



GCSE RELIGIOUS STUDIES (SHORT COURSE) 8061/5

Section 5 Themes

Mark scheme

June 2025

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject 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.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

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

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable 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 creditable 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 creditworthy 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 (ie levels of response grid).

Themes papers guidance (Specification A and 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.

0 1 **Theme A: Relationships and families**

0 1 . 1 **Which one of the following is a term for treating women differently to men?**
[1 mark]

- A** **Age discrimination**
- B** **Gender discrimination**
- C** **Race discrimination**
- D** **Religious discrimination**

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

Answer: **B** – Gender discrimination

0 1 . 2 **Give two reasons why some religious believers do not support polygamy.**
[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

Most religions teach that marriage should be only between two people / monogamy generally seen as the ideal / polygamy raises the possibility of unfair treatment of one wife / may lead to jealousy / instability in family / may be considered sexually immoral / some consider it to be adultery / it is illegal in most countries / could be seen as being unfaithful / Buddhists see polygamy as a likely cause of suffering to those involved / some may see it as an unskilful action that goes against the Five Moral Precepts / 'each man should have his own wife and each woman should have her own husband.' (1 Corinthians 7:2) / Hinduism no longer supports polygamy as it has been outlawed by the Indian government / God created Adam and Eve / 'a man will leave his father and mother and be united to his wife and they shall become one flesh' (Genesis 2:24) / 'They alone are called husband and wife who have one light in two bodies.' (Guru Granth Sahib 778) / against religious teachings such as the Ten Commandments / many Muslims believe it is impossible to treat multiple wives equally so they only have one wife, even though Shariah law permits it in some circumstances, etc.

0 1 . 3 Explain two contrasting religious beliefs in contemporary British society about same-sex relationships.

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

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

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

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

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

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

During the 21st century there have been significant changes in the attitudes of contemporary British society towards same-sex relationships / some religious attitudes have changed as society's attitudes have / significant differences of opinion about same-sex relationships exist within some religions.

General points in support of same-sex relationships may include, many same-sex relationships exhibit the characteristics found in good stable marriages / love / care / trust / faithfulness / 'God is love' so surely if any couple love each other that has to come from God / God created all humans / so those in same-sex relationships were also created by God / since God knows each person better than anyone / deliberately created each individual / so God must have created them as they are / and so same-sex relationships must be acceptable to God / the nature argument, etc.

General points against same-sex relationships may include, some religious believers see same-sex attraction as against natural law / much religious teaching condemns same-sex activity and so does not support same-sex relationships / it cannot be explained away just because it is old and inconvenient / key point of human relationships is to have children / this cannot occur naturally in a same-sex relationship / human sexuality is a choice made by the individual / to be attracted to the same-sex is to make the wrong choice / much religious teaching is focussed on the continuation of

the family and tribe, hence the focus on heterosexuality and condemnation of same-sex relationships, etc.

Buddhism

Same-sex relationships are not condemned / there should be a loving and committed relationship / the sex drive needs to be controlled as 'craving' can only lead to 'dukkha' / the Buddha did not give teachings related to same-sex relationships so most Buddhists in the UK would say that the Five Moral Precepts should apply / relationships should be based on respect and consent, etc.

Christianity

Attitudes to same sex relationships are changing within Christianity / some branches of Christianity eg Quakers accept same-sex relationships / 'It is the nature and quality of a relationship that matters...the same criteria seems to us to apply whether a relationship is heterosexual or homosexual.' (Towards a Quaker View of Sex, 1963) / in 2016 the United Reformed church began allowing same-sex marriages within their churches / since then, Methodists, Church of Scotland and the Church in Wales have all begun to allow same-sex marriage or the blessing of same-sex relationships to take place / the Metropolitan Community Church is a worldwide denomination that has grown from the LGBTQ+ community and therefore accepts same-sex relationships / 'I would not worship a God who is homophobic, I would refuse to go to a homophobic heaven' (Archbishop Desmond Tutu, 2013) / others question the traditional application of the teachings on same-sex activity / 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) / 'God is love, and those who abide in love abide in God, and God abides in them' (1John 5:16) / '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) / many Christians consider sexual relations to be a unique relationship between a man and a woman that involves their ability to create new life / 'That is why a man leaves his father and mother and is united to his wife, and they become one flesh' (Genesis 2:24) / Catholic belief is that sex should have the possibility of creating new life / therefore a sexual element in same sex relationships should not happen / gay relationships should be celibate / even though same sex marriages are legal in UK, the marriage ceremony cannot take place in Church of England or Catholic churches / same sex marriages can be blessed in church / The Bible condemns same sex relationships (eg Leviticus 18:22; 1 Corinthians 6:9), etc.

Hinduism

Teaches that same-sex relationships are wrong based upon the teachings of some dharmic texts / some argue that a loving attachment may form between atman in this life, or another life / atman is eternal, as long as the relationship is loving and faithful as demonstrated by Rama and Sita, it is acceptable / the outside form of a person is irrelevant / a number of Hindu mythic stories have portrayed same-sex experience as natural and joyful / there are several Hindu temples which have carvings that depict both men and women engaging in same-sex activity, etc.

Islam

Forbids same-sex relationships / sees marriage as being between a man and a woman / the couple are described as being like garments for each other (Qur'an 2:87) / 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 / 'must you lust after men and abandon the wives God has made for you? You are exceeding all limits' (Qur'an 25:165-166) / some Muslims do argue that it is possible to be same-sex

attracted and Muslim / and argue that it is lust for a person of the same-sex that is condemned in the Qur'an and not faithful same-sex love / even amongst 'liberal' Muslims this view is controversial / some organisations such as the Inclusive Mosque Initiative / Hidayah are organisations in the UK that believe same-sex relationships should be accepted in Islam, etc.

Judaism

Orthodox Jews do not support same-sex relationships / the Torah lists punishments for same-sex activity / many Orthodox Jews consider it to be an abomination / 'No man is to have sexual relations with another man; God hates that.' (Leviticus 18:22) / many liberal and Reform Jews accept 'loving' same-sex relationships / 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

Most Sikhs see same-sex relationships as being wrong since they are not mentioned in the Guru Granth Sahib / teaching makes it clear that heterosexual marriage is God's intention / the Akal Takht issued a statement condemning same-sex marriage / 'The advice given by the highest temporal authority to every Sikh is that it (same-sex marriage) is unnatural and ungodly and the Sikh religion cannot support it' (Manjit Singh Kalkatta) / others argue that Guru Nanak's teaching on universal equality respects the rights of those attracted to the same-sex / and accept it as part of what God has created in a person, etc.

0 1 . 4 Explain two religious beliefs about the nature of the family.

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

[5 marks]

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

First belief

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

Second belief

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

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

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

Generally religions view the family as being based on the marriage of two people / usually male and female / though some religious believers are accepting of same-sex couples / families may be nuclear (parents plus children) / extended families (parents plus children and other relatives, often grandparents) / step-families or blended families (parents and children from separate families joining together in a new family unit) / the family is believed to be commanded by religious teachings / to be ordained by God / families should be places of respect / nurture / support / love / kindness / loyalty / members exhibit positive virtues / help raise the next generation / teaching self-discipline / equipping the young to take their place in society / caring for the older generation / specific roles which support the needs of a family, etc.

Buddhism

Within Buddhism to raise a family is a personal decision / Buddhist families usually reflect what is normal in the country in which the family live / families may be extended families in places such as Thailand and Sri Lanka / they may be nuclear families in Britain / the Buddha taught that families should be built on respect and love for one another / if these are present then a family may be made up of same-sex parents / or may be a polygamous arrangement if permitted by the laws of the land, etc.

Christianity

Central to the Christian family is love / 'love one another' (John 13:34) / love should be at the heart of all relationships / the ideal marriage for most Christians is one man and one woman / 'this is why a man leaves his parents and is united to his wife and they become one flesh' (Genesis 2:24) / members of the family should respect each other / 'fathers do not exasperate your children'

(Ephesians 6:4) / 'honour your father and mother' (Exodus 20:22) / many Christian communities consist of extended families meaning the religion, traditions and customs are able to be passed on / in Britain and the West most Christian families are nuclear families, etc.

Hinduism

The householder stage is part of the ashrama dharma for Hindus / families tend to live as extended families / grandparents often live with eldest son and family / other family members often live nearby / so families are able to routinely support each other / householder is expected to provide for material and spiritual needs of the family / expectation across the generations of care/ respect / older generation cared for by the younger generations / younger generations learn the traditions / worship / festivals of the faith from the older family members, etc.

Islam

Extended family is seen as the basis of Islamic society / part of God's plan for humanity / family shapes the moral values / character of children / elderly parents should be cared for with kindness and respect / 'The Lord has commanded you...be kind to your parents. If either of them reaches old age with you, say no word that shows impatience with them and do not be harsh with them, but speak respectfully...' (Qur'an 17:23) / some Muslim families may be polygamous if the man is able to support additional wives and current wife / wives agree and it is permitted by the law of the land, etc.

Judaism

Judaism teaches-members of the family should respect each other / 'honour your father and mother' (Exodus 20:22) / Jewish people view themselves as an extended family / they address God as the God of Abraham, Isaac and Jacob / Jews are referred to as the Children of Israel / Jewish families are crucial in the preservation of Jewish culture / identity / Jewish families in the UK may be nuclear or extended / family is the place where Shabbat is welcomed / keeping kosher is learnt by children / values of charity / respect / kindness / hospitality/ peace are learnt, etc.

Sikhism

'The householders assert their faith in family life.' (Guru Granth Sahib 71) / family is the key social unit in Sikh society / families often live as extended families / Guru Nanak taught that the life of the householder was the highest path to spirituality / family is seen as the place to teach the faith / practise the Sikh virtues such as sewa / family is crucial as it is the base unit of faith and of society, etc.

0 1 . 5

‘Religious believers should wait until they are married before they start a sexual relationship.’

Evaluate this statement.

In your answer you:

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

[12 marks]

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

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

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

Arguments in support

- Most religions teach that all sex before marriage is 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 / to be enjoyed only within marriage.
- Sex should be the expression of a fully committed married relationship / married couple may provide a more stable environment for raising children.
- Sex before marriage devalues and trivialises God’s gift of sex / virginity is a priceless gift to be offered to one’s partner at marriage.

- The married relationship enhances the sexual relationship / sex before marriage may become exploitative / lead to deep hurt / be selfish / it opens the door to underage and non-consensual sex / risks pregnancy / may lead to STIs, etc.

Arguments in support of other views

- Religious teachings and attitudes about sex within marriage come from a different age / many people see them as outdated / irrelevant to their life.
- Sex before marriage has become the norm in today's secular world / some religious leaders seem to support sex before marriage / Archbishop John Sentamu said 'test whether the milk is good before they buy the cow'.
- Reliable contraception means that pregnancy and all it entails can be avoided.
- Many people do not marry until they are 30 or older, it is not reasonable to expect people to abstain from sex until that age.
- If the couple are in a long-term relationship they should be able to show their love for each other / many couples are not married and provide a stable environment for raising children.
- Sex is something to be enjoyed / having sex may help the couple realise whether marriage would be right for them.
- Couple may be same-sex 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.
- People are given free will so able to make own decisions.
- Couple may not see need for a 'bit of paper', etc.

Buddhism

Sex before marriage is not forbidden in Buddhism / individual Buddhists may personally believe in waiting until marriage to have sex / Buddha taught that a man should only have sex with his wife / Buddha did not give teachings about same-sex relationships / sex as part of a loving, caring relationship is seen as a good thing / if sex is based on lust this can lead to craving / leads to dukkha (suffering) / bad karma / sex before marriage may be a cause of suffering if it is based on a desire for pleasure rather than based in love / sex drive needs to be controlled / one of the Five Precepts is about avoiding sexual misconduct / Right Action, etc.

Christianity

Christianity teaches that sex is a gift of God / therefore sex before marriage is seen as wrong / 'flee from sexual immorality...whoever sins sexually, sins against their own body' (1Corinthians 6:18) / 'the body is a Temple of the Holy Spirit' (1 Corinthians 6:19) so is worthy of respect / 'let marriage be held in honour by all and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous' (Hebrews 13:4) / '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) / Roman Catholic teaching says 'Every sexual act must be within the framework of marriage' (Casti Conubii) / many churches say that casual sex is wrong but do recognise couples in long term committed relationships do have sex before they marry, etc.

Hinduism

Hinduism teaches sex outside marriage is wrong / it is damaging to spiritual development / there are many religious stories that warn about unrestricted sexual activities / sex should only take place during the second stage of life, the married householder stage / kama (physical pleasure) can be sought through marriage / sex is a gift from the Ultimate Reality (God) for enjoyment / to have children / and must be treated with respect / for the other three stages the man should remain celibate / this means the women should only have sexual relationships within marriage / emphasis is put on fidelity within marriage / examples of faithfulness and loyalty in many stories such as Rama and Sita, etc.

Islam

Islam expressly forbids any sexual activity outside of marriage / punishable by flogging / sex is a gift from Allah / needs to be controlled / modest dress / avoiding actions that lead others into sexual temptation / '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 forbidden / it is thought to cheapen sex / lower a person's self-respect / sex is a gift from God / should be carried out only at the proper time and with the proper intention / sex should 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) / some Reform Jews may allow same-sex marriages / both Reformed and Liberal Jews emphasise the loving relationship of a same-sex couple and think what they do in private is up to them, etc.

Sikhism

Sex before marriage is expressly forbidden / the ideal for a person is to be in a faithful / loving / loyal marriage / the Rehat Maryada (Sikh Code of Conduct) says that anyone who has sexual relations outside of marriage is not a true Sikh / Sikhs try to avoid things that may 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' (Guru Granth Sahib 403) / marriage is intended by God / believed to be a man and woman's natural state / '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 Which one of the following best expresses the idea of restoring harmony after relationships have broken down?

[1 mark]

- A Justice
- B Pacifism
- C Reconciliation
- D Retaliation

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

Answer: **C** - Reconciliation

0 2 . 2 Give two religious beliefs which show that terrorism is wrong.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

Most religious people think terrorism can never be justified because it harms innocent people / it promotes fear / it is morally wrong to terrify the public to achieve maximum publicity for a political goal / some terrorists target the government of a country that they blame for injustice or opposition but innocent people are usually the victims so such actions are not supported by religious beliefs / religions promote peace / non violence / if people are killed in such an attack, the commandment not to kill is broken / religions believe in the sanctity of life / goes against the belief in ahimsa, etc.

0 2 . 3 Explain two contrasting religious beliefs in contemporary British society about having weapons of mass destruction.

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

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

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

Students must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian.

The belief they choose to explain may vary according to the denomination or tradition they refer to.

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

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

All religions recognise that nuclear weapons are always a danger / if they exist they could be used / might get into the hands of terrorists or an unstable leader / concern about rogue states / long term effects eg Hiroshima and Nagasaki / there are enough nuclear weapons to destroy the world that God created / very expensive to make and maintain so is a waste of the resources given by God / the idea of stewardship indicates that money could be better used in positive ways to bring greater justice and harmony to the world / 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 as nuclear, chemical and biological weapons are immoral, etc.

Religions recognise the need for protection / possessing nuclear, chemical or biological weapons act as a deterrent / actually prevents wars if the other side knows that they will be hit by weapons of mass destruction 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 / many religious believers say that they are no problem if they are not used, 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 First 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 keeping the peace.

A fundamental Christian belief is that only God has the right to end life that he has created / the Ten Commandments state, '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 overstep the limits – Qur'an 2 : 190 / 'Do not contribute to your own destruction with your own hands, but do good, for God loves those who do good' – Qur'an 2 : 195 / 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 about the importance of peace-making in the world.

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

[5 marks]

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

First belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

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

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

Religions are about peace and compassion / the Golden Rule of ‘Treat others as you would be done by’ / many religious followers are pacifists and believe that any violence against other human beings is wrong / war and violence causes suffering and should be stopped wherever possible so peace making is really important / peace-making is difficult but brings a greater chance of lasting harmony between opposing sides than the violence of war does, etc.

Buddhism

Buddhists believe in working to prevent suffering / Dhammapada states: ‘Hatred does not stop hatred. Only love stops it.’ / ‘To conquer oneself is a greater victory than to conquer thousands in battle.’ / encourages Right Action, part of the Eightfold Path, requiring living in harmony with others / follow the First Precept, ‘I will not harm any living thing’ / compassion for all life makes war unacceptable so it is important to work for peace, etc.

Christianity

Jesus had compassion for all who were suffering / Matthew 22:39: ‘Love your neighbour’ / the Parable of the Good Samaritan (Luke 10:25-37) / Christian Aid operates under the slogan ‘We believe in life before death’ / Jesus taught his followers to live and work for peace / John 14:27 ‘Peace I leave with you; my peace I give you’ / Matthew 5:9 ‘Blessed are the peacemakers, for they will be called children of God’ / the Roman Catholic group Pax Christi promotes a culture of peace and non-violence through reconciliation and education / Quakers work for peace, eg through the campaign group ‘Turning the Tide’ / the Quaker Office at the UN promotes peaceful prevention and resolution of armed conflicts, etc.

Hinduism

Hindus are taught to respect life and to practise ahimsa and be compassionate / 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 pursuing non-violence and avoiding bringing harm to others so peace-making is important / Gandhi was a man who worked for peace, etc.

Islam

Muslims believe that it is their duty to seek a just and peaceful world / "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 / Muslims say 'Salaam' ('Peace be upon you') to greet each other / the Qur'an teaches that peace and reconciliation are better than fighting, etc.

Judaism

Jews greet each other with the word 'Shalom' ('Peace be upon you') / 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 / Jews have suffered greatly throughout history, such as the Holocaust, so they look forward to a time of peace as Jewish prophets foretold, etc.

Sikhism

Guru Granth Sahib: 'As thou deemest thyself, so deem others. Cause suffering to no one.' / in the Ardas (prayer), 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 / for Sikhs, peace is a gift of god, who is called 'a haven of peace', etc.

0 2 . 5 'War should never be described as holy.'

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

- It cannot be holy to kill many innocent people which is what happens in all wars.
- It is a contradiction in terms / war brings much evil, destruction and suffering.
- Religions believe in the sanctity of life / of life / war destroys life without real discrimination / as it does not stay restricted to the soldiers in the armies / but kills civilians, children, animals, environment.
- Pacifists believe that all war is wrong and not holy.
- Modern conflicts are about economics and politics rather than religion, etc.

Arguments in support of other views

- It is possible to fight for a religious cause or God which gives justification for calling it a holy war.
- People may feel that God is on their side and has called them to fight their enemies.
- Some believe that those who take part in such wars will receive a spiritual reward, such as heaven or paradise.
- Religious leaders might declare a holy war to defend their religion or their followers who are otherwise being persecuted.
- Some religious believers might believe that war was holy if they were protecting the vulnerable and weak or preventing gross injustice or genocide.
- Some conflicts in modern times have been regarded by some as a holy war, 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 / most Buddhists believe that no war is ever holy or justified, even in self-defence / there isn't the concept of a holy war in Buddhism, etc.

Christianity

Pacifist Christians believe they are following the example of Jesus and do not agree that any war is 'holy' / 'turn the other cheek' / 'do not kill' / some Christians, eg Quakers may assist the war effort in non-combat roles / Jesus taught 'Blessed are the peacemakers'.

Many other Christians believe that sometimes war is justified, eg a holy war fought in the name of religion / sometimes it is better to fight to save lives and protect a country or way of life / in the Old Testament there are many examples of wars fought in the name of God, eg Joshua's army followed God's commands to blow trumpets and capture Jericho / the Crusades were fought as an attempt to capture control of the Holy Land / some believe those who fight in the 'holy wars' will gain spiritual rewards, if they die in battle will go straight to heaven, etc.

Hinduism

Hindus are not keen on going to war as 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 / it is within the Dharma of the Kshatriya caste to fight in war when needed / this could be called a holy war because it was authorized by Lord Krishna / have the aim of restoring justice / and Arjuna would be doing what was right / it was the only way to bring a just solution / may be acting in self-defence, etc.

Islam

The root of word Islam means peace / peace features in the main Muslim greeting (Salaam) / peace and reconciliation is better than fighting / wrong to return evil with evil / God forgives and expects people to do the same.

However, Islam believes in holy war or just war / lesser jihad permits violence in defence of Muslims and Muslim countries / Muslims will fight in a Holy or Just War as a last resort / in the centuries after Prophet Muhammad's death, Islam expanded across Africa, Europe and Asia often by way of holy war / the first Caliph, Abu Bakr (first leader after Prophet Muhammad), wrote a set of rules for

fighting holy war / 'Stop, O people, that I may give you 10 rules for guidance on the battlefield' / 'Fight in the cause of Allah those who fight you, but do not transgress limits' – Qur'an 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 / in the Tenakh there are many references to God helping the Jews establish themselves in the Promised Land by winning battles / the idea of obligatory wars or 'war by commandment', 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 / this is called dharma yudh which means in defence of justice / the soldiers were to be sant sipahi (saint soldiers) / one of the 5Ks is a dagger (kanga), another is shorts (kachera) / both demonstrating the willingness to fight for justice through violent means if need be / Guru Hargobind encouraged Sikhs to learn martial arts to be able to fight / reinforced by Guru Gobind Singh who wrote 'It is sinful to submit to the oppressor and the miscreants.... The sword of righteous, the bow and the tongue are the fit tools to combat the charlatans', etc.