Article 14 of the Human Rights Act 1998 guarantee protection for everyone immediately and consistently, without depending on whether individual attitudes have actually changed, oe
- (d) **B1** reference to a specific law, teaching or organisation made accurately, oe
- (d) **Answer: Contrast: prejudice is best tackled by changing hearts and attitudes through religious teaching vs prejudice is best tackled through law and institutional change (Equality Act 2010, HRA 1998 Article 14).**
- (e) **L4** (10-12): A well-argued, balanced answer that considers more than one point of view in a developed way, using accurate and detailed references to religious teaching to support each point, and reaches a clear, justified conclusion.
- (e) **L3** (7-9): A clear and reasoned answer that considers more than one point of view, supported by relevant references to religious teaching, though the justification of the conclusion may be less developed.
- (e) **L2** (4-6): A reasoned answer that considers at least one point of view, with some relevant supporting evidence, but with limited or no consideration of an alternative view.
- (e) **L1** (1-3): One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion.
- (e) **L0** (0): No relevant content.

- **(e) Indicative content:**

- Agree: the Equality Act 2010 gives everyone the same legal protection immediately and enforceably, regardless of whether individual attitudes have changed, with tribunals and courts able to provide a remedy when discrimination occurs.
- Agree: Article 14 of the Human Rights Act 1998 prohibits discrimination in the enjoyment of Convention rights, giving a consistent legal standard that applies to everyone, whereas attitudes vary unpredictably between individuals and communities.
- Agree: a legal deterrent (e.g. an employer facing a discrimination claim) can change behaviour even where a person's private attitude has not changed, and behaviour change is what protects people in practice.
- Disagree: many religious traditions teach that real change must come from within, e.g. the Christian command to love one's neighbour or the Islamic emphasis on judging by piety rather than status (Qur'an 49:13), since a law can prevent an act but cannot itself remove the underlying prejudice.
- Disagree: laws are easier to break, avoid or resent when people's attitudes have not genuinely changed, so discrimination can persist in less visible or unlawful forms even where formal legal protection exists.
- Disagree: religious communities often see teaching, worship and interfaith or intercultural contact as the more lasting solution, since attitude change tends to produce more consistent behaviour than compliance driven only by fear of legal consequences.
- A balanced answer might note that most religious and non-religious campaigners in Britain today, and the Equality Act 2010 itself, treat law and education/attitude change as complementary rather than as a straightforward either/or choice.
- A balanced conclusion might argue that law is more effective at guaranteeing immediate, consistent protection, while changing attitudes is more effective at producing lasting, voluntary respect, so both together achieve more than either alone.

Question 6

- **B1** point 1: a believer might speak out against unfair treatment they witness, oe
- **B1** development: e.g. challenging a prejudiced comment or action, or supporting a colleague or classmate who has been treated unfairly, seeing this as living out a teaching about justice and equality, oe
- **B1** point 2: a believer might take part in interfaith or community cohesion work, oe
- **B1** development: e.g. joining an interfaith dialogue group, attending a multi-faith event, or supporting a charity that promotes understanding between different communities, oe
- **Answer: E.g. speaking out against unfair treatment witnessed personally; taking part in interfaith or community cohesion work.**

Question 7

- **B1** exclusion from opportunities such as jobs, housing or education, oe
- **B1** harm to a person's mental health or wellbeing, oe
- **B1** breakdown of trust and cohesion within a community or society, oe
- **Answer: Any three: exclusion from opportunities (jobs, housing, education); harm to mental health/wellbeing; breakdown of trust and cohesion in society.**