



GCSE Religious Studies (Short Course)

8061/5-Section 5 Themes

Mark scheme

June 2018

Version/Stage: 1.0 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 Assessment Writer.

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 Some religious believers may use methods to prevent a pregnancy taking place.

Which one of the following describes that practice?

[1 mark]

- A Conception
- B Procreation
- C Contraception
- D Monogamy

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

Answer: C: Contraception

0 1 . 2 Give two religious beliefs about same-sex marriage.

[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.

Marriage is seen as the right place for sex with the possibility of raising children. As same sex couples cannot have children some would ask why marry? / marriage is seen as the place of comfort and mutual support and the right place to express love between people so some religious believers support same-sex marriage / homosexual relationships are considered by some to be morally wrong so same-sex marriage would not be supported / some religious believers support same sex marriage as it is a loving, caring relationship / some religions advise celibacy (within marriage) for same sex couples / God created everyone including homosexuals therefore by extension, same sex marriage must be acceptable / same sex marriage is illegal in some countries / 'lesbianism is a form of adultery' (Hadith)etc.

Accept relevant religious teachings including about how the marriage should be conducted/lived, e.g keeping the marriage vows

0 1 . 3 Explain two contrasting religious beliefs about the roles of men and women.

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 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

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

Award no more than 2 marks for one view where there is no contrast other than the name of the religion(s).

Credit relevant responses about the roles of men and/or women.

One mark if a relevant belief is not applied e.g if the point is just about equality, no mention of roles.

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

Most religions teach that male and female are of equal value / may have different roles and responsibilities in family and society.

Accept historical interpretations that have given superior roles to men e.g leading worship.

Credit any relevant response about men and/or women

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, etc.

Christianity

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.

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.'

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, etc.

Hinduism

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.' 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)

All Brahmin priests are male with the exception of in the Hare Krishna movement, 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 and 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 created by God and 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 and 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 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 divorce.

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:

Buddhism

The ideal is to remain married and faithful. Factors which lead to marital problems such as intolerance, lack of trust etc. are seen as hindrances to spiritual growth. Buddhists accept some marriages fail and believe it is more compassionate to allow divorce to limit suffering. To not divorce may lead to the breaking of the Five Precepts and will create bad karma which goes

against the principles of compassion and ahimsa, etc.

Christianity

The ideal is that marriage is a life-long commitment, 'To have and to hold from this day forward...till death do us part.' (Anglican wedding service.) Churches have to uphold the sanctity of marriage but need care and compassion for those who divorce. Teaching on forgiveness often cited to support those who divorce. Recognition that sometimes divorce is the lesser of two evils or is a necessary evil. Roman Catholics do not believe in divorce and do not recognise civil divorce. Church of England do reluctantly accept divorce and will allow remarriage in church at the vicar's discretion. Eastern Orthodox church has the authority to end marriages and does grant divorces and allows remarriage but not usually for a third time. Protestant churches do allow divorce and allow remarriage in church provided the couple take the vows seriously. 'Anyone who divorces his wife and marries another woman commits adultery...' (Mark 10:11). 'And a husband must not divorce his wife...she must not divorce him.' (1 Corinthians 7:11 & 13), etc.

Hinduism

Marriage is viewed as a normal stage of life and an important way of handing down values. Divorce not actually forbidden but is frowned upon. Hindu scriptures do forbid divorce to the Brahman caste. Law of Manu says a woman should respect her husband even if he is unfaithful. Indian Civil Law allows divorce for cruelty, adultery, desertion or being unable to have children after fifteen years of marriage. Remarriage is rare as many feel divorce is shameful. The Manusmriti scriptures said that a man could replace any wife who was quarrelsome or difficult, etc.

Islam

Divorce is 'Hateful to Allah' (Hadith) but is permitted as a last resort. 'Paradise shakes at the thought of divorce.' 'Divorce is the most hateful of all halal practices.' Couples should try to resolve their differences and must wait for three months to see if the wife is pregnant and to allow reconciliation attempts. A husband must return any dowry and support his wife until she remarries. A wife can divorce her husband but he does not have to support her unless he was at fault and she must repay the marriage gift. The husband must in all cases support any children, etc.

Judaism

'I hate divorce,' says the Lord' (Malachi 2:16). Deuteronomy 24:10 gives 'shameful conduct' of the woman as a reason for divorce but today divorce is often allowed by mutual consent since marriage is a voluntary agreement between two people. Civil divorce is not sufficient and so a husband must begin a religious divorce (get) to break the marriage contract by contacting the bet din. The wife can divorce her husband for infidelity, impotence, financial deprivation, cruelty, irreligiousness. There has to be a three month wait after the divorce before remarriage is permitted to ensure the woman is not pregnant. Jews regret divorce but do encourage people to remarry, etc.

Sikhism

Divorce is rare and against the principles of the Sikh religion, 'one spirit, two bodies.' Sikhs will accept civil divorce but the couple's families will try everything they can to prevent the separation. Grounds for divorce include adultery, cruelty, desertion, insanity, male impotence, change of religion. Remarriage can occur and is permitted in the gurdwara. 'If the husband and wife

dispute, their concern for their children should reunite them.’ (Adi Granth), etc.

0 1 . 5 ‘For religious believers, sexual relationships should take place only within marriage.’

Evaluate this statement.

In your answer you:

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

[12 marks]

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

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

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

Arguments in support

- Most religions traditionally teach that all sex outside of marriage as wrong.
- Sex is seen as an expression of what should be a deep, life-long commitment and loving union.
- Sex is seen by many religious believers as a gift of God.

- Sex is a complete self-giving of a husband and wife to each other.
- Adultery is a betrayal of trust and breaks the marriage contract. Adultery causes pain between couples.
- Married couples may provide a more stable environment for raising children.
- Sex outside marriage may have unwanted consequences

Arguments in support of other views

- If the couple are in a long-term relationship, why should they not be able to show their love for each other?
- Couple may be homosexual and not able to have a religious marriage ceremony
- Expense of wedding may mean couple cannot afford to marry
- There is a difference between a committed faithful relationship and casual sex
- Given free will so able to make own decisions
- Many couples are not married and provide a stable environment for raising children
- Couple may not see need for a 'bit of paper',
- Sex outside marriage may undermine self-respect etc.

Buddhism

Buddhists see sex outside of marriage as a cause of suffering as it is based on a desire for pleasure rather than based in love. Sex drive needs to be controlled. (Third Precept), etc.

Christianity

Christianity teaches that 'the body is a Temple of the Holy Spirit' (1 Corinthians 6) so is worthy of respect. 'For this reason a man will leave his mother and father and be united to his wife, and they will become one flesh' (Genesis 2:24). 'Flee from immorality' (1 Corinthians 6), etc.

Hinduism

Hinduism sees sex outside marriage as damaging to spiritual development. Sex should only take place during the second stage of life, the married householder stage. For the other three stages the man should remain celibate. This means that women should only have sexual relationships within marriage. Emphasis is put on fidelity within marriage with examples of faithfulness and loyalty in many stories such as Rama and Sita, etc.

Islam

Islam expressly forbids any sexual activity outside of marriage. Sex is a gift of Allah and needs to be controlled. 'Do not go anywhere near adultery: it is an outrage and an evil path.' Qur'an 17:32, etc.

Judaism

'Do not covet another man's wife.' (Exodus 20) 'You shall not commit adultery' (Exodus 20) The Torah lists punishments for sex before marriage and adultery, which in the past included the death penalty, etc.

Sikhism

Sees the ideal for a person if to be in a faithful, loving and loyal marriage. It is intended by God and believed to be a man and woman's natural state. Therefore sex outside of marriage is wrong. 'By the affair of this marriage, truth, contentment, mercy and faith are produced.' (Guru Granth Sahib 351.), etc.

0 2 Theme B: Religion, peace and conflict

0 2 . 1 Religions teach that people should live together in peace and harmony.

Which one of the following means to become friends again after a relationship has broken down?

[1 mark]

- A To reform**
- B To be reconciled**
- C To have justice**
- D To retaliate**

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

Answer: B: To be reconciled.

0 2 . 2 Give two reasons why many religious believers are against violent protest.

[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:

No religion promotes violence and generally agree that conflict should be avoided if possible / 'love thy neighbour' / violent protest is against the law and religious believers are encouraged to uphold the law / violent protest is likely to provoke retaliation and not solve the problem / may lead to extremism and entrenched attitudes / could lead to suffering and fatalities / more can often be achieved by peaceful protest eg the American Civil Rights Movement and Dr. Martin Luther King Jr or Gandhi in India / pacifists / many religious teachings reflect this e.g ahimsa / first moral precept / right action / 'blessed are the peacemakers' etc

0 2 3 Explain two contrasting religious beliefs about nuclear weapons.

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 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

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

Award no more than 2 marks for one view where there is no contrast other than the name of the religion(s).

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

All religions recognise that nuclear weapons are always a danger/ if they exist that they could be used/ might get into the hands of terrorists or an unstable leader/ concern about rogue states like North Korea/ if used would cause terrible destruction/ long term effects eg Hiroshima and Nagasaki/ there are enough nuclear weapons to destroy the whole world/ very expensive to make and maintain/ there is a need to pray for peace and campaign for disarmament/ countries who get rid of them will be setting an example for others to follow/ nuclear weapons are immoral. Religions recognise the need for protection/ possessing nuclear weapons acts as a deterrent/ actually prevents wars if the other side knows that they will be hit by nuclear weapons in retaliation/ has kept relative peace in Europe since World War 2/ if others have them they may be needed for defence to maintain a balance of power/ they are no problem if they are not used / self defence etc.

Buddhism

Many Buddhists believe that nuclear weapons should be abolished as there is a risk that they will be used / 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 nuclear weapons is not the weapons themselves

but their use / they can act as a deterrent and result in peace.

A fundamental Christian belief is that only God has the right to end life that he has created / the Ten Commandments says, 'You shall not murder' (Exodus 20:13) / using nuclear weapons 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), 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 nuclear weapons 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 as a deterrent and never use them first, etc.

Islam

Muslims believe that as God created all life that 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 overlap 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/ some Muslims argue that as nuclear weapons are so destructive no one will dare to use them and so they help to keep the peace, 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 / the Ten Commandments says, '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 them 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, etc.

0 2 . 4 Explain two religious beliefs which show all acts of terrorism are wrong.

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

[5 marks]

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

First belief

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

Second belief

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

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

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

Religions teach peace / belief in 'love your neighbour' or similar (golden rules) / ahimsa / First Precept / morally wrong to kill indiscriminately / innocent civilians – men, women and killed get killed or injured / wrong to scare people / should work with government (see Romans 13), / terrorism is illegal, religious believers should follow the law / reference to just war and/or holy war criteria that interprets terrorism as wrong. etc.

Buddhism

Buddhists do not believe in any form of violence / believe in ahimsa – respect for life / not hurting others / first moral precept – to abstain from taking life / harming others against the Noble Eightfold Path – Right Action / Golden Rule – 'Hurt not others in ways that you yourself would find hurtful' -Udanavarga 5:18 / terrorism creates bad kamma, etc.

Christianity

Love your neighbour / treat others as you wish to be treated / do not murder / work with the government – 'Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God' Romans 13:1 / Love one another/love your enemies / 'Do not be overcome by evil, but overcome evil with good' Romans 12: 21, etc.

Hinduism

Hindus believe in the principle of ahimsa – respect for life / not hurting others / example of Gandhi who protested through non-violent resistance / 'One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of dharma. Other behaviour is due to selfish desires' -Brihaspati, Mahabharata (Anusasana Parva, Section CXIII, Verse 8) 'This is

the sum of duty; do naught onto others what you would not have them do unto you' - Mahabharata 5,1517 (Golden Rule), etc.

Islam

Islam means peace and Muslims should act in a peaceful manner / Surah 3.134: 'Paradise is for ... those who curb their anger and forgive their fellow men.' / Golden Rule principle of '*do unto others as you would have them do unto you*' / '*Be kind to your neighbour and you will be a believer; love for the people what you love for yourself and you will be a Muslim.*' [Sunan At-Tirmidhi, Book of Asceticism, Number 2305, Sahih] / 'No one of you is a believer until he desires for his brother that which he desires for himself' -.Sunnah, etc.

Judaism

The Torah contains several versions of the Golden Rule /Leviticus 19:18 – 'You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself' / 'What is hateful to you, do not do to your fellow man. This is the entire Law; all the rest is commentary' - Talmud, Shabbat 3id, etc.

Sikhism

Sikhs consider acts of terrorism as wrong as innocent people are targeted / people should live in peace and harmony and be tolerant of others beliefs / 'Precious like jewels are the minds of all. To hurt them is not at all good. If thou desirest thy Beloved, then hurt thou not anyone's heart' - Guru Arjan Dev Ji 259, Guru Granth Sahib / 'Cruelty, material attachment, greed and anger are the four rivers of fire.' Falling into them, one is burned. O Nanak! One is saved only by holding tight to good deeds' Guru Granth Sahib 147, etc.

0 2 . 5 'War is the best way to solve problems between countries.'

Evaluate this statement.

In your answer you:

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

[12 marks]

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

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

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

Arguments in support

- 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 to solve problems between countries.
- It is the best way if it is sanctioned by God e.g Holy War
- It is if you are abiding by the rules of the Just War / Holy War
- At times, it is the only way a particular country (leader) might respond / listen to international pressure.
- War can be quicker than diplomacy

Arguments in support of other views

- There are many other methods of resolving conflicts e.g 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, etc.
- War wastes a country's resources

Buddhism

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

Christianity

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' / Romans 12:17-21 Jesus taught peace, forgiveness and overcoming evil with goodness but he did overturn tables in the temple because it had become 'a den of thieves.' Matthew 10:34, etc.

Hinduism

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

Islam

Surah 49:9: 'If two parties of believers take up arms ... make peace between them.' Surah 3.134: 'Paradise is for ... those who curb their anger and forgive their fellow men.' Islam seeks peace within the community / in the daily prayers peace is promoted: 'peace be unto you.' / the Qur'an teaches that revenge is wrong / Islam has the idea of the lesser jihad and those killed in jihad being rewarded in paradise./Surah 4:74 / Fight for Allah -Surah 2 :190 / Surah 4:76 / will fight in a Just War, etc.

Judaism

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

Sikhism

Peace is a gift of God / believe in non-violence / Guru Nanak taught that if someone hurts you,

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