

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

Section 5: Themes

Mark scheme

June 2022

Version: 1.0 Final



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.

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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 credible 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 credible 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 credit worthy 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 (i.e. levels of response grid).

Themes papers guidance (Specification A & 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.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	<ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate 	3
Intermediate performance	<ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate 	2
Threshold performance	<ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate 	1
No marks awarded	<ul style="list-style-type: none"> • The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning 	0

0 1 Theme A: Relationships and families

0 1 . 1 Which one of the following is the meaning of the term ‘procreation’? [1 mark]

- A Ending a marriage
- B Having children
- C Marrying more than one person
- D Treating people equally

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

Answer: B Having children

0 1 . 2 Give two teachings about the role of parents in a religious family. [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:

All religions teach that the main role for parents is to provide a secure and stable environment for children to grow up in / provide children with all that they need to be able to grow and develop / specific traditional roles for fathers and mothers / bring them up in the faith / teach them right from wrong / to discipline children / ‘Spare the rod and spoil the child (Proverbs 13:24) / set an example to the children by living the faith / teach children to pray / worship at home or in the place of worship / encourage them to become full members of the faith / Buddhism teaches in the Sigalovada Sutta that parents have five duties: dissuade children from doing evil / persuade them to do good / give them a good education / arrange a suitable marriage partner / hand over their inheritance at the proper time / have children – ‘Be fruitful and multiply (Genesis / be role models for the children / ‘Honour your father and mother’ (Exodus 20:12) / ‘Fathers do not exasperate your children; instead bring them up in the training and instruction of the Lord.’ (Ephesians 6:4) / ‘In the destruction of a family, the immemorial religious rites of the family perish. On the destruction of spirituality, impiety overcomes the whole family’ (Bhagavad Gita 1:40) / Muslims should care for their elderly parents with kindness and respect because they loved and cared for their own children when they were young (Qur’an 17:23-24) / ‘A father gives his child nothing better than a good education’ (Hadith) / ‘And you shall teach them (God’s words) to your children, to speak of them when you sit in your house and when you walk on the way...’ (Deuteronomy 11:19) / the Guru Granth Sahib compares the relationship between God and humans as like that between a man and his son, ‘Devotees of the Lord dwell ever in peace. They have a child-like nature and remain detached from the world...God caresses them as a father does a son.’ (Guru Granth Sahib 1076:14), etc.

0 1 . 3 Explain two contrasting religious beliefs in contemporary British society about contraception.

In your answer you must refer to the main religious tradition of Great Britain and one or more other 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 must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian. The belief they choose to explain may vary according to the denomination or tradition they refer to.

If students do not refer to the main religious tradition of Great Britain (Christianity) a maximum of 2 marks may be awarded.

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

Responses might focus on these contrasts - using contraception or not / types of contraception / artificial versus natural contraception / reasons behind use of contraception.

Generally a distinction is seen between natural contraception which works with the woman's natural cycle and artificial contraception which, whilst more reliable than natural methods, is seen by some religious believers as going against natural law / encouraging infidelity / preventing the will of God / preventing people carrying out their religious duty / most religions would see permanent contraception, ie sterilisation, as unacceptable unless a medical necessity, etc.

Those who support the use of artificial contraception see it as a way of more reliably planning families / children are able to be planned making it easier for families to cope / prevents the transmission of sexually transmitted infections / prevents transmission of genetic disorders / so reduces suffering and pain / may prevent the mother's life from being put at risk, etc.

Buddhism

No absolute rules about contraception though most Buddhists believe it is fine to use forms of contraception that prevent fertilisation taking place / some forms such as the morning after pill may be seen as less acceptable / may be seen as a form of killing / breaks the first moral precept / all

decisions involve pain - would the consequences of using contraception cause more or less pain? / principle of ahimsa / rebirth takes place at conception and contraception makes this impossible / Right Intention means contraception may be used to prevent suffering, for example, the mother's life is at risk / using it for selfish reasons is wrong, etc.

Christianity

All denominations permit natural contraception however some (eg Roman Catholic and Orthodox) do not permit artificial forms of contraception seeing it as against natural law / against the purpose of marriage / 'Every sexual act should have the possibility of creating new life.' (Humanae Vitae 1968) / Many other Christians accept the use of artificial contraception in family planning for health, financial and other reasons / seen as a matter of personal conscience / some have reservations about the morning after pill considering it abortion rather than contraception / Church of England approved the use of artificial contraception at the 1930 Lambeth Conference, 'The Conference agrees other methods may be used, provided that this is done in the light of Christian principles.' etc.

Hinduism

It is a Hindu's dharma to marry and have children / however there is no objection to the use of contraception provided it is non-harming / principle of ahimsa / at least one son is needed for important religious rituals so contraception may be used in a limited way until a son is born / contraception should not be used to prevent having children altogether / respect for life means a child should not be brought into the world to suffer, etc.

Islam

Muslims accept the use of contraception with most accepting the use of artificial forms / though some see it as against Allah's plans / Allah controls when birth takes place / belief that Allah gives strength to cope with any children that come along / any method that causes an abortion, eg morning after pill, would be opposed / use of artificial methods accepted by many for protecting the woman's health / financial reasons / better 'spacing' of children / avoiding passing on genetic conditions, etc.

Judaism

Contraception impedes the will of God / a large family is a blessing from God / 'Like arrows in the hands of a warrior are sons born in one's youth. Blessed is the man whose quiver is full of them.' (Psalm 127: 4&5) / Orthodox Jews permit contraception if the mother's life is at risk / not acceptable for social or economic reasons / or reasons of convenience / use of the pill is preferred as it does not interfere with the sexual act or destroy semen / sterilisation is forbidden as it damages the body created by God / Reform and Progressive Jews accept contraception for social reasons, eg welfare of the family / financial reasons / to protect the mother's mental or physical health / the couple is free to use contraception of their choice, etc.

Sikhism

No opposition to contraception / primary purpose of sexual intercourse is the union of man and woman and not procreation / Sikhs tend to follow customs of the society in which they live / no specific teachings in the Sikh holy books / natural methods preferred but up to each couple to decide / couple decide whether to use contraception for sake of mother's health / welfare of other children / it is a sin to destroy life and interfere with God's creative work so use of methods that cause abortion would not be supported / sterilisation permitted but only if a medical necessity, etc.

0 1 . 4 Explain two religious beliefs about same-sex marriage.

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.

Generally opinions within religions will vary on this topic between liberal and more traditional believers. Those who accept homosexuality may / may not accept same-sex marriage whilst those who oppose homosexuality will usually oppose same-sex marriage. Some might draw a distinction between accepting marriage but not permitting a religious marriage ceremony but holding a blessing ceremony. Credit responses about a same sex marriage ceremony e.g. use of a religious venue, promises / vows, etc.

Traditionally marriage is seen as part of God's plan resulting in procreation / raising a family / same-sex marriage is unable to produce children naturally / may be regarded as against natural law / not part of God's intention for humanity / therefore it is wrong.

The reasons for marriage are as valid for same-sex couples as for heterosexual couples / marriage is more than having children / not all heterosexual marriages result in children / place for growing in love / place for companionship / comfort and help each other / right place for a sexual relationship / therefore same-sex marriage is not wrong.

Buddhism

Sees marriage as a social contract rather than a religious duty / Buddhist teachings do not oppose same-sex marriage / key thing is that there is consent / respect / love, etc.

Christianity

Sees marriage as a covenant between the couple and God / to live faithfully together until death / spiritual bond of trust reflects the love of God for the Church / proper place for sex / providing secure and stable environment for the family / all of which could apply to a same-sex marriage / Roman

Catholic Church teaches homosexual activity is sinful and so would not support same-sex Marriage / considered to be against natural law / 'And with a male you shall not lie as one lies with a woman...' (Leviticus 18:22) / Church of England does not allow same-sex marriage in church / other churches such as Quakers do allow it, etc.

Hinduism

Sees marriage as a sacrament blessed by God / part of the householder stage / expectation of children / as children cannot be conceived naturally in a same-sex marriage Hinduism generally is against same-sex marriage / a number of Hindu mythic stories portray homosexual experience as natural and joyful so some Hindus are accepting of same-sex marriage, etc.

Islam

Forbids homosexual relationships/ marriage should be between man and woman / the couple are described as being like garments for each other (Qur'an 2:187) / the Qur'an describes how Allah destroyed a city for ignoring Lut's condemning of their behaviour / some argue that it is lust not faithful homosexual love that is condemned in the Qur'an so support faithful same-sex marriage, etc.

Judaism

Orthodox Jews do not support same-sex marriage / 'And with a male you shall not lie as one lies with a woman...' (Leviticus 18:22) / Orthodox Jews follow Genesis 'be fruitful and multiply' (Genesis 1:28) / so same-sex marriage would not fulfil this duty / Liberal and some Reformed Jews accept same-sex marriage / some are willing to bless or conduct same-sex marriages in a religious ceremony, etc.

Sikhism

Teachings make it clear that heterosexual marriage is that intended by God / the Akal Takht issued an edict condemning same-sex marriage / 'The advice given by the highest temporal authority to every Sikh is saying that it (same-sex marriage) is unnatural and ungodly and the Sikh religion cannot support it' (Manjit Singh Kalkatta) / other Sikhs value the love and commitment of couples and support same-sex marriage / some accept homosexuality as part of what God has created in a person so support same-sex marriage, etc.

0 1 . 5 'Religious believers should never divorce.'

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. Reference to religion applied to the issue.	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. Clear reference to religion.	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. Maximum of Level 2 if there is no reference to religion.	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

- It is seen by some as wrong.
- Religious couples have made vows before God eg 'till death us do part', wrong to break them.
- Marriage is a sacrament / sacred bond.
- Divorce goes against religious teachings.
- Children may be badly affected by divorce.
- They should try to make their marriage work, etc.

Arguments in support of other views

- Couples may drift apart and find they no longer love each other.
- Mistakes are made and marriages do fail.
- Couples may have irreconcilable differences so it is better to part.
- Better for a marriage to end than for an abusive relationship to continue.
- Children may benefit from the couple splitting as greater harm may be done by them remaining in the situation eg experiencing domestic violence / drug addiction / alcoholism.
- Divorce is legal so religious believers should be allowed to do it, etc.

Buddhism

Discourages divorce but it may be seen as the right thing to do / prevents dukkha (suffering) if couple can separate / may promote karuna (compassion) / metta (loving kindness) / ahimsa / Right Intention, etc.

Christianity

Sees divorce as breaking the promises made before God / 'God hates divorce' (Malachi 2:16) / ideal is for marriage to be for life / Roman Catholics and some Protestants generally see divorce as always wrong / 'Therefore what God has joined together, let man not separate.' (Matthew 19:6) / Roman Catholics believe marriage cannot be dissolved / do not recognise civil divorce so couples are not free to remarry / Eastern Orthodox Church can end marriages and will perform remarriages but not usually for a third time / Protestant Churches recognise civil divorce and might allow remarriage in church, etc.

Hinduism

Believes marriage to be a sacred bond that should last for life / divorce is forbidden to those of the Brahmin caste / it is allowed, though frowned upon, in the rest of society / adultery is not grounds for divorce / Laws of Manu state a woman should respect her husband even if he is unfaithful / divorce permitted if husband is cruel / if the couple are unable to have children after fifteen years of marriage, etc.

Islam

Permits divorce reluctantly / 'Of all legal things the one Allah hates the most is divorce.' (Qur'an) / 'The throne of Allah shakes due to divorce.' (Hadith) / couples must try to resolve their differences / two friends or relatives must be brought in to try and help resolve matters / couples must wait three months (iddah) staying in the same home but sleeping separately- to see if the wife is pregnant and to try and achieve reconciliation (Qur'an 4:35) / a wife can divorce her husband but must repay her dowry / if the cause of the divorce is the husband's the dowry does not need to be repaid / the man remains responsible for supporting his children in all circumstances, etc.

Judaism

Permits divorce if a couple no longer love each other as 'one flesh' and attempts at reconciliation have failed / the Torah says a man can divorce his wife if 'he finds something indecent about her' / 'shameful conduct' (Deuteronomy 24:10) / 'Whenever anyone divorces his first wife even the altar (God) in the Temple sheds tears' (Talmud) / divorce is allowed by mutual consent as marriage is a voluntary agreement / reasonable ground for divorce include infidelity / impotence / financial deprivation / cruelty / irreligiousness / Reform Jews have their own get which treats men and women

equally / Liberal Jews accept civil divorce alone / divorce is seen as unfortunate but does not have any stigma attached to it, etc.

Sikhism

Believes marriage should be for life / it is a sacrament / Guru Amar Das said a couple should be 'One spirit in two bodies' / marriage commitment is made in front of God and so should not be broken / when a Sikh becomes a member of the Khalsa they promise to maintain a monogamous relationship with their spouse / when divorce occurs Sikhs follow the laws of the country where they are living, etc.

0 2 Theme B: Religion, peace and conflict

0 2 . 1 Which one of the following describes the unlawful use of violence against civilians?

[1 mark]

- A Forgiveness
- B Pacifism
- C Reconciliation
- D Terrorism

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

Answer: D Terrorism

0 2 . 2 Give two ways victims of war are helped by religious organisations.

[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:

Victims may be helped financially / given moral and spiritual support by the organisation / helped to find employment / provided with shelter / provided with food / provide facilities in their homes / counselling support / families helped / given prayer support / medical treatment given and paid for / mental health support / through brokering peace / provision of legal assistance / assist with visa applications / provide translators / giving charity / taking in refugees / aid convoys, etc.

0 2 . 3 Explain two contrasting religious beliefs in contemporary British society about violence.

In your answer you must refer to the main religious tradition of Great Britain and one or more other 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 must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian. The belief they choose to explain may vary according to the denomination or tradition they refer to.

If students do not refer to the main religious tradition of Great Britain (Christianity) a maximum of 2 marks may be awarded.

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:

Contrasts could include violence or non-violence / motivation for violence / type of violence used / against people or property.

No religion promotes violence in their teachings / conflict should be avoided if at all possible / sometimes violence may be necessary in self-defence / ideas associated with the Just War theory / pre-emptive strikes / those guilty of violence should be dealt with, etc.

Buddhism

Violence contradicts the most basic Buddhist ethical precept, which is not to cause harm / Buddhists emphasize the importance of peace and harmony / “Whoever injures with violence creatures desiring happiness, seeking his own happiness he does not gain happiness when he has passed away” The Buddha – Dhammapada 131 / Buddhism advocates non-violent forms of protest / however some Buddhists believe that there could be circumstances where violence is justifiable, eg in self-defence or to save the lives of others, etc.

Christianity

Christians try to avoid the use of violence / “Put your sword back in its place,” Jesus said, “for all who draw the sword die by the sword.” Matthew 26:52 / most Christians believe that violence is not justified / many Christians eg Quakers are pacifists / however, some Christians believe that violence is sometimes justified eg Just War / “if you don’t have a sword, sell your cloak and buy one” Luke 22 : 36, etc.

Hinduism

Gandhi believed that violence is wrong and that violence should not be met with violence / his policy of satyagraha, non-violent resistance to the British in India, showed how he put Hindu principles of ahimsa into practice / sometimes religion and culture are intermixed and violence results from a clash of lifestyles or customs, eg in India and Kashmir between Hindus and Muslims / the Upanishads teach that if one has to fight, there should be no feelings of hatred or anger towards the enemy / those fighting should not use more violence than is necessary, etc.

Islam

Islam teaches peace and harmony / the word ‘Islam’ comes from the root word ‘salam’, meaning peace / the common greeting among Muslims, ‘as-salamu alaikum’ – ‘peace be with you’ / “The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when aggressive people address them, reply with words of peace.” Qur’an 25:63 / violence and fighting is justified in self-defence, and against those who actively attack them or in defence of the faith / most Muslims are prepared to fight in a Just War, etc.

Judaism

Throughout Jewish scripture there are laws and guidance to help Jews establish a peaceful society / Jews greet each other by saying ‘Shalom’ meaning peace and harmony / Isaiah prophesied that one day there will be no more violence, ruin or destruction – Isaiah 60 : 18 / Jews have used violence and fighting to survive as a nation both since 1948 and in the times of the Torah / believe that some wars are obligatory – God commanded and that they are obliged to defend themselves, etc.

Sikhism

Sikhism was founded by Guru Nanak to be a religion of peace / compassion, patience and self-control are among the Sikh virtues / anger (krodh) which may lead to violence is one the five evils / Amritdhari Sikhs wear the five Ks which includes the Kirpan / Sikhs are generally prepared to use violence to defend their faith or fight for their country / Sikhs should not be the first to ‘draw their swords’ / many fought alongside the Allied troops in both World Wars, etc.

0 2 . 4 Explain two religious beliefs about justice.

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 are opposed to injustice / campaign for justice throughout the world / those who suffer from injustice should be protected / justice is about what is right and fair / wrongdoers need to be punished in order to protect society / support for upholding the law / support for systems which bring justice such as Just War / social justice, etc.

Buddhism

Buddhism teaches that inflicting suffering on people through war is not the way to create a just world / that way causes more suffering / non-violent methods are a better way to accomplish justice while practising generosity and letting go (non-attachment / “ ‘He abused me, he struck me, he overcame me, he robbed me.’ Of those who wrap themselves up in it hatred is not quenched.” The Buddha in the Dhammapada, verse 3 / the Buddha taught that suffering is an inevitable part of life, and that on a fundamental level the world is unsatisfactory – it cannot be made perfect / the Buddha taught that the middle way is best, accepting imperfection while doing what one can to make a better world / the Sarvodaya movement in Asia has focused on justice by creating a fair distribution of land among the poor / right action and right livelihood help in the pursuit of a just society, etc.

Christianity

Jesus acted against injustice by overthrowing the tables of the money changers in the temple - Matthew 21 : 12 -13 / following Jesus’ example many Christians have supported protests against wealth not being fairly distributed / many wars are fought because of injustice / many Christians support the Just War theory which lays out conditions under which fighting is justifiable, eg just cause such as restoring justice, overcoming an unjust leader or preventing genocide / the Old Testament prophets such as Amos and Micah called for people to work for justice / “But let justice roll on like a river, righteousness like a never-failing stream.” Amos 5 : 24 / “He has told you, O man, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk modestly with your God.” Micah 6 : 8, etc.

Hinduism

Hindu scripture teaches that a natural law keeps everything in the universe working properly / it is a person's duty to act justly and protect the weak from the strong / acting justly could be an acceptable reason for Hindus fighting in a war – to protect the weak from those misusing power / a just society does not come about by accident / the Laws of Manu has a section about the 'logic of the fish' which points out that the big fish will always swallow the little fish if they are not protected / in the Bhagavad Gita, Krishna advised Arjuna to fight to bring a just solution to the problem of the Kurus and Pandus both claiming the same kingdom as the aim was to restore justice, etc.

Islam

Many wars are fought for the sake of justice / in Islam, 'the Just' is one of the 99 names for God / God has provided the laws because they help people to bring about justice on earth, and that if there is injustice, it is the fault of humans and should not be ignored / justice is often linked with equality / people should have the opportunities to thrive or resentment may build up if people see the unfairness and this can lead to conflict and war / restoring justice (just cause) may be a reason to go to war, particularly if a country mistreats its Islamic citizens / "Adhere to justice, for that is closer to awareness of God" Qur'an 5 : 8 / "God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive." Qur'an 16 : 90, etc.

Judaism

The Jewish prophets such as Amos constantly warned the Jewish people about the importance of justice, especially for the vulnerable and poor in society / "But let justice roll on like a river, righteousness like a never-failing stream." Amos 5 : 24 / "He has told you, O man, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk modestly with your God." Micah 6 : 8 / people should be treated equally or resentment may build up and lead to conflict / Judaism teaches that God created humans in his image and so all people are of equal value – Genesis 1 : 27 / no one should be treated with unfairness but treated with kindness and honesty / believe that if people follow the laws of the Torah they will help to create harmony and justice in society / "justice shall you pursue, that you may thrive and occupy the land that the Lord your God is giving you." Deuteronomy 16 : 20, / proportionality / 'An eye for an eye, tooth for tooth' (Leviticus 24:19-21), etc.

Sikhism

Sikhs believe that, in the eyes of God, all people are of equal value, regardless of caste, colour, class, gender, religion or wealth / God requires them to promote justice and equality / "recognize the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter." Guru Granth Sahib 349 / so no one should be exploited and everyone should enjoy equal treatment / everyone should receive a fair allocation of community resources and human rights should be protected / where there is injustice it should be challenged / Sikhs have protested against laws they have felt to be unjust or laws that prevented them fulfilling their religious duties, eg wearing motor bike helmets / belief in karma - "The body is the field of karma in this age; whatever you plant, you shall harvest" Guru Granth Sahib 78 / those doing wrong should face justice on Earth for their wrongdoings but they also believe in reincarnation and punishment after death / many Sikhs see themselves as soldiers in the army of God, fighting for justice for the weak, vulnerable and those who are victims, etc

0 2 . 5 'Being prepared to fight a war is the best way to keep the peace.'

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. References to religion applied to the issue.	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. Clear reference to religion.	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. Maximum of Level 2 if there is no reference to religion.	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

- Religious teachings support legitimate governments including, for example, preparing for self-defence.
- If a country is prepared for war potential enemies will not see the country as an easy target.
- Individuals should be willing to fight if called upon as the threat of retaliation will discourage potential attacks.
- The presence of a strong military force acts as a deterrent as others will think twice about attacking.
- If attacked then there is the capability of defending the country and repelling the attacker and bringing about peace.

- Having nuclear weapons has prevented a major war since 1945.
- Protecting the vulnerable is a religious duty, etc.

Arguments in support of other views

- Even to prepare for war would go against some people's religious principles eg preparing to take life.
- Having strong military capabilities may result in the country deciding to attack another country and starting a war.
- Power hungry leaders may become overconfident and listen to their military commanders and decide to fight.
- Just having people willing to fight and a strong military force doesn't mean that a country will not decide never to engage in war as they may feel that war is necessary to solve a dispute or put right a perceived injustice.
- Better to have no army or military as then there is no danger of the country starting a war.
- There are other better ways of keeping the peace, eg talking to one another or praying for divine help or being peaceful oneself are better ways to maintain peace rather than relying on military force, etc.

Buddhism

Buddhism teaches that there are no justifiable reasons for war as it expresses and encourages hateful and greedy attitudes and behaviour / the instability and resentment left after a war often leads to fighting breaking out again / the Buddha taught that peace comes from within so having a strong military presence doesn't bring real peace / "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." – UNESCO / peaceful minds lead to peaceful speech and peaceful actions / people should cultivate compassion instead of building up weapons if they want real and lasting peace, etc.

Christianity

Many Christians have been prepared to join the armed forces although they wish for peace / other Christians do not support being part of the military as they are pacifists eg Quakers but believe that negotiations would be more effective than being ready for war / Isaiah looked forward to the day when there would be no more war – Isaiah 2 : 4 / "Blessed are the peacemakers" Matthew 5:9 / Christians who believe in the Just War theory, begun by St. Augustine and developed by Thomas Aquinas, may well support the idea of having a military capabilities to act as a deterrent to prevent war / as a last resort if negotiations and if all avenues fail then it may be right to go to war / "if you don't have a sword, sell your cloak and buy one" Luke 22 : 36, etc.

Hinduism

Hindus believe that they should build up good karma by working for peace and following ahimsa / the Kshatriyas were the warrior caste / it was their duty to be prepared to fight to defend the people / even when it was their duty to fight they wanted to restore peace and harmony / many would argue that the best way to keep the peace is to be in a state of inner peace which can be achieved by meditation, service and self-knowledge / most Hindus would say that acting non-violently is the right course wherever possible but sometimes this isn't possible / however, Gandhi taught that the best way to maintain peace is through passive resistance rather than using violence, etc.

Islam

Lesser jihad obliges Muslims to be ready to fight under certain circumstances / for example, if an Islamic country has been attacked Muslim armed forces should be prepared come to the rescue of the Islamic citizens / Muslims are expected to support the Just War and Holy War rules / the first Islamic Caliph and companion of Muhammad, Abu Bakr devised some rules that Muslim armies must obey / “Fighting has been ordained for you, though it is hard for you.” Qur’an 49:9 / being prepared acts as a deterrent and makes any potential attacker think twice / however, most Muslims do not support having weapons of mass destruction – Qur’an 2:195 although some may agree with having them as a deterrent / life is sacred so the possibility of indiscriminate killing of innocent children and civilians through the use of nuclear, chemical and biological weapons breach the limit of warfare, etc.

Judaism

Throughout history Jews have had many conflicts to gain territory and settle disputes / although having a desire for peace the history of the Holocaust and hostilities since 1948 has motivated the Jews in Israel to be ready and prepared for war / Israelis have seen some of their neighbours as threatening their security and that relative peace can only be maintained by having a strong military presence / rocket attacks and occasional attempted invasions on Israel have taken place but haven’t been very successful and a somewhat uneasy peace is maintained / peace talks have also had limited success, etc.

Sikhism

Sikhs believe that defending themselves and others from oppression and persecution is a religious duty, including using force if required / by the time of the fifth Guru, Guru Arjan Dev, it had become necessary to take up arms sometimes in defence of the faith / Guru Har Gobind, the sixth Guru, believed that the threat of military action was necessary to defend the weak and innocent / Guru Gobind Singh formed the Khalsa of faithful Sikhs who were prepared to fight / Sikh just war theory / “The sword of righteous, the bow and tongue are the fit tools to combat the charlatans.” Guru Gobind Singh / Sikhism requires each Sikh to become a saint-soldier (Sant Siphahi) – someone who prays and works for peace like a saint, but has the courage and ability to be ready to fight for peace if all other means fail, etc.