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**GCSE  
RELIGIOUS STUDIES (SHORT COURSE)  
8061/5**

Section 5: Themes

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**Mark scheme**

June 2024

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Version: 1.0 Final



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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for standardisation each examiner analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from [aqa.org.uk](https://www.aqa.org.uk)

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## Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as creditable or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

*Students may include some of the following points, but all other relevant points must be credited:*

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being creditworthy they should consult their team leader.

### Structure

The mark scheme for each question shows:

- the question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- the total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- the typical answer(s) or content which are expected
- generic instructions related to the question target of how to award marks (ie levels of response grid).

### Themes papers guidance (Specification A and Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The mark scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

### General Guidance

.../.. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../..) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- example or evidence
- reference to different views
- detailed information.

### **1-mark multiple-choice questions**

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg ‘Answer: D Trinity’.

### **2-mark short-answer questions**

The principle here is provided in the mark scheme: ‘One mark for each of two correct points.’ Students may give **more than** the two answers required by the question. In such instances:

- **award for the first two answers only, wherever they appear**
- if a student gives more than one answer on the first line and another answer/other answers on the second line, the ‘first two answers’ will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored
- if on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer
- if the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it
- however, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark.

### **4 and 5-mark answer questions**

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear ‘influence’).

### **12-mark answer questions**

The 12-mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

## Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

### Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

## **Step 2 Determine a mark**

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

**0 | 1**      **Theme A: Relationships and families**

**0 | 1 . 1**    **The family unit is important to many religious people.**

**Which one of the following describes an extended family?**

**[1 mark]**

- A     A couple living without children**
- B     A person living with their pets**
- C     Children living with parents**
- D     Parents living with children and grandparents**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: **D** Parents living with children and grandparents

**0 | 1 . 2**    **Give two religious beliefs about human sexuality.**

**[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If students provide more than two responses only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Sexuality is a fundamental part of being human / created by God / sexuality therefore comes from God / sexuality is natural / people may express their sexuality in different ways / sexuality may be fluid / differing religious attitudes to same sex / gay / lesbian relationships / heterosexuality is seen as the norm in most religions / sexuality should be expressed in a responsible way / be nurtured / not suppressed, etc.

Accept relevant religious beliefs and teachings.

NB. Focus of the question is religious beliefs about sexuality, therefore comments on adultery, procreation, polygamy etc. are not to be credited.

**0 | 1 | 3 Explain two contrasting religious beliefs about polygamy.**

**In your answer you must refer to one or more religious traditions.**

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

**Students may include some of the following points, but all other relevant points must be credited:**

Generally most religious believers do not support polygamy, having more than one spouse at the same time could be viewed as adultery / believing that marriage should be between two people only / monogamy generally seen as the ideal / possibility of unfair treatment of one wife / may lead to jealousy / instability in family / may be considered sexually immoral / polygamy is illegal in most countries / many religious believers should follow the law because it is believed to be inspired by God / polygamous marriage is legal in Islam according to Shariah Law / some historical context of polygamous practice in many religions includes where multiple wives were a symbol of status and power eg Solomon / or where a first wife was unable to conceive eg Abraham / Ibrahim / social protection of women, etc.

**Buddhism**

Buddhists do not encourage polygamy / The Buddha did not forbid polygamy / The Buddha suggested it may cause suffering to those involved / some may see it as an unskilful action that goes against the Five Moral Precepts / family should be built on love and respect for each other / so it does not matter who it consists of, provided those features are present / where these features are present then a polygamous marriage may not break the Moral Precepts / traditionally Buddhists practised the form of marriage prevalent in the society in which they lived so polygamy was practised / 'being a co-wife is painful (Therigatha 2:16) / a woman's worst misery is to quarrel with her co-wives (Jakata IV; 316), etc

**Christianity**

Christians are against polygamy believing marriage should be between two people only ' ...a man will leave his father and mother and be united to his wife and they shall become one flesh' (Genesis 2:24) / 'each man should have his own wife and each woman should have her own husband.' (1

Corinthians 7:2) / there are Old Testament examples of polygamy eg Abraham with Sarah and Hagar / in some parts of Africa, Christian converts who have more than one wife because of their cultural practice in the past, are permitted to keep their wives but must promise not to marry again (Lambeth Conference 1988) / historically Mormon practice allowed polygamous marriage / Timothy 3:2-5 forbids leaders having more than one wife, etc.

### **Hinduism**

Hinduism generally see marriage as between a man and a woman / teaching in the Bandhayana Dharmashastra supports polygamy, ‘...males may take wives according to the order of their caste, Brahmana, four wives, Kshatriya, three wives, Vaisya, two wives and Sudra one wife’ / polygamy was also supported if a woman’s husband had died and she had no sons then she could marry her brother-in-law in order to give birth to a male child / Indian law outlawed polygamy and so in effect Hinduism does not now support polygamy, etc.

### **Islam**

There are examples in the Qur'an of polygamy eg Ibrahim with Sarai and Hajara / Islam permits polygamy under certain circumstances according to Shariah law / permitted by Muhammad to protect war widows / today a man must seek the consent of his first wife / treat all women the same / spend time and nights with each one / help bring up any children / financially support each one, etc.

### **Judaism**

Judaism does not support polygamy today / Therefore does a man leave his father and mother and cling to his wife and they become one flesh.’ (Genesis 2:24) historically it was supported as there are examples of it in the Tenakh eg Abraham with Sarah and Hagar / etc.

### **Sikhism**

Sikhism does not support polygamy although some Gurus had more than one wife / ‘They alone are called husband and wife who have one light in two bodies.’ (Guru Granth Sahib 778), etc.

**0 1 . 4 Explain two religious beliefs about gender discrimination.**

**Refer to sacred writings or another source of religious belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

Most religions teach humans are created by God / all are equal before God / male and female are of equal value / negative discrimination of any kind is against religious teaching / discrimination is not a loving thing to do / causes hurt / and injustice / discrimination prevents a person from fulfilling their potential / stops a person becoming the person God wants them to be / gender differences may be seen as being due to different roles rather than discrimination / traditional roles of women as homemakers and men as providers / men and women may be seen to have complementary roles / may have different roles and responsibilities in the family / and in wider society / traditionally men have gone to work to support the family / women traditionally remained at home to look after the family / historically men have had superior roles to women eg holding positions of greater responsibility within the workplace / leading worship, etc.

**Buddhism**

Practising gender discrimination would be seen as an unskilful action / expressing a lack of karuna (compassion) / most Buddhists believe men and women should have and can have equal status / men and women have equal potential for enlightenment / The Lotus Sutra teaches that men and women are equal in their ability to practise Buddhism and attain enlightenment / the practice of Buddhism is the same for men and women showing no inequality of demand on either side / in 2015 the Dalai Lama said that he saw no reason why a future Dalai Lama could not be a woman / Mahayana Buddhism has had nuns for many centuries / the tradition has died out in the Theravada tradition so some Buddhists argue that women can therefore no longer be ordained within the Theravada tradition / many Western Buddhist organisations accept women as senior leaders / the Triratna Buddhist Order has the same ordination process for men and women / 'The things which separate and divide people- race, religion, gender and social position are all illusory' (Dhammapada 6) / the Aparimitayur Sutra suggests that women must be reborn as men before they can achieve enlightenment, etc.

## **Christianity**

Christianity is very clear that discrimination is wrong / all are made in God's image (Genesis 1:27) / all are equal before God / 'There is no Jew nor Gentile, slave nor free, male nor female, all are one in Christ Jesus' (Galatians 3:28) / 'Love your neighbour as you love yourself' (Luke 10:27) / 'Do to others what you would have done to you' (Matthew 7:12) / Jesus treated women with respect and welcomed them as disciples / examples of Mary and Martha / women were the first to proclaim the resurrection had happened / some of the earliest converts to Christianity were women / many became leaders for example Dorcas in Joppa / Priscilla in Ephesus / Eve created out of Adam's rib (Genesis 2) / some teaching in the New Testament that appears discriminatory on closer inspection may not be / Paul's instructions to women in some of his letters appears to be to have been for that time / allowed the church to show a distinct witness to the communities around them / these teachings should not be used to limit women's roles today / within the Church of England women could not be ordained as priests until 1994 / the first women bishops were not appointed until 2015 / within other traditions such as Roman Catholic women are not permitted to be ordained at all / many non-conformist traditions however have had women ministers for many years / some traditional Christians believe that men are the head of the family / women should mainly stay at home and care for children / 'Wives submit to your husbands as to the Lord, for the husband is head of the wife.' (Ephesians 5:22) / some Christians believe that the difference in roles is not gender discrimination but that men and women have different but complementary roles, etc.

## **Hinduism**

Modern Hindu communities accept men and women have equal worth / gender discrimination would therefore be seen as wrong / 'I look upon all creatures equally' (Bhagavad Gita 9:29) / good treatment of women is seen as a blessing / Manusmriti says, 'Where women are honoured the gods are pleased' / there is no difference between men and women on a spiritual level / difference at a physical level is due to past lives / Hindus believe in ahimsa / love / respect for all things / greet each other with 'namaste' meaning 'I honour the God within you', recognising that we all have the divine within us / and therefore are equal / a key belief is compassion / along with a desire to improve things for people rather than hurt them / traditional roles are laid down for men and women through life / Hindu scriptures say a woman passes through three stages in life, when she is supported by her father, when she is supported by her husband and when she is supported by her son / women have an important role in supporting family life / and in religious activities of the family / all Brahmin priests are male but there are increasing numbers of non-Brahmin female priests, etc.

## **Islam**

Men and women are created equal by Allah / gender discrimination is wrong / 'People we created you all from a single man and a single woman and made you into races and tribes so that you could recognise one another' (Qur'an 49:13) / equality does not mean identical / men and women have different roles / men and women have the same spiritual nature / the Five Pillars apply equally to all / 'I shall not lose sight of the labour of any of you who labours in my way, be it man or woman, each of you is equal to the other.' (Qur'an 3:195) / the man's role tends to be to provide for his wife and family / the woman's role is to care for the home, husband and family / these roles are however not compulsory / Islamic law recognises the full property rights of women before and after marriage / a wife can keep her maiden name and be financially supported / 'Men are the protectors and maintainers of women' (Qur'an 4:34) / Muhammad said, 'I command you to be kind to women' / a Muslim mother commands great respect and obedience from her children / 'Heaven is under the feet of the mothers' (Hadith) / women do not pray at the front of the mosque / traditionally religious leaders are men but there are increasing numbers of women imams leading women only and mixed mosques / some Muslim women suffer discrimination over issues such as wearing the veil, girls

education, employment etc. this may be due to different cultural practices rather than being based on the teaching of the Qur'an, etc.

### **Judaism**

Gender discrimination is seen as wrong / 'So God created human beings making them to be like himself. He created them male and female' (Genesis 1:27) / everyone is created by God / created in God's image / so before God all are equal / the Tenakh contains stories of women who were greatly respected for example, Deborah, Abigail Ruth et al. / roles of men and women are different but complementary / traditionally men were expected to work and provide for the family / women were expected to look after the home and raise children / within Orthodox Judaism this pattern still remains / within the Orthodox tradition women do not play a part in the service and sit separately from men / women not counted a part of the minyan in Orthodox synagogues / within both Reformed and Liberal Judaism it is not unusual for both parents to work outside the home / domestic chores to be shared / at the synagogue women counted in the minyan after their Bat Mitzvah / participate in the service / handle the scrolls / sit with men / women are able to be rabbis / family is central within Judaism and traditionally women have had a key role in ensuring that Judaism is practised within the home / for example, welcoming Shabbat by lighting the candles just before sunset / Judaism passes down the maternal line, etc.

### **Sikhism**

Waheguru is neither male nor female / 'All men and women are equal. We are the children of one God' (Guru Granth Sahib 611) / therefore gender discrimination is wrong / 'The Beloved Himself enjoys every heart; He is contained within every woman and man' (Guru Granth Sahib 605) / women may take part in all religious activities, including reading the Guru Granth Sahib / 'Man is born of woman and woman is born of woman; without women there would be no world at all' (GGS) / emphasises the importance of women / Rehat Maryada places no restrictions on women other than that, as with men, modest clothing should be worn / initiation into the Khalsa is available to men and women / baptised Sikh women take the name Kaur (princess) which frees them from having to take their husband's name at marriage / Sikh marriage is described as 'two bodies, one spirit' / which emphasises the equality of the partners / Gurus insisted on the total equality of women which was completely contrary to the accepted view, at the time, of women as possessions, etc.

**0 | 1 | 5** 'Marriage is not important in today's world.'

**Evaluate this statement.**

**In your answer you:**

- should give reasoned arguments in support of this statement
- should give reasoned arguments to support a different point of view
- should refer to religious arguments
- may refer to non-religious arguments
- should reach a justified conclusion.

**[12 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>Reference to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. <b>OR</b> Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

#### **Arguments in support**

- You do not need a marriage certificate to show commitment to your partner.
- Many marriages end in divorce so it is obviously not regarded as being that important today.
- Alternatives to marriage exist such as civil partnerships.
- One can be totally committed to a partner without going through a ceremony.
- A loving and stable home life can be provided without marrying.
- Not everyone is able to marry.
- Same-sex couples are not permitted to marry in some countries.
- In countries where same-sex marriage is permitted, it is not always possible to have a religious marriage service eg Church of England.

- Marriage ceremonies are increasingly expensive so a couple may not be able to afford costs.
- Other things may be more important for the use of money for example, house / family.

### **Arguments in support of other views**

- Marriage is still very important around the world as it brings stability and helps to order society.
- As the couple's relationship within marriage develops and strengthens, so in turn it can strengthen the surrounding community.
- There remains an expectation not just with religions but within many families and society at large that marriage will take place.
- Marriage provides a public declaration of love and commitment to each other by the couple.
- Marriage shows the community that a new family unit has been established.
- Marriage is legally important for inheritance matters.

### **Buddhism**

Does not see marriage as a religious duty / or sacred act / regarded as a social contract / couple follow local civil laws for where they are living / may have a blessing afterwards by monks / marriage helps build strong / trusting relationships / helps support community and society as a whole, etc.

### **Christianity**

Marriage seen as a gift from God / given at creation / 'a man will leave his father and mother and be united to his wife and they will become one flesh' (Genesis 2:24) / marriage is beginning of a covenant relationship between couple and God / a sacrament of the Roman Catholic Church / marriage is a spiritual bond of trust / reflects the love of God / couple should love each other 'as Christ loved the church' (Ephesians 5:25) / marriage provides a stable, secure environment for raising a family / seen as the proper place for a sexual relationship / provides support and companionship to partner, etc.

### **Hinduism**

Marriage is a key part of Hindu life / second ashrama is the householder stage / expectation that marriage will take place / only place for a sexual relationship to take place / sex is a gift from God for enjoyment / to have children / marriage brings a new relationship between families / strengthens the community links / marriage partner usually from same social group / expectation marriage will last a lifetime, etc.

### **Islam**

Marriage is the foundation for family life / 'there is no institution in Islam more beloved and dearer to God than marriage' (Hadith) / Hadith teaches that a man completes half his religious responsibilities when he marries / marriage expected to be a lifelong partnership / both partners take responsibility for their children / marriage also a social contract / uniting two families / strengthening the whole community / seen as the best way for people to have a stable relationship / and sexual fulfilment, etc.

### **Judaism**

Marriage is more than just a social contract / it is the spiritual binding of a couple in love / in life-long commitment / part of God's plan from creation / 'a man will leave his father and mother and be united to his wife and they will become one flesh' (Genesis 2:24) / marriage seen as a covenant relationship / reflects God's covenant with his people / the love between the two reveals the love of

God for his people / marriage provides a secure foundation for raising a family / right place for sexual relationship / provides companionship / ‘It is not good for man to be alone’ (Genesis 2:18) / marriage provides foundation for a couple to grow together physically and spiritually / develops their faith, etc.

### **Sikhism**

Marriage helps the couple experience God’s love within their relationship / Gurus taught the life of the householder was the highest spiritual path / expectation that Sikhs will marry / believe marriage is the way God intended men and women to live / marriage a spiritual opportunity to become one spirit within two bodies / wedding ceremony is called Anand Karaj meaning ‘blissful union’ / marriage is witnessed by God / so more than a social contract / marriage is for companionship / spiritual development of the couple / contribute to God’s creation by having children, etc.

**0 2**

**Theme B: Religion, peace and conflict**

**0 2 . 1**

**Which one of the following terms may be used to describe the belief that all violence is wrong?**

**[1 mark]**

- A Deterrence
- B Justice
- C Pacifism
- D Terrorism

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**Answer: C Pacifism**

**0 2 . 2**

**Give two ways in which religious believers might act as peacemakers.**

**[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If students provide more than two responses only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Encourage reconciliation / mediate / protest against war / show forgiveness / become a pacifist / join a peace-making organisation / participate in truth and reconciliation / build harmony and relationships / encourage respect between peoples / become a medic in wartime rather than fighting / work for the Red Cross and Red Crescent / run centres like Corrymeela / believers can follow their religious teachings / pray or meditate / evangelise for peace / through their chosen career, etc.

**0 2 . 3 Explain two contrasting religious beliefs about countries having a nuclear deterrent.**

**In your answer you must refer to one or more religious traditions.**

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

**Students may include some of the following points, but all other relevant points must be credited:**

Countries should not possess them as there is always a danger if they exist that they will be used / might get into the hands of terrorists or an unstable leader / concern about rogue states which might use them too easily / if used would cause terrible destruction / long term effects eg Hiroshima and Nagasaki / there are enough nuclear weapons to destroy the whole world / do not meet the Just War criteria / nuclear weapons are immoral / they are very costly to develop and maintain / immoral to spend billions on weapons that have the potential for destruction of life and of the environment when that money would be better spent on projects aimed at saving life and protecting the environment / concerns about nuclear accidents / form of blackmail - powerful nations that have them threatening to use them if they don't get their own way.

Countries do need to protect themselves / possessing nuclear weapons acts as a deterrent / actually prevents wars if the other side knows that they will be hit by nuclear weapons in retaliation / if others have them they may be needed for defence to maintain a balance of power / they are no problem if they are not used, etc.

**Buddhism**

The teaching of nonviolence (ahimsa) / the first moral precept is to abstain from harm / in the light of these teachings Buddhists are against countries possessing nuclear weapons / governments with large Buddhist populations (such as Japan, Sri Lanka, Bhutan, Mongolia, and Thailand) reject the use of weapons of mass destruction, and the Tibetan government-in-exile has advocated a nuclear-free zone / most Buddhists do not advocate the use of violence except as a last resort, if at all / however, Buddhist organisations in France, England and the United States have largely not opposed national policies of nuclear deterrence, etc.

## **Christianity**

Christians are encouraged to work towards peace / following the peaceful example of Jesus would rule out ever using nuclear weapons / nuclear weapons disobey the just war criteria (proportionality) / potential for massive civilian casualties / against the sanctity of life / 'do not kill' / 'love your neighbour' / however, possessing nuclear weapons has proved to be a deterrent and have helped to keep the peace / they could be used as a last resort in the most serious of circumstances, especially if they prevent further suffering, etc.

## **Hinduism**

If a country used nuclear weapons it would be against ahimsa / give bad karma / even if war is justified, it should not cause unnecessary suffering, especially to civilians which nuclear weapons would do / nuclear weapons are aggressive not defensive / fighting is justified in self-defence and to protect the vulnerable if under threat but nuclear weapons are not proportional / however, India has nuclear weapons for deterrent purposes, etc.

## **Islam**

The use of nuclear weapons is wrong because it could destroy the world God created for humankind / they don't reflect a belief in peace / war should be in defence but nuclear weapons are aggressive, not defensive / using nuclear weapons does not fulfil lesser jihad / money could be used better on providing for the poor / some Muslim countries, eg Pakistan, have nuclear weapons as deterrence and for self-defence but have never used them, etc.

## **Judaism**

Teachings on peace, justice and sanctity of life rule out the use of nuclear weapons / using nuclear weapons are contrary to stewardship of God's earth / mass destruction is unacceptable conduct in war / teachings such as 'do not kill' / peace should not be built on fear / however, Israel possesses nuclear weapons and relies on other countries with them / in Israel's history, there have been occasions where large numbers were killed in battle, eg the conquest of Canaan, etc.

## **Sikhism**

Only minimum force should be used in wars, nuclear weapons are maximum force / civilians should be protected but nuclear weapons will kill thousands over a large area / everybody has an equal right to life so using such weapons is completely unacceptable / 'No one is my enemy and neither is he a stranger, because I am a friend of all.' (GGS) / however, nuclear weapons have kept the peace through fear (eg between India and Pakistan) and as a deterrent it may be justified for a country to possess them, etc.

**0 2 . 4 Explain two religious beliefs that encourage people to help victims of war.**

**Refer to sacred writings or another source of religious belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

Religions teach compassion and helping people in need / the Golden Rule of ‘Treat others as you would be done by’ / victims of war should be helped as they may be unable to find employment because of their injuries / may need specialist medical care / some have emotional wounds and long term problems, and so need help, etc.

**Buddhism**

Buddhists believe in working to prevent suffering / believe in helping refugees overcome anger, bitterness and hatred towards the aggressors / victims are likely to need help in letting go of these feelings / Dhammapada states: ‘Hatred does not stop hatred. Only love stops it.’ / ‘To conquer oneself is a greater victory than to conquer thousands in battle.’ / encourages Right Conduct and Right Occupation – two of the Noble Eightfold Path / the Tzu Chi Foundation’s mission is ‘expressing great kindness to all sentient beings, and taking their suffering as our own’ / helping victims brings good kamma and helps all beings become free of suffering and ultimately reach enlightenment / The Tibetan Buddhist Charitable Aid has helped in Tibet / volunteers offer mental health counselling, practical training for job skills and employment counselling, etc.

**Christianity**

Jesus had compassion for those in need / Matthew 22v39: ‘Love your neighbour’ / the Parable of the Good Samaritan (Luke 10:25–37) / Parable of the Sheep and Goats encourages Christians to provide food and shelter for those in need / Christian organisations like Caritas and Christian Aid help victims of war / Christian Aid operates under the slogan ‘We believe in life before death’ / many believe that it is their Christian duty to raise funds to help those suffering the consequences of war, including the families of those who are killed, etc.

## **Hinduism**

Hindus are taught to respect life and to practise ahimsa and be compassionate when others are in pain / many support the Indian Red Cross providing help through money or in refugee camps / The Mahabharata: ‘This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain.’ / good karma is gained by helping victims of war overcome their difficulties / Hinduism teaches to help those who are in need, etc.

## **Islam**

Muslims believe that it is their duty to give assistance and support to those injured in war through the local community and mosques / this includes help and care for victims wherever they live and whichever side they or their family member was fighting for / ‘Whoever saved a life, it would be as if they saved the life of all mankind’ Qur'an 5:32 / organisations that help victims of war, like Islamic relief and Muslim Aid, are governed by principles such as compassion, empathy, generosity and helping those in need, etc.

## **Judaism**

The work of some Jewish organisations is based on the Jewish principles of pikuach nefesh, saving a life, and tikkum olam, healing the world / Proverbs 25v21: ‘If your enemy is hungry, give him something to eat; if thirsty, something to drink.’ / The Talmud: ‘What is harmful to yourself do not to your fellow men’ / the mission of Magen David Adom UK includes providing medical care and treatment for people of any nationality, race, religion, ethnic origin, age, disability, sexual orientation, or political affiliation, including all victims of conflict, etc.

## **Sikhism**

Guru Granth Sahib: ‘As thou deemest thyself, so deem others. Cause suffering to no one.’ / in the Ardas (prayer), the Sikhs pray for the welfare of everyone / Khalsa Aid was founded on the Sikh principles of selfless service and universal love, inspired by the teaching of Guru Gobind Singh and this has led to helping victims of war / includes assisting refugees made homeless by fighting / the Gurus taught Sikhs to help humanity and treat everybody with love and compassion / helping victims brings the reward of good karma, etc.

**0 | 2 | 5** ‘Self-defence is the only good reason for going to war.’

Evaluate this statement.

In your answer you:

- should give reasoned arguments in support of this statement
- should give reasoned arguments to support a different point of view
- should refer to religious arguments
- may refer to non-religious arguments
- should reach a justified conclusion.

[12 marks]

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

#### Arguments in support

- War ignores the sanctity of life, taking lives and ruining others so should be avoided if at all possible.
- Religions teach peace so starting a war is against this.
- If a country is attacked they have the right and responsibility to defend their people but it is wrong to initiate war with another sovereign nation / retaliation can be self defence.
- There are many other methods of resolving disputes between nations eg negotiations, through UN, sanctions or peace-keeping forces.
- Attacking other countries creates refugees and brings terrible destruction.

- There has to be a better way than going to war that doesn't cause so much destruction, suffering and harm.
- The motives for starting a war are usually wrong eg resulting from greed or lust for power.

### **Arguments in support of other views**

- Starting a war with another country can be the lesser of two evils.
- Starting a war may be justified if its purpose is to stop atrocities eg genocide.
- Retaliation has to be proportionate.
- The idea of Holy War - there are many examples in sacred writings where it is claimed that it was right to fight eg Old Testament stories of the Hebrews fighting for the 'Promised Land', Hindu stories of fighting against evil and demons / religions fighting for survival eg Muhammad / Sikhs.
- The Just War theory gives many reasons for war / (1) a just cause eg stopping genocide or to overthrow a cruel dictator / (2) started by a properly constituted authority eg the government (3) right intention - promote good and avoid evil (4) must be a last resort – have tried every other avenue to solve the problems and that has failed (5) must be a reasonable chance of success (6) must be reasonable proportion - use only enough force to achieve objectives (7) no civilians to be involved eg the conflict should be between the armed forces (8) self-defence eg to stop an invasion, etc.

### **Buddhism**

The first precept not to take life, opposes the idea of starting a war with another country / concept of Ahimsa (non - violence) Dhammapada 270: 'A man is not a great man because he is warrior and kills other men, but because he hurts not any living being he is in truth called a great man.' / will defend their lands if it is seen as having the right motivation / Buddhists have fought in war eg in the 14th century Buddhist fighters led the uprising that evicted the Mongols from China, etc.

### **Christianity**

Christianity does not encourage going to war with other countries as it is a religion that advocates peace / Matthew 5:9: 'Happy are those who work for peace.' / Matthew 5:44: 'Love your enemies and pray for those who persecute you.' / Matthew 5:38-48 –do not take revenge, if anyone slaps you on the right cheek, let him slap your left cheek. / Matthew 22:39: 'Love your neighbour' / members of the Society of Friends are pacifist (Quakers) / Romans 12:17-21 / Jesus taught peace, forgiveness and overcoming evil with goodness / but he did overturn tables in the temple because it had become 'a den of thieves.' / Matthew 10:34 / belief in Just Wars, etc.

### **Hinduism**

Hindus believe in the principle of Ahimsa (non-violence) / good Karma would not involve violence, but work towards peace / The Mahabharata: 'This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain.' / the Upanishads teach non-violence / example of Gandhi. Hindus have had the Kshatriyas (warrior caste) and believe war is justified if their country is invaded or if the people are oppressed or exploited / There is no greater good for a warrior than to fight in a righteous war. Bhagavad Gita 2:31, etc.

### **Islam**

Surah 49.9: 'If two parties of believers take up arms ... make peace between them.' / Surah 3.134: 'Paradise is for ... those who curb their anger and forgive their fellow men.' / Islam seeks peace within the community / in the daily prayers peace is promoted: 'peace be unto you.' / the Qur'an teaches that revenge is wrong. Islam has the idea of the lesser jihad and those killed in jihad being

rewarded in paradise / 'being rewarded in paradise' (Surah 4:74) / Fight for Allah -Surah 2 :190 / Surah 4:76 / will fight in a Just War, etc.

### **Judaism**

Exodus 20:13: 'Do not kill' / Micah 4:3 'Nation will not lift sword against nation, there will be no more training for war.' / Proverbs 25:21: 'If your enemy is hungry, give him something to eat; if thirsty, something to drink.' / the Talmud: 'What is harmful to yourself do not to your fellow men' / Judaism portrays God as a warrior and see some wars as obligatory – a necessary last resort / these may be fought in self-defence or a pre-emptive strike against an enemy about to invade, or by God's command / Deuteronomy 20:1-4 / Exodus 15:3, etc.

### **Sikhism**

Peace is a gift of God / believe in non-violence where possible / Guru Nanak taught that if someone hurts you, you should put up with it three times; on the fourth time God would defend you / GGS teaches Sikhs to cause no one any suffering / the kirpan symbolise the willingness of Sikhs to defend people's religious freedom, dignity and self-respect / concept of the Just War (Dharam Yudh) / "When all efforts to restore peace prove useless and no words avail, lawful is the flash of steel. It is right to draw the sword." Guru Gobind Singh, etc.