

GCSE
RELIGIOUS STUDIES (SHORT COURSE)
8061/5

Section 5 Themes

Mark scheme

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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.

Theme A: Relationships and families

0 1 . 1 Which one of the following means an unmarried couple living together? **[1 mark]**

- A Procreation**
- B Cohabitation**
- C Divorce**
- D Polygamy**

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

Answer: **B Cohabitation**

0 1 . 2 Give two reasons why many religious believers accept remarriage. **[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 some of the following points, but all other relevant points must be credited.

Remarriage to a new partner gives a second chance at happiness / forgiveness / want to live in marriage not co-habit / didn't choose to get divorced / God wants people to live in marriage / share your life with someone you love / love your neighbour / want to have children / want a parent for their children / been widowed / religious duty to marry / start a new life / previous marriage failed e.g. abusive, adultery / financial support / company / may want to remarry the same person e.g. reconciled after getting divorce, etc .

0 1 . 3 Explain two contrasting religious beliefs about gender equality.

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.

Religions teach that male and female are of equal value / men and women have different roles and responsibilities in society / the roles and responsibilities may be interpreted as being unequal / different attitudes to gender identification or reassignment / some religious teachings make women subordinate to male authority / some religious practices may nowadays be seen as gender discrimination.

Buddhism

The practice of Buddhism is the same for men and women / showing no inequality of demand on either side / 'The things which separate and divide people - race, religion, gender and social position are all illusory.' (Dhammapada 6) / in 2015 the Dalai Lama said that he saw no reason why a future Dalai Lama could not be a woman / the Lotus Sutra teaches that men and women are equal in their ability to practise Buddhism and attain enlightenment / Mahayana Buddhism has had nuns for many centuries / however the tradition has died out in the Theravada tradition / some Buddhists argue that women can therefore no longer be ordained within the Theravada tradition / the Aparimitayur Sutra suggests that women must be reborn as men before they can achieve enlightenment / many Theravada societies are male orientated and dominate leadership, etc.

Christianity

Jesus treated women with respect and welcomed them as disciples / examples of Mary and Martha / some of the earliest converts to Christianity were women and many became leaders for example Dorcas in Joppa, Priscilla in Ephesus and Phoebe in Cenchraea / within the Church of England the first women bishops were appointed in 2015 / however within the Roman Catholic church only men may be ordained / many non-conformist traditions, such as Methodists, have had women ministers for many years / Genesis 1:27 teaches that all humans were created in the image of God / so all

humans should be treated equally / Galatians 3:27 emphasises this, 'There is neither Jew nor Greek, slave nor free, male nor female for you are all one in Christ Jesus.'

Some traditional Christians believe that men are the head of the family and women should mainly stay at home and care for the children / 'Wives submit to your husbands as to the Lord, for the husband is head of the wife.' (Ephesians 5:22) / some traditional Christians believe that this difference in roles is not gender inequality / but that men and women have different but complementary roles / many Christians today see marriage as an equal partnership where the different gifts of the couple strengthen family life, etc.

Hinduism

There is no difference between men and women on a spiritual level / the differences exist only at a physical level due to past lives / 'I look upon all creatures equally.' (Bhagavad Gita 9:29) / good treatment of women is seen as a blessing / 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 / this would suggest inequality as the woman is dependent on the males in her family / Manusmirti says, 'Where women are honoured the gods are pleased.' / all Brahmin priests are male with the exception of in the Hare Krishna movement / increasing numbers of female priests in the whole range of Hinduism, etc.

Islam

Qur'an 49:13 says, 'People we created you all from a single man and a single woman and made you into races and tribes so that you should recognise one another.' / all people are created equal by Allah / men and women have the same spiritual nature / Muhammad said, 'I command you to be kind to women.' / Qur'an 3:195 '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.' / 'Men are protectors and maintainers of women.' Qur'an 4:34 / men are expected to provide for their families / women have an important role in looking after the home and raising children and making decisions about the household / a Muslim mother commands great respect and obedience from her children / 'Heaven is under the feet of the mothers.' (Hadith) / in Islam all religious leaders are male / women do not pray at the front of the mosque, etc.

Judaism

'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 / in God's image so everyone is equal in God's sight / Tenakh tells stories of important women who are greatly respected for example, Deborah, Abigail, Ruth et al. / Orthodox Judaism sees the roles of men and women as separate but equal / men are expected to work to support the family / women are to care for the children and home / mother's role is crucial in Judaism and Judaism passes down the maternal line / at the synagogue women do not play a part in the service and sit separately from the men / in Reformed and Liberal Judaism women are able to be rabbis / sit with men in the synagogue / handle the Torah Scrolls, etc.

Sikhism

'All men and women are equal. We are the children of one God' (Guru Granth Sahib 611) / 'Man is born of woman and woman is born of woman; without women there would be no world at all'. (GGS) / Waheguru is neither male nor female / Sikh marriage is described as 'two bodies, one spirit' emphasising the equality of the partners / baptised Sikh women use the name 'Kaur' (meaning princess) which frees them from having to take their husband's name at marriage / when a Sikh woman gives birth she usually takes on the main role of raising the child / however the father will

usually take on other household duties so that the family's work is shared evenly / many married couples now both work to support their family and so will also share domestic responsibilities, etc.

0 1 . 4 Explain two religious beliefs about the role of children within the family.

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, all religions see children as having a duty to obey their parents which is part of showing respect to them / respect should be shown in return for their parents' love and commitment to them / many religions see children has having roles within the family such as helping out with chores / looking after siblings / learning about their religious faith / participating in religious practices e.g being taught their religion, taking part in worship / they continue the family and traditions / care for parents (in old age) / bring joy and happiness to parents, etc.

Buddhism

The Sigalovada Sutta lists five traditional duties children have / children expected to be obedient / respect parents and other relatives / children should deserve their inheritance / preserve the traditions of the family / honour their parents after they have died / in caring for parents they can repay their parents for bringing them up / support parents when in old age / illness becomes an issue, etc.

Christianity

Children told to 'Honour your father and mother' (Exodus 20:12) / applies to children of all ages / includes giving care / respect to the elderly member of the family / 'Children obey your parents in everything for this pleases the Lord.' (Colossians 3:20) / children bring joy to parents - 'Children's children are a crown to the aged, and parents are the pride of their children' (Proverbs 17:6), etc.

Hinduism

Children are to learn the traditions of the faith / taught to conduct puja / respect elders / care for the elders / fulfilling their duty in this way builds good karma/ sons have specific duties to help parents in the afterlife by performing funeral rites when the parents die / sons should perform the shradda ceremony at regular intervals / if there is more than one son then the eldest lights the funeral pyre of

the father and the youngest lights the pyre of the mother / 'By honouring his mother he gains the world, by honouring his father, the middle sphere but by obedience to his teacher, the world of Brahman. All duties have been fulfilled by him who honours those three.' (Upanishads 3:28) etc.

Islam

Muslims have a duty to respect and care for their parents as they get older / the Qur'an says being unkind or disrespectful to one's parents is a great sin, (Qur'an 17:23-24) / 'It is one of the greatest sins that a man should curse his parents'. (Hadith) / 'Heaven is under the feet of the mothers.' (Hadith), etc.

Judaism

Jews are taught to 'Honour your father and mother' (Exodus 20:12) / 'Listen to your father who gave you life and do not despise your mother when she is old' (Proverbs 23:22) / 'Grandchildren are the crown of their elders and the glory of children is their parents.' (Proverbs 17:6) / The Talmud teaches that honouring parents involves much more than just giving them food and drink, clothes and shoes, if they wish to go out then they should be able to go out and return home safely, implying children have a responsibility for their parent's wider welfare, etc.

Sikhism

Children are to respect their parents and elders / care for them as they get older / parents supported the children when they were young so children should support when relatives are elderly / help with domestic chores / children trained in Sikh virtues such as practising sewa / learn the traditions of the religion / 'If you honour your parents, your children will honour you'. (Guru Granth Sahib) etc.

0 1 . 5 ‘Married couples should not use contraception.’

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]
[Plus SPaG 3 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

- Expectation that children will be born in a marriage, contraception prevents this.
- Contraception goes against natural law.
- Contraception may encourage infidelity.
- Contraception prevents people from carrying out their religious duty.
- Some contraception acts by expelling a fertilised egg / so goes against sanctity of life, etc.

Arguments in support of other views

- Contraception is useful to plan a family, eg a couple newly married and may not be able to afford children straightaway most religious believers agree with family planning.
- Natural methods are fine to use as they work with the woman's natural cycle and so cause no harm.
- Artificial contraception more reliable than natural methods so people are better able to plan families by using it.
- Contraception may prevent the passing on of sexually transmitted infections.
- Contraception prevents serious genetic disorders from being passed on and so prevents pain and suffering.
- Contraception may help to prevent mother's health and life being put at risk.
- Contraception helps to limit population size, etc.

Buddhism

Most Buddhists allow contraception that prevents fertilisation from taking place / other methods such as morning after pill may be seen as less acceptable as it can be seen as a form of killing / goes against the first moral precept / teaching suggests Buddhists should plan their families and bring them up in a happy and safe environment / rebirth takes place at conception, contraception makes this impossible / contraception prevents pain for couples who do not want children / unwanted children, etc.

Christianity

All denominations permit birth control / some (eg Roman Catholic) do not permit artificial forms of contraception / against natural law / 'Every sexual act should have the possibility of creating new life.' (Humanae vitae 1968) / for other denominations it is a matter of individual conscience / some Christians have reservations about the morning after pill considering it to be abortion rather than contraception, etc.

Hinduism

No objection to birth control / family planning seen as a good thing / any method can be used provided it is non-harming / some Hindus do not use contraception until a son has been born as it is the eldest son who carries out the funeral rites for his parents / many couples will use natural methods / there are many days when couples should avoid sex such as festivals, full or new moon and holy days, these can add up to around 208 holy days when sex should be avoided, etc.

Islam

Allah controls when birth takes place / contraception is welcomed but should not be used to prevent having children altogether / many Muslims prefer natural methods / believing Allah will give couples the strength to cope with any number of children / artificial contraception accepted if the woman's health is at risk / to space out pregnancies / to avoid serious financial difficulty / Qur'an 4:28 'God wishes to lighten your burden; man was created weak' is used by some scholars to support family planning / 'Do not kill your children for fear of poverty, we shall provide for them and you, killing them is a great sin' (Qur'an 17:31) is used by some against contraception to argue that it interferes with God's plans and God will give them the strength to cope with the children, etc.

Judaism

Family planning is seen as helpful provided it is not used to prevent children altogether / many Orthodox Jews will only allow contraception in order to prevent risk to the mother's health / delay having children / to space them out / limit the number of children if this is thought to benefit the family / some Orthodox Jews do not believe in contraception at all, believing God will decide the size of their family / Reform Jews allow contraception for other reasons such as social / financial reasons / Orthodox Jews prefer to use the contraceptive pill as this does not interfere with the sexual act / or destroy semen / sterilisation is forbidden as it damages the body God created, etc.

Sikhism

No opposition to artificial methods of contraception / though sterilisation should only be used if medically necessary / primary purpose of sexual intercourse is the union of man and woman not procreation / no specific guidance given in Sikh holy books / scriptures teach that God does not intend humans to suffer so contraception is seen as a positive way of helping a couple to plan their family / some Sikhs consider the morning after pill to be killing life and so would not support its use, etc.

Theme D: Religion, peace and conflict

0 2 . 1 Which one of the following best expresses the idea of accepting someone's apology for what they have done wrong?

[1 mark]

- A Forgiveness**
- B Justice**
- C Protest**
- D Punishment**

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

Answer: **A** Forgiveness

0 2 . 2 Give two reasons why a conflict may be said to be a 'holy war'.

[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 some of the following points, but all other relevant points must be credited.

A belief that God is on their side / a war sanctioned by God / it was authorised by an important religious leader / the purpose should be to defend their religion from attacks from within or from outside the religion / to spread the religious message / for important religious land / to promote justice / defend believers, the weak and innocent / those who take part believe that they will receive spiritual rewards / belief that they are fighting for a sacred and noble / just cause eg self defence, etc.

0 2 . 3 Explain two similar religious beliefs about a country using weapons of mass destruction.

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 similar belief

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

Second similar belief

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

If contrasting views 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.

All religions recognise that weapons of mass destruction are always a danger / they are too powerful to be just / if they exist that they could be used killing many people (against the sanctity of life) / might get into the hands of an unstable leader / concern about states ruled by a dictator / if used would cause terrible destruction to God's world / long term effects eg Hiroshima and Nagasaki / there are enough weapons of mass destruction to destroy the whole world / very expensive to make and maintain / there is a need to pray for peace and campaign for disarmament / using weapons of mass destruction is immoral / biological and chemical weapons are illegal / may be used as a deterrent to prevent war, etc.

Buddhism

Many Buddhists believe that weapons of mass destruction should be abolished as countries should never use them / they kill indiscriminately which is against the 1st Precept (ahimsa) / others say that the problem is not the weapons themselves but rather human attitudes / Thich Nhat Hanh said, 'For peace, the basic thing to do is not to remove nuclear weapons but to remove the fear, anger and suspicion in us. If we reduce them, reconciliation is easy.' / Japanese Buddhist Daisaku Ikeda has said, 'The real enemy that we must confront is the ways of thinking that justify nuclear weapons; the readiness to annihilate others when they are seen as a threat or as a hindrance to the realisation of our objectives.' etc.

Christianity

Some Christians believe that the problem with weapons of mass destruction is not the weapons themselves but their use / they can act as a deterrent and result in peace / chemical or biological weapons should not be allowed to exist.

A fundamental Christian belief is that only God has the right to end life that he has created / the Ten Commandments say, 'You shall not murder' (Exodus 20:13) / using weapons of mass destruction would not be supported by the Just War theory as innocent people are killed indiscriminately / 'Faith groups in the UK are united in their conviction that any use of nuclear weapons would violate the sanctity of life and the principle of dignity core to our faith traditions.' (Steve Hucklesby) / many Christians have campaigned for nuclear disarmament (CCND) and the destruction of chemical and biological weapons, etc.

Hinduism

The Laws of Manu state that women, children, the elderly and those who have turned their backs or dropped their weapons should not be attacked, so Hindus are opposed to using weapons of mass destruction as they kill indiscriminately / The Rig Veda states that a warrior should not poison the tip of an arrow or attack the sick or old, children or women or it leads a warrior to hell even if he wins / belief in ahimsa / India does, however, have nuclear weapons but has pledged only to use them only as a deterrent and never use them first, etc.

Islam

Muslims believe that as God created all life they have a duty and responsibility to care for people and to work for peace / as life is sacred using weapons which could kill millions of people and even destroy the world is wrong / innocent people should be protected / 'Fight in God's cause against those who fight you, but do not overstep the limits; God does not love those who overstep the limits – Qur'an 2 : 190 / 'Do not contribute to your own destruction with your own hands, but do good, for God loves those who do good' – Qur'an 2 : 195 / oppose the possession and use of biological and chemical weapons / nuclear weapons are so destructive they should never ever be used, etc.

Judaism

Jewish scientists Albert Einstein and J. Robert Oppenheimer were involved with others in developing atom bombs that were dropped on Hiroshima and Nagasaki and brought World War 2 to an end / later they opposed nuclear weapons / Israel has nuclear weapons for defence purposes but many Jews are totally against their use and other weapons of mass destruction / the Ten Commandments say, 'You shall not murder' (Exodus 20:13) / belief that it can never be justified to kill large numbers of innocent civilians / Rabbi David Saperstein said, 'We join to call on the world to recognise that violence begets violence; that nuclear proliferation benefits no one; that we can, we will, and we must find other ways to protect ourselves, our nations and our future.', etc.

Sikhism

Many Sikhs live in the Punjab (north India) and are concerned that they could become a target if hostilities arose between India and Pakistan as both have nuclear weapons / some have campaigned for nuclear disarmament as using any weapon of mass destruction is totally unacceptable as so many innocent people would be annihilated / 'No one is my enemy, and no one is a stranger. I get along with everyone' GGS 1299 / some Sikhs are in favour of keeping nuclear weapons as a deterrent as it stops the outbreak of war because of fear of the consequences but would always oppose their use, etc.

0 2 . 4 Explain two reasons why some religious believers choose to work for an organisation that helps 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 reason

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

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 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 about compassion / helping people in need regardless of which side they are on / religions support voluntary work to help those in need / the Golden Rule of ‘Treat others as you would be done by’ / it is good to have employment and earn an income / by working for an organisation they can do more than they could alone / the organisation does much good work helping those with injuries / they have the skills to provide specialist medical care to both civilian and military personnel / they want to help people to rebuild their lives / recover from the effects of war / promote peace and reconciliation 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 Action and Right Livelihood – 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, etc.

Christianity

Jesus had compassion for those in need / Matthew 22:39: ‘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 / zakah may be used for victims of war, 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 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” / 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 ‘All religious believers should be pacifists and never fight.’

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]
[Plus SPaG 3 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

- There are many other methods of resolving conflicts, eg negotiations, through UN, through sanctions or use of peace keeping forces.
- War ignores the sanctity of life by taking lives and ruining others.
- War creates refugees and brings terrible destruction.
- There has to be a better way of resolving problems between countries that doesn't cause so much destruction and harm.
- Religions are in favour of peace and harmony, not war and killing, etc.

Arguments in support of other views

- War can be the lesser of two evils: It can be justified if its purpose is to stop atrocities and may be a reason to go to war.
- It is everyone's responsibility to defend their country and its values (patriotism).
- It is right to retaliate against an aggressor.
- Idea of Holy War – there are many examples in sacred writings where it is claimed that it was right to fight and defend their faith and land.
- The Just War theory gives many reasons why it may be right to fight. These include (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 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. (9) need to protect trees and the environment wherever possible, etc.

Buddhism

Dhammapada 270: 'A man is not a great man because he is a warrior and kills other men, but because he hurts not any living being he is in truth called a great man.' / the first precept not to take life, oppose warfare / concept of ahimsa (non-violence) / Dhammapada 123 'Let a man avoid evil deeds as a man who lives life avoids poison.' / Dhammapada also states: 'Hatred does not stop hatred. Only love stops it.' 'To conquer oneself is a greater victory than to conquer thousands in battle.' / a peaceful occupation is one of the things that leads to happiness / Right Action and Right Livelihood – two of the Noble Paths.

Christianity

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' / Matthew 26:51–55 At Jesus' arrest Peter was violent, but Jesus told him to put away his sword – "all who take up the sword will die by the sword" / Romans 12:17–21: 'If someone has done you wrong, do not repay him with a wrong ... Do everything possible on your part to live in peace with everybody. Never take revenge. God will take revenge ... If your enemy is hungry, feed him ... If he is thirsty, give him a drink ... conquer evil with good.' / Jesus rejected force at the Temptations and at the Triumphal Entry he rode on a donkey, a symbol of peace / he came on a mission of peace – hence the dove (a symbol of peace) at his baptism / the Quakers are a pacifist Christian denomination who reject violence and war / the early Christians would not join the Roman army / Jesus used violence in the Temple to oppose injustice / told his followers to sell their cloak to buy a sword / many Christians believe in the Just War theory and join the armed forces, etc.

Hinduism

The Mahabharata: "This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain." / Hindus believe in the principle of ahimsa (non-violence) / good karma would not involve violence, but work towards peace / the Upanishads teach non-violence / expect reference to Gandhi, who rejected violence and worked for the independence of India / Gandhi was a fighter for freedom, stood up for what he believed, but not with violence / sometimes war is necessary – Kshatriyas (warrior caste) in Hinduism / Hindu scriptures contain stories of fighting against evil and demons, 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; it is better to seek reconciliation, so forgiveness and love are important / the Qur'an says that it is wrong to return evil with evil, and everyone has the right to be treated fairly / in the Hadith, Muhammad said that it was important to treat the enemy humanely – he believed children were innocent victims, and so the killing of children was forbidden / through the Qur'an, Allah is 'the one who gives safety and peace' / Muhammad: "None of you 'truly' believe, until he wishes for his brothers what he wishes for himself." / Muhammad took part in fighting to protect his faith 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". Also "Great is peace, because peace is to the Earth what yeast is to dough." / the Jewish word for peace, Shalom, is a common greeting / the Messianic Age will be a time of peace / the Talmud suggests that 3 things keep the world safe – truth, judgement and peace / some wars are obligatory (Judaism) / there might be a just reason to fight, eg protecting their homeland and religion / many Old Testament stories of the Hebrews fighting for the 'Promised Land' / God is portrayed as a warrior / a pre-emptive strike against an enemy about to invade is allowed, etc.

Sikhism

Guru Granth Sahib: "As thou deemest thyself, so deem others. Cause suffering to no one. Thereby return to your true home with honour." / Also, despite the Kirpan (sword), Sikhs do not approve of violence / Guru Gobind Singh told his followers never to be first to draw a sword / Anger is to be avoided / In the Ardas (prayer), the Sikhs pray for the welfare of everyone / Sikhs resisted by non-violence when the British passed a law making it illegal for Sikhs to wear their Kirpans / there were also peaceful protests when democratic government was suspended in 1976 / Guru Nanak was pacifist suggesting that if someone ill-treated you, you had to bear it three times and the fourth time God would fight for you / concept of a 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 / Sikhs have had to fight for survival / Khalsa Sikhs wear a Kirpan (one of the 5 K's), etc.