

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

Section B: Thematic Studies

---

Mark scheme

June 2020

---

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](http://aqa.org.uk)

#### **Copyright information**

AQA retains the copyright on all its publications. However, registered schools/colleges for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to schools/colleges to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Copyright © 2020 AQA and its licensors. All rights reserved.

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

0 1

**Theme A: Relationships and families**

0 1 . 1

**Which one of the following means a man having more than one wife at the same time?**

[1 mark]

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

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

Answer: D Polygamy

0 1 . 2

**Give two religious teachings about divorce.**

[2 marks]

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

1 mark for each of two correct points.

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

Divorce breaks promises made before God / 'Until death do us part.' / Divorce always wrong / 'God hates divorce' (Malachi) / 'Of all legal things the one Allah hates most is divorce.' (Qur'an) / 'The throne of Allah shakes due to divorce.' (Hadith) / 'Whenever anyone divorces his first wife even the altar (God) in the Temple sheds tears' (Talmud) / Divorce permitted as a last resort / In Buddhism divorce is discouraged but may be seen as the right thing to do if it prevents suffering / Two people staying together may cause themselves and others great suffering, breaking the Precepts, creating bad karma and going against the principles of compassion and ahimsa / In Hinduism forbidden to the Brahmin caste but allowed, though frowned upon, in the rest of society / Sikhs do not approve of divorce but it is permitted / Guru Amar Das said a couple should be 'one spirit in two bodies' showing divorce should be only in exceptional situations / do everything possible to avoid divorce / seen by some as a sin, etc.

**0 1 . 3** Explain two contrasting religious beliefs in contemporary British society about sexual relationships before marriage.

In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.

[4 marks]

**Target: 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

**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.**

The contrast may refer to either the religious belief (s) used or the issue.

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

**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.**

Traditional religious teachings strictly forbid pre-marital sex / seen as a sin / Risk of pregnancy / may lead to STIs / Children should be brought up within marriage / In the modern world some religious believers take a more liberal approach eg tolerating pre-marital sex amongst loving couples in a long term relationship / Casual relationships/one night stands are not supported by religious teachings / Loving, committed homosexual relationships may be supported by some believers / In many places in the world a civil partnership or marriage is not a possibility so living in an officially unrecognised committed partnership is the only option for many homosexual couples, etc.

**Buddhism**

Buddha taught that a man should only have sex with his wife / 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 / Sex before marriage can be a cause of suffering if based on the desire for pleasure rather than based on love / The sex drive needs to be controlled as ‘craving’ can only lead to dukkha, suffering / Right Action/one of the Five Precepts is about avoiding sexual misconduct which many would see as including sex before marriage, etc.



## **Christianity**

Sex is the expression of what should be a deep, life-long commitment and loving union / It is a gift of God / therefore sex before marriage is seen as wrong / people can be used / to risk pregnancy / causing STIs is irresponsible / 'Flee from sexual immorality...Whoever sins sexually, sins against their own body' (1 Cor 6:18) / Body is seen as a temple of the Holy Spirit and therefore worthy of special respect / Roman Catholic teaching says 'Every sexual act must be within the framework of marriage' (Casti Connubii) / Church of England says that casual sex is wrong but it does recognise that some couples in long term committed relationships do have sex before they marry, etc.

## **Hinduism**

Teaches that sex outside marriage is wrong / as it can damage spiritual development / there are many religious stories that warn about unrestricted sexual activities / students are expected to remain chaste / and seek to advance themselves educationally and spiritually / at the householder stage Hindus can seek kama (physical pleasure) through marriage / sex is a gift from the Ultimate Reality (God) for enjoyment / to have children / and must be treated with respect, etc.

## **Islam**

Sex before marriage is expressly forbidden in the Qur'an / is punishable by flogging / sex is a gift from Allah / needs to be controlled hence modest dress and avoidance of actions that lead others into sexual temptation / Muslims should be aware of anything that could open the door to improper sexual behaviour / 'A man should not stay with a woman in seclusion unless he is a Dhu-Mahram (relative)' Hadith / 'The only way to protect all within society is to maintain a society where only a man and his wife share the act of sex.' Abdul Wahid Hamid, etc.

## **Judaism**

Sex before marriage is expressly forbidden / it is thought to cheapen sex / and lower a person's self-respect / sex is a wonderful gift but should be carried out only at the proper time and with the proper intention / sex should only be within a stable committed marriage / 'Hence a man leaves his father and mother and clings to his wife, so that they become one flesh' Genesis 2:24, etc.

## **Sikhism**

Sex before marriage is expressly forbidden / The Rehat Maryada (Sikh Code of Conduct) says that anyone who has sexual relations outside marriage is not a true Sikh / Sikhs try to avoid things that might tempt them to have sex / such as dancing with the opposite sex / mixing with them without a chaperone / Guru Granth Sahib teaches Sikhs to avoid things that produce evil thoughts in the mind / 'For a moment of sexual pleasure, you shall suffer in pain for millions of days' GGS 403, etc.

**0 1 . 4** Explain two religious views about same-sex parents.

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

**[5 marks]**

**Generally**, opinions within religions will vary on this topic between liberal and more traditional believers. Those who accept same-sex relationships are likely to accept same-sex parents whilst those who oppose homosexuality will also usually oppose same-sex parents.

Traditionally heterosexual relationships are seen as providing the role models children need to grow and develop within a family / heterosexual relationships are part of God's plan for procreation / raising a family / therefore same-sex relationships are not seen as part of God's wider plan for procreation/ they are not part of natural law / they may therefore be considered to be wrong, etc.

Other religious believers would argue that a person's sexual orientation has nothing to do with whether or not they would be good parents / same-sex relationships and orientation are not wrong / a faithful committed relationship is more important for couples who are bringing up children, etc.

Children need a secure, stable and loving family and that is more important than the sexual orientation of the parents.

### **Buddhism**

Most Buddhists allow same-sex relationships provided it is a loving, caring, committed relationship / committed relationships are important for bringing up children / Buddhist teachings suggest that the values, morals and love shown in the family are more important than the gender of the parents / the Dalai Lama said that for a Buddhist a relationship between two men is wrong suggesting he would not support same-sex parents, etc.

### **Christianity**

Based on teaching in Genesis 2 of a man leaving his parents and becoming one with his wife, Christianity has taught that a heterosexual relationship is God's plan and as part of that children will be born and raised / therefore some may believe same-sex parents to be unnatural/ may not be God's plan for procreation / many fundamentalists oppose same-sex parenting / other Christians do not oppose any people in a faithful and committed relationship raising children, etc.

### **Hinduism**

Within Hinduism there is a strong family tradition and men and women each have roles in parenting / one of the three key functions of marriage is procreation in order to continue the family / however Hinduism is very diverse and Hindu scriptures do not generally condemn homosexual relationships / many accept same-sex relationships / same-sex parenting, etc.

### **Islam**

Some Muslims believe that homosexual relationships are morally wrong and therefore do not approve of same-sex parents / there may be concerns about role models for children as there would not be both male and female parents / same-sex relationships in some countries are punishable by imprisonment and in some countries, death / The Qur'an describes how Allah destroyed a city for ignoring Lut's condemning of their behaviour / Some argue that it is lust that is condemned in the Qur'an and not faithful same-sex relationships, love, etc.

### **Judaism**

Men and women have specific roles in parenting so same-sex parenting is often opposed by Orthodox Jews / The Torah forbids a sexual relationship between two people of the same sex (Leviticus 18:22) / many Reform and Liberal Jews accept loving same-sex relationships / so may support same-sex

parenting / the most important thing being that the children are raised in a secure, loving environment, etc.

**Sikhism**

The Guru Granth Sahib supports heterosexual relationships / marriage / parenthood / same-sex parenting may not be seen as part of a Sikh lifestyle / More liberal Sikhs who do not oppose same-sex relationships think it is more important for children to be raised in a secure loving family regardless of the gender of their parents / Sikhs more interested in attaining enlightenment and becoming one with God / less concerned with a person's sexuality, etc.

**0 1 . 5** ‘Gender discrimination is always wrong.’

**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: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence**

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

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

**Arguments in support**

- Humans created by God.
- All are equal before God.
- Prejudiced attitudes cause people to act in unloving way and potentially discriminatory ways.
- Discrimination causes hurt and upset and so not a loving thing to do.
- Discrimination causes injustice.
- Discrimination prevents a person fulfilling their potential and stops them becoming the person God wants them to be, etc.

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

- Some religious believers see gender differences as the result of different roles rather than discrimination.
- Much religious teaching supports differences in roles and it cannot be explained away just because it is old and inconvenient.
- Men and women's roles are complementary.
- What appears to be discrimination in a religion may be cultural expectation rather than religious belief.
- Some people may see discrimination when it is not there eg some Muslim women do not regard the burqa as a problem.
- Some may support positive discrimination in promoting equality for example within the workplace, allowing women priests etc.

### **Buddhism**

Today most Buddhists believe that men and women should have and can have equal status / Women and men have equal potential for enlightenment / 'If a man denies the possibility of enlightenment of women then his own enlightenment is impossible (Lotus Sutra) / Women have been able to become nuns in the Mahayana tradition for many centuries / In 2015 the Dalai Lama said he saw no reason why a future Dalai Lama could not be a woman / many western Buddhist organisations accept women as senior teachers / practising discrimination would be an unskillful action / Right Action / Right Intention / promoting metta / karuna / everyone is equal as everyone is welcome in the sangha, etc.

### **Christianity**

Christianity very clear that discrimination is wrong / all are made in God's image / all equal before God / 'There is no Jew nor Gentile, slave nor freeman, male nor female, all are one in Christ Jesus' (Galatians 3:28) / 'Love your neighbour as you love yourself' / 'Do unto others what you would have done to you' (Matthew 7:12) / In the early church there is evidence of women having leading roles eg Dorcas in Joppa / teaching that appears to be prejudiced to women may not be so on closer inspection / Paul's instruction on the role of women in some of his letters appear to have been for that time in allowing the church to be a distinct witness against the practices that were going on at the time / so should not be used to limit the role of women today / many more liberal denominations allow women a full role in all aspects of church life / Roman Catholic and Orthodox churches however do not allow women to be ordained, etc.

### **Hinduism**

'Where women are honoured there the gods are pleased' (Manusmriti) / 'Good treatment of women is seen as a blessing' (Laws of Manu / Hindus believe in ahimsa / love / respect for all things / Hindus will greet each other with 'namaste' meaning 'I honour the God within you' recognising that we all have the divine within us and therefore are equal / compassion is a key belief with a desire to improve things for people rather than hurt them / traditional roles are laid down for man and women through life / all Brahmin priests are male, etc.

### **Islam**

Allah created all people equal from a single soul and with the same human nature (Qur'an 49:13) / Men and women have the same religious and moral responsibilities and God will reward them for their good deeds (Qur'an 16:97) / The Five Pillars apply to all equally / Hajj, everyone is equal in dress and action / 'I shall not lose sight of any who labours in My way, be it man or woman; each of you is equal to the other' (Qur'an 3:195) / all religious leaders are men / Women do not pray at the front of the mosque, etc.

### **Judaism**

God made men and women in his image / men and women have equal value and status / traditionally women's role has been different to that of men / men seen as responsible for providing an income and dealing with matters outside of the house / women looking after the home and children / however there is nothing to stop these roles being reversed / Orthodox Judaism only has male rabbis and the minyan only counts male Jews / women and men are separate / Reformed and Liberal synagogues men and women will mix / women will take a full role in the worship of the synagogue / women rabbis / after their Bat Mitzvah, girls are counted in the minyan, etc.

### **Sikhism**

Women may take part in all religious activities, including reading the Guru Granth Sahib / women therefore have equal status to men / Rehat Maryada places no restrictions on women other than that, as with men, modest clothing should be worn / initiation ceremony into the Khalsa is available to men and women / women are given the name Kaur so do not have to take their husband's name / 'Waheguru is neither male nor female' (GGS) / 'The Beloved Himself enjoys every heart; He is contained within every woman and man' (GGS 605), etc.

**[Plus SPaG 3 marks]**

**0 2** Theme D: Religion, peace and conflict

**0 2**. **1** Which one of the following describes what is right and fair, as required by the law?

[1 mark]

- A Forgiveness
- B Greed
- C Justice
- D Selfishness

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

Answer: C Justice

**0 2**. **2** Give two reasons why most religious people are against terrorism.

[2 marks]

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

1 mark for each of two correct points.

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

Terrorism is indiscriminate in causing suffering / innocent people and civilians are targeted / often results in death, which is against the sanctity of life / no religion promotes terrorism / goes against the first precept / caused by hatred – one of the three poisons in Buddhism / some are pacifists and do not believe in any violence / not loving your neighbour / concept of ahimsa / scaring and hurting people is the wrong way to resolve issues / it is against the law (illegal), etc.

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

In your answer you should 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

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

**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.**

Some people in Britain today believe that pacifism is right because killing can never be justified / religious believers support the idea of the sanctity of life / God gives life-only God should take it so it is wrong to fight in a war in which people will be killed / religions have laws such as 'do not kill' and so some will not fight, etc.

Some believe that war is the sometimes the best option and would not support being a pacifist / they would fight in a 'Just War' or to stop genocide taking place, etc.

**Buddhism**

Peace and non-violence are core beliefs in Buddhism / idea of ahimsa (not harming a living thing) / right action / first precept (not to harm any living thing) / karuna (compassion) / some Mahayana Buddhists believe killing is acceptable if it saves further lives, etc.

**Christianity**

Pacifist Christians believe they are following the example of Jesus / 'turn the other cheek' / 'do not kill' / some Christian pacifists assist the war effort in non-combat roles / Quakers are pacifists / Jesus taught 'Blessed are the peacemakers' / just war may justify fighting / sometimes it is better to fight to save lives and protect a country or way of life (eg WW2), etc.



### **Hinduism**

Non-violence builds good karma / concept of ahimsa / life should be respected / pacifism follows example of Mahatma Gandhi / some Hindus believe in fighting under certain circumstances to protect life / in the Bhagavad Gita, Krishna advised Arjuna to fight / may be acting in self-defence, etc.

### **Islam**

The root of word Islam means peace / peace features in main Muslim greeting (Salaam) / peace and reconciliation are better than fighting / wrong to return evil with evil / God forgives and expects people to do the same / no duty to be a pacifist because lesser jihad permits violence in defence of Muslims and Muslim countries / will fight in a Holy or Just War, etc.

### **Judaism**

Shalom (Peace be upon you) is main Jewish greeting / truth, justice and peace keep the world safe / Jews look forward to time of peace because they have suffered greatly in history, eg the Holocaust / commandment 'do not kill' / Jews will fight if it promotes greater good and in self-defence, etc.

### **Sikhism**

Peace is a gift from God / Sikhs believe in the principle of non-violence / believe it is important to work at preventing war and violence / Guru Nanak preached peace and the importance of finding the root cause of the conflict / later gurus permitted violence in self-defence and in defence of the faith, etc.

**0 2 . 4** Explain two reasons why some religious people support the just war theory.

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

**NB. Responses which only give an outline of a just war theory should receive no more than 2 marks.**

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

Sometimes to do nothing would be to allow injustices to continue / it may be seen as the lesser of two evils / it may be seen as right for religious believers to fight if there is a just reason for a war / such as it has a just cause eg to defend their country / lawfully declared by proper authority like the government / has a good intention eg to overthrow an evil dictator / is the last resort eg after sanctions and diplomacy have failed / there is a reasonable chance of success – of winning the war / fought by just means, not by weapons which are banned eg chemical weapons / the good achieved will outweigh the evil and peace restored / avoidance where possible of injury to civilians / care is taken to protect trees, crops and animals / need to overthrow a cruel dictator / stop genocide or other atrocities / bring freedom to a country where the people are oppressed / defend faith and freedoms / in self-defence against an invading army / religious believers like St Augustine and Thomas Aquinas developed the criteria for the Just War theory, etc.

**Buddhism**

Most Buddhists do not believe in fighting but 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**

Many Christians are prepared to fight for their country or religion against evil / many stories in the Old Testament of wars promote heroes in battles eg David against Goliath / 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, 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, 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, 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, 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, etc.

**0 2 . 5** 'It is wrong for any country to have weapons of mass destruction.'

**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: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence**

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

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

**Arguments in support**

- If used, weapons of mass destruction may kill thousands of innocent people and wildlife and cause immense suffering.
- If weapons of mass destruction are used, the conflict may escalate and destroy the planet so they should be destroyed.
- Weapons of mass destruction are hugely expensive and it is unlikely that they will ever be used so there is no point in having them.
- Accidents could occur which could have a devastating impact, etc.

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

- Weapons of mass destruction may serve as a deterrent and help to prevent war.
- Countries that possess weapons of mass destruction can be considered to be safer than those without.
- The existence of nuclear weapons and weapons of mass destruction has kept the peace in Europe since end of WW2.
- As the technology to make them exists, the clock cannot be turned back to 'uninvent' them.
- Mutually Assured Destruction, etc.

### **Buddhism**

Harming living things is wrong (1st precept) and weapons of mass destruction cause massive harm / weapons of mass destruction do not help to show compassion / deterrence is against Buddhism because it is based on fear / Buddhists are permitted to fight but nuclear weapons are disproportional / use of weapons of mass destruction is likely to involve selfishness and greed / money could be better spent on providing for the poor and disadvantaged / 'The mechanisation of war ...poses an increasing threat to peace.' (Dalai Lama), etc.

### **Christianity**

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

### **Hinduism**

Weapons of mass destruction are against ahimsa / give bad karma / even if war is justified, it should not cause unnecessary suffering, especially to civilians which weapons of mass destruction does / nuclear weapons are aggressive not defensive / fighting is justified in self-defence and to protect the vulnerable if under threat but weapons of mass destruction are not proportional, etc.

### **Islam**

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

### **Judaism**

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

### **Sikhism**

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

**[Plus SPaG 3 marks]**