

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

Section 5: Themes

Mark scheme

June 2019

Version: 1.1 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates 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 associate understands and applies it in the same correct way. As preparation for standardisation each associate 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, associates 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.

Further copies of this mark scheme are available from aqa.org.uk

Level of response marking instructions

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 you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

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. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

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.

Levels of response marking

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

Levels 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.)

Levels are tied to specific skills. 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.

Levels 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. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

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.**

0 1 Theme A: Relationships and families

0 1 . 1 Many religious people live in nuclear families.

Which one of the following best describes a nuclear family?

[1 mark]

- A A couple living in their parents' home
- B A couple without children
- C A couple with children
- D A couple living with children and grandparents

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

Answer: C: A couple with children

0 1 . 2 Give two religious teachings about gender discrimination.

[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.

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

Historical interpretations of religious teachings have led to men taking the lead in many aspects of religion, for example leading worship / traditionally many religious believers would argue that male leadership is scriptural, so argue that it is not discriminatory, however many religious believers may now challenge the interpretation of particular scriptures / traditional views of roles within the family may be used, for example 'Men work, women stay at home' as examples of gender discrimination men and women have different but complementary roles, they are viewed as equal but different. gender discrimination is being challenged as for example more women become ministers and bishops in some sections of Christianity and rabbis in sections of Judaism / men and women are created in the image of God so discrimination is wrong / 'If a man denies the possibility of enlightenment of women then his own enlightenment is impossible.' (Lotus Sutta) / 'The things which separate and divide people – race, religion, gender and social position are all illusory.' (Dhammapada 6) / 'Waheguru is neither male nor female' (Guru Granth Sahib) / 'All men and women are equal. We are the children of one God.' (Guru Granth Sahib 611) / 'People we created you all from a single man and a single woman.' (Quran) / 'There is neither Jew nor Greek, male nor female, slave nor free for all are one in Christ Jesus.' (Galatians 3:28) / 'Where women are honoured there the gods are pleased.' (Manu 3:56) / 'I look upon all creatures equally.' (Bhagavad Gita 9:29).

0 1 . 3 Explain two contrasting religious beliefs about unmarried couples living together (cohabitation).

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

Detailed explanations will reflect one or more religious traditions.

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:

Traditionally most religions see cohabitation as wrong as they believe that a sexual relationship should only take place within marriage. Cohabitation is therefore viewed as sex outside of marriage and not in line with much religious teaching.

Buddhism

Does not condemn cohabitation / sex as part of a loving caring relationship seen as a good thing / If sex is based on lust which leads to craving, then that leads to bad karma.

Christianity

Most Christians believe sex should be reserved for marriage / cohabitation is seen as wrong as this leads to immorality / 'Flee from sexual immorality...Whoever sins sexually, sins against their own body' (1 Cor 6:18).

Some Christians see cohabitation as acceptable if the couple are in a loving relationship and are intending to marry but perhaps are unable to afford to marry / other Christians would view cohabitation as acceptable if for example the couple were homosexual and were unable to have a religious marriage ceremony.

Hinduism

Cohabitation is unacceptable as this leads to sex outside of marriage / for Hindus life is split into four stages and only at the second stage (the married householder stage) can sexual relationships take place / for other stages people should remain celibate.

Islam

Islam opposes cohabitation / sex should be within marriage / the expectation is that a Muslim will marry and have a family / sex outside of marriage carries severe punishment under Sharia Law.

Judaism

Family is very important within Judaism and so anything that does not support the family is seen as wrong / cohabitation is seen as not ideal / the expectation is that sex would be within marriage.

Sikhism

Sex should be controlled by marriage / and should therefore be within a stable relationship / Sikhs should avoid temptation / cohabitation is therefore seen as wrong.

0 1 . 4 Explain two religious beliefs about the purpose of families.

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 view the main purpose of families as:

- providing stability for family members and society
- protects children, supplying their basic needs and keeping them safe
- place where children are socialised so they can grow up and contribute to society
- place to educate children in a faith
- place for companionship and mutual love between the adults who cannot or choose not to be parents

Buddhism

Husbands and wives are expected to respect and honour each other / develop love/trust/remain faithful / Sigalovada Sutta lists five duties of parents – dissuade children from doing evil / persuade them to do good / give a good education / arrange a suitable marriage partner / hand over their inheritance at the proper time / develop metta / karuna / ‘To support one’s father and mother, to care for one’s wife and children and to have a peaceful occupation, this is the highest blessing’ (Dhammapada 313).

Christianity

Couples should ‘submit to one another out of reverence for the Lord’ (Ephesians 5:21) / meaning there should be love and respect between them / children have a duty to obey, love and respect their parents / ‘Listen to your father who gave you life and do not despise your mother when she is old.’ (Proverbs 23:22) / ‘Honour your father and mother’ (Exodus 20:12) / children are gifts from God / so parents should respect their dignity / ‘Fathers do not exasperate your children; instead bring them up in the training and instruction of the Lord.’ (Ephesians 6:4) / children should also be raised within the Christian faith.

Hinduism

Hindu parents should provide their children with all the necessities of life / children should respect / obey their parents / they should also care for their parents when they are no longer able to care for themselves / parents should teach their children the beliefs of Hinduism / how to pray / perform puja / every Hindu must go through the householder stage of life / if Hindus do not perform their duties as a householder and raise a family they will not achieve moksha.

Islam

The extended family is the basis of Islamic society and part of Allah's plan / children are taught to respect and obey their parents / 'It is one of the greatest sins that a man should curse his parents.' (Hadith) / care for them when they are no longer able to look after themselves / 'He who is good to his parents, blessings be upon him...' (Hadith) / parents should make sure their home is halal / children are taught the beliefs of Islam and how to practise the Five Pillars and live a good Muslim life.

Judaism

Children are commanded to 'Honour your father and mother' (Exodus 20:12) / to respect them / 'Listen to your father... and do not despise your mother...' (Proverbs 23:22) / the mother in particular passes down the faith to the next generation / children learn through the celebration of festivals within the home both religious practices and the values of charity and hospitality / 'be fruitful and multiply'.

Sikhism

The family is important for teaching children moral values / how to live with others / where they first become aware of God / 'It is a Sikh's duty to get his children educated in Sikhism' (Rehat Maryada article 16) / everyone in the extended family should support each other to live / work / raise a family / develop spiritually / elder members of the family are respected and cared for.

0 1 . 5 'It is wrong to disapprove of homosexual relationships.'

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 their 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

- Homosexual (same-sex) relationships exhibit the same characteristics found in other relationships and marriages, love, care, trust, faithfulness etc.
- 'God is love' so surely if any couple love each other that has to come from God.
- How can something God created be wrong?
- Modern day same-sex relationships are very different from the same-sex relations that are condemned in some sacred writings.
- Law in the UK permits same-sex marriages so religious believers should not be so critical, etc

Arguments in support of other views

- Some religious people see same-sex attraction as being against natural law.
- Some religious teachings condemn same-sex relationships; religious authority cannot be explained away because it is seen as old and inconvenient.
- In much religious thought there is great emphasis on having children, this cannot occur biologically between a same-sex couple without a surrogate or donor.
- Some people believe that human sexuality is a choice made by the individual.
- Much traditional religious teaching is focused on the continuation of family and communities hence the focus on heterosexuality, etc.

Buddhism

Homosexuality is not condemned provided it is part of a loving and committed relationship and not just a lust-based, one-night stand (also applies to heterosexual relationships) / The sex drive needs to be controlled as 'craving' can only lead to suffering, 'dukkha' (Third Precept), etc

Christianity

Homosexuality is seen as wrong by some Christians though attitudes are changing / Some branches of Christianity eg Quakers accept same-sex relationships / others question the traditional application of the teachings on sexual relations / God created humans, 'and it was very good' (Genesis 2) regardless of their sexuality / God recognises that 'it is not good for man to be alone' (Genesis 2) / much New Testament teaching is built around the condemnation of cultic prostitution in the temples and maintaining a lifestyle distinct from those who worshipped in the various temples so is not really easily applied to a loving same-sex relationship / 'Even women pervert the natural use of their sex by unnatural acts. In the same way the men give up natural sexual relations with women and burn with passions for each other.' (Romans 1:26–27) / some Christians distinguish between sexual orientation and sexual acts / regarding only the latter as sinful / the Metropolitan Community Church is a worldwide denomination that has grown from the LGBT community and therefore accepts all relationships, etc

Hinduism

Some believe that homosexuality is wrong based upon the teachings of some dharmic texts / however a number of Hindu mythic stories have portrayed homosexual experience as natural and joyful / there are several Hindu temples which have carvings that depict both men and women engaging in same-sex relations, etc

Islam

Many believe that same-sex relationships are against Islam / the Qur'an sets out severe punishment which can include the death penalty / many Muslim states however use jail or corporal punishment rather than the death penalty as it is argued that the death penalty is not stipulated in the Qur'an / some Muslims do argue that it is acceptable to be in same-sex relationships / and argue that it is lust that is condemned in the Qur'an and not faithful homosexual love / this view remains controversial in some Muslim communities / the Inclusive Mosque Initiative is an organisation in the UK that believes homosexuality should be accepted in Islam, etc

Judaism

The Torah lists punishments for homosexual acts / some Orthodox Jews consider it to be wrong/ 'No man is to have sexual relations with another man; God hates that.' (Leviticus 18:22) / many Liberal and Reform Jews accept homosexuality if it is within a loving relationship / The Central Conference of American Rabbis in 1998 stated that the holiness within a Jewish marriage 'may be present in committed same gender relationships between two Jews and that these relationships can serve as the foundation of stable Jewish families, thus adding strength to the Jewish community.', etc

Sikhism

Some Sikhs see homosexuality as being wrong since it is not mentioned in the Guru Granth Sahib / where marriage is repeatedly encouraged / others argue that Guru Nanak's teaching on universal equality respects the rights of people of all sexualities / and accept it as part of what God has created in a person, etc

0 2 Theme B: Religion, peace and conflict

0 2. **1** Which one of the following gives the meaning of pacifism?

[1 mark]

- A To take revenge
- B To gain power
- C To convert people to religion
- D To be against violence

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

Answer: D: To be against violence

0 2. **2** Give two ways that religious believers can work for peace.

[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.

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

Join a religious organisation that campaigns for peace eg The Anglican Pacifist Fellowship, Religions for Peace, The Muslim Peace Fellowship / follow the example of those who have worked for peace / pray for peace / teach or preach that peace is the better way / take part in a peaceful march / start a petition / write to MPs / write letters to the press / campaign using social media eg Facebook / campaign to change the law / make speeches / educate people about the injustice / fight (campaign) for justice / work for the UN / be a mediator / fight a war to bring peace etc.

Accept peace on a personal level between individuals e.g. no hatred, no discrimination, no retaliation / living in a peaceful way.

0 2 . 3 Explain two similar religious beliefs about reconciliation.

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

Second similar belief

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

Detailed explanations will reflect one or more religious traditions.

To be a detailed explanation, the answer must be linked to reconciliation.

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

Religions believe in the rebuilding of relationships after conflicts / concept of forgiveness / support the idea of restoring of harmony after relationships have broken down, etc.

Buddhism

Buddhist teachings stress the importance of letting go of blame and resentment because these attitudes prevent a person developing a more harmonious relationship with others and contribute to the person’s own suffering / encouraged to forgive the past and appreciate and accept each other for what they are / forgiveness can be developed from meditation so reconciliation can take place / it is better to develop compassion than hatred or resentment, etc.

Christianity

The mission of the Church is to proclaim that Jesus came so that the relationship between God and people can be restored / Catholics have a sacrament of reconciliation – the sacrament of Penance and Reconciliation / 2 Corinthians 5:18–19 and Matthew 5:23–24 state that Christians should be reconciled to God and one another / Coventry Cathedral has become a world centre for reconciliation and forgiveness / the Community of the Cross of Nails works in many countries to bring peace and harmony / Christians set up the Corrymeela Community in Northern Ireland to bring reconciliation between Protestants and Catholics, etc.

Hinduism

Hindus believe that for reconciliation to take place both parties need to realise what they may have done to cause the breakdown of relationships / this can then lead to the seeking of forgiveness / Hindus may ask for help from God, a priest or a counsellor / Hindu scriptures teach that forgiveness

leading to reconciliation is the best way of keeping the world peaceful and in harmony eg Hymn to Forgiveness in the Mahabharata, etc.

Islam

Making up for conflict requires more than just words / it involves a conscious effort to rebuild a relationship and work to ensure there is no more conflict / an important message of Islam is that there should be peace and harmony / Muslims believe that God created everything and humankind has the responsibility to ensure that everybody lives correctly, etc.

Judaism

Some Jews are working for peace between Jews and Palestinians because they believe in the importance of building harmony and reconciliation / the Parents Circle – Families Forum (PCFF) has brought together more than 600 Palestinian and Israeli families who have lost an immediate family member in the conflict to show how reconciliation between individuals and nations is possible / they believe that this is the way to bring about lasting peace, etc.

Sikhism

Sikhs believe that reconciliation involves more than just apologising / it involves a conscious effort to rebuild a relationship that had broken down / sometimes much work is needed to ensure that there is no more conflict but if it is achieved it makes war and conflict less likely / 'Guru Arjan said, "No one is my enemy, and no one is a stranger. I get along with everyone." ' – Guru Granth Sahib 1299, etc.

0 2 . 4 Explain two reasons why religious people help victims of war.

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

[5 marks]

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

First 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

To be a detailed explanation, the answer must be linked to victims of war.

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

Religions are about compassion and helping people in need / many victims of war are in a state of absolute need e.g. no home / the Golden Rule of 'Treat others as you would be done by' / because many victims of war are unable to find employment because of their injuries / because many victims of war may need specialist medical care / because many victims of war have emotional wounds and long term problems / a moral imperative to help those who are victims of war / a sense of needing justice for those who are victims of war / because they may have a job which involves helping victims of war, e.g. nurse / personal experience etc.

Buddhism

Buddhists believe in working to prevent suffering / believe in helping refugees overcome anger, bitterness and hatred towards the aggressors / victims are likely to need help in letting go of these feelings / Dhammapada states: 'Hatred does not stop hatred. Only love stops it.' / 'To conquer oneself is a greater victory than to conquer thousands in battle.' / encourages Right Conduct and Right Occupation – two of the Noble Eightfold Path / the Tzu Chi Foundation's mission is 'expressing great kindness to all sentient beings, and taking their suffering as our own' / helping victims brings good kamma and helps all beings become free of suffering and ultimately reach enlightenment, etc.

Christianity

Jesus had compassion for those in need / Matthew 22v39: 'Love your neighbour' / the Parable of the Good Samaritan (Luke 10:25–37) / Parable of the Sheep and Goats encourages Christians to provide food and shelter for those in need / Christians organisations like Caritas and Christian Aid help victims of war / Christian Aid operates under the slogan 'We believe in life before death' / many

believe that it is their Christian duty to raise funds to help those suffering the consequences of war, including the families of those who are killed, etc.

Hinduism

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

Islam

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

Judaism

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

Sikhism

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

0 2 . 5 ‘Religious believers should never fight in a war.’

Evaluate this statement.

In your answer you:

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

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their 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

- Religions teach that war is an evil which should be avoided as it kills innocent civilians and ruins the environment.
- Religions teach their followers to work for peace so it is hypocritical to fight in war.
- Wars are fought because of motives like greed and wanting more power or land or to impose beliefs on other people which is not what religions teach.
- Disputes should be settled in other ways eg negotiations, through the United Nations, trade sanctions. / There have to be better ways of solving a dispute as war creates more problems than it solves.
- Goes against the religions’ golden rules and peace is priceless.

- Religions teach forgiveness and overcoming evil with goodness / examples of believers who have advocated overcoming injustice in peaceful ways include Martin Luther King, The Dalai Lama, Gandhi, etc.

Arguments in support of other views

- Sometimes it is seen as right for religious believers to fight if there is a just reason for a war / accept Just War conditions eg just cause / lawfully declared by proper authority / good intention / last resort / reasonable chance of success / fought by just means / the good achieved will outweigh the evil / avoidance where possible of injury to civilians / protect trees, crops and animals / need to overthrow a cruel dictator / stop genocide or other atrocities / bring freedom to a country / defend faith / self-defence.
- May be classified as a Holy War eg fighting to protect their religion.
- May be seen as the only way to bring peace in the end.
- Could be seen as the lesser of two evils such as the only way to destroy weapons of mass destruction and / or stop genocide or an aggressive regime, etc.

Buddhism

Buddhism is a religion of peace and generally teaches that there are no justifiable reasons for war / Buddhism teaches that people cannot relieve their own suffering through making others suffer / the Buddha taught that if people have peaceful minds, this will lead to peaceful speech and peaceful actions / Mahayana Buddhists may agree to fight to save innocent lives or in self-defence / the Dalai Lama has said, “If someone has a gun and is trying to kill you, it would be reasonable to shoot back with your own gun”, etc.

Christianity

While the Christian Church may speak out against killing and Jesus said “Blessed are the peacemakers”, many Christians are prepared to fight for their country or religion against evil / St. Augustine and Thomas Aquinas developed the criteria for the Just War theory / Jesus used violence in the Temple to throw out those who were exploiting the pilgrims / other Christians are pacifists eg The Quakers (Society of Friends) and will not fight under any circumstances / the Ten Commandments include ‘Do not kill’ / many in the early Church were against fighting, etc.

Hinduism

Hindus believe war is justified if it is in self-defence or fighting for freedom from oppression or the establishment or restoration of good government / have a warrior caste (Kshatriyas) / ‘For a warrior, nothing is higher than a war against evil’ – Bhagavad Gita 2:31 / Krishna gave Arjuna four reasons for fighting which included the duty of his varna required him to act as a warrior / prepared to fight if war achieves more good than the evil it is trying to destroy / Hindus believe that they should build up good karma by working for peace and following ahimsa, etc.

Islam

Muslims believe in the lesser jihad – a military struggle in defence of Islam, self-defence and justice / if a country is mistreating its Islamic citizens, it is permissible to fight in support of fellow Muslims / Muslims believe that those who fight for Islam will receive the favour and reward of God – Qur’an 4:74 / although believing in the Just War principles, Muslims believe that it is much better if war can be avoided / the word ‘Islam’ comes from the root word ‘salam’ meaning ‘peace’ / ‘Do not kill each other, for God is merciful to you. If any of you does these things, out of hostility and injustice, We shall make him suffer Fire’ – Qur’an 4:29–30, etc.

Judaism

Many Jewish believers do join the armed forces / many Jews believe in pre-emptive strikes to overcome evil / many stories of war heroes in the Tenakh eg Joshua, Samson, King David and Gideon / some wars are regarded as obligatory, others defensive wars and others optional wars / no specific Just War theory in Judaism but many accept the Just War theory criteria / many suffered during the Holocaust and many Jews believe it right to stand up against evil wherever it occurs / 'Whoever sheds the blood of man, by man shall his blood be shed; for in His image did God make man – Genesis 9:6 / The Ten Commandments – 'Do not kill.' / Jews hope for peace in the future – Micah 4:3, Isaiah 9:6–7 / promote peace-making where possible, etc.

Sikhism

The Sikhs' kirpan symbolizes the willingness to defend people's religious freedom, dignity and self-defence / will fight against injustice but not for revenge / many Sikhs fought with the allied troops in the First and Second World Wars / Sikhs have developed a Just War theory called dharam yudh (war in defence of righteousness) / war has to be morally justified and everything else tried first / 'When matters pass all other means, it is allowed to take up arms' – Guru Gobind Singh / Guru Nanak stressed the important of working to transform people who were harming others / Sikhs believe in working for justice and peace, etc.