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# GCSE (Short course) RELIGIOUS STUDIES 8061/5

## SECTION 5: THEMES

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Mark scheme

Sample assessment materials

First exam in June 2026

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V1.0

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

## Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

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

This is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being 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, e.g. knowledge and understanding, evaluation
- the total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- the typical answer(s) or content which are expected
- generic instructions related to the question target of how to award marks (i.e. levels of response grid).

### Themes papers guidance (Specification A and Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, i.e. 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, e.g. 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, e.g. '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, e.g. 'Answer: D Trinity'.

### **1-mark short-answer questions**

The principle here is provided in the mark scheme: 'Any one from:' If students give **more than** the one answer required by the question:

- **award for the first answer 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 answer' will be the **first one** on the first line and **only this one** should be considered for marks. Other answers must be ignored.

### **4 and 6-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 (e.g. 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, i.e. 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.

## Spelling, punctuation and grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

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

**01 Theme A: families**

Qu	Part	Marking guidance	Total marks
01	1	<p>Which one of the following best expresses the religious view that one purpose of marriage is to have children?</p> <p><b>A</b> Procreation.  <b>B</b> Contraception.  <b>C</b> Stability.  <b>D</b> Polygamy.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: A Procreation.</p>	1
01	2	<p>Give <b>one</b> religious belief about the nature of the family.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Any one from:</p> <ul style="list-style-type: none"> <li>• Based on the marriage of two people/duty to marry</li> <li>• Extended family/children and grandparents</li> <li>• Care/kindness/respect for elderly parents</li> <li>• Ordained by God or commanded in scripture</li> <li>• A vocation for some believers only.</li> </ul>	1

01	3	<p>Explain <b>two</b> different beliefs in contemporary British society about the use of artificial contraception within marriage.</p> <p>In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</p> <p><b>First belief</b>                  Simple explanation of a relevant and accurate difference – 1 mark                  Detailed explanation of a relevant and accurate difference – 2 marks</p> <p><b>Second belief</b>                  Simple explanation of a relevant and accurate difference – 1 mark                  Detailed explanation of a relevant and accurate difference – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <p><b>Buddhism</b>                  The Moral Precept of ahimsa (non-harming) means that no living being should be harmed. Since rebirth takes place at conception, no methods which end pregnancy should be used, such as the morning after pill. Other methods are acceptable. The principle of Right Intention means that using contraception to prevent suffering, such as risk to a mother’s health is acceptable but using it for selfish reasons is wrong. The underlying philosophy of the Moral Precepts is the interconnectedness and value of all life.</p> <p><b>Christianity</b>                  There are different views within Christianity. Orthodox and Catholic Churches teach artificial contraception within marriage is wrong-against natural law and purpose of marriage; might encourage infidelity. Every sexual act should have the possibility of creating new life (Humanae Vitae, 1968). Other Christians accept its use in family planning for health, financial and other personal reasons. The Church of England approved the use of artificial contraception at the Lambeth Conference in 1930: ‘The Conference agrees that other methods may be used, provided that this is done in the light of Christian principles.’</p> <p><b>Hinduism</b>                  It is a Hindu’s dharma (duty) to marry and have children; at least one son is needed for important religious rituals in Hinduism. Respect for life (each person is a reincarnated soul) means Hindus should not bring a child into the world to suffer. Hindus should practise ahimsa (non-harming). As long as this principle and the dhamma is followed, contraception is permitted as long as couples do not use it to prevent having children altogether.</p>	4
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	<p><b>Islam</b>          Most Muslims accept the use of artificial contraception within marriage as long as it is not used to avoid having children altogether. Although Muslims prefer to use natural methods, most accept the use of artificial methods for reasons of the wife’s health, if couples have financial difficulties, to help ‘space’ children or to avoid passing on genetic disorders. Muslims would oppose any method that causes miscarriage. Some Muslims oppose the use of artificial contraception as against Allah’s plans. Allah gives strength to cope with any children that come along.</p> <p><b>Judaism</b>          A large family is a blessing from God, fulfilling God’s command to ‘be fruitful and increase in number’ (Genesis 1:28). Orthodox Jews only allow the use of artificial contraception within marriage if the mother’s health is at risk, and not for social or economic reasons. Reform and Progressive Jews accept the use of artificial contraception for reasons of the mother’s mental or physical health or the welfare of the rest of the family.</p> <p><b>Sikhism</b>          Sikhs tend to follow the customs of the society in which they live, there are no specific teachings in their sacred books about contraception. They prefer natural methods, but leave it up to each married couple to decide if they wish to limit the size of their families for the sake of the mother’s health or the welfare of the existing children. They would oppose the use of methods that cause miscarriage because it is wrong to destroy life and interfere with the creative work of God.</p>	
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01	4	<p>Explain <b>two</b> religious beliefs about the role of parents in a religious family.</p> <p>Refer to sacred writings or another source of religious belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Source of authority</b>          Award 2 marks for a response which names and applies a relevant source of authority to the question.          Or          Award 1 mark for a response naming a relevant a source of authority.          Or          Award 1 mark for application of a relevant source of authority to the question without naming it.</p> <p>Students may include some of the following points, but all other relevant points must be credited.</p> <p>All religions teach that a key role for parents is to provide their children with all the necessities of life/provide a secure and stable background for children to grow up in/teach their children right from wrong/giving them moral standards to live by.</p> <p>All religions teach parents should set an example to children by living the faith/educating and raising children within the faith/bringing them to maturity and full membership of the faith/teaching them to pray/take part in worship in the home or in the place of worship. Examples of these teachings follow.</p> <p><b>Buddhism</b>          In the Sigalovada Sutta Buddhist parents have five duties: dissuade children from doing evil, persuade them to do good, give a good education, arrange a suitable marriage partner, and hand over their inheritance at the proper time.          ‘To support one’s father and mother, to care for one’s wife and children, and to have a peaceful occupation. This is the highest blessing.’          (Dhammapada 313)          ‘Parents are worthy of offerings, because the mother and father do much for children. They bring them up, nourish them, and introduce them to the world.’(Anguttara Nikaya, Ch 7, Sutta 63)</p>	6
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	<p><b>Christianity</b>  It is the duty of Christian parents to raise their children in the faith. Depending on their denomination, Christians are expected to ensure their children receive religious instruction/attend religious schools/participate in rites of passage ceremonies, e.g. christening/confirmation/membership ceremonies/attend church, etc. 'Honour your father and your mother.' (Exodus 20:12) and Paul's teaching 'Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.' (Ephesians 6:4).</p> <p><b>Hinduism</b>  It is part of the dharma for Hindu parents to support their children, perform all sacraments for them, educate them and pass on one's good name to them. Parents may ensure that their children participate in rites of passage ceremonies, e.g. sacred thread ceremony. According to Manu, a man re-creates himself through his children. 'In the destruction of a family, the immemorial religious rites of that family perish. On the destruction of spirituality, impiety overcomes the whole family.' (Bhagavad Gita, ch 1, v40).</p> <p><b>Islam</b>  Muslim parents will ensure their children participate in rites of passage ceremonies, e.g. aqiqah/bismillah ceremonies/attend classes at a madrassah to learn to read the Qur'an/make sure the home is halal/in some religious families, father and mother have equal but different roles/father working to support the family, mother at home looking after the children. Because parents' role is so important scripture teaches Muslims to care for elderly parents with kindness and respect because they loved and cared for their own children when they were young. (Qur'an 17:23-24) Duties of parents are expressed: '...a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it...' (Hadith 3:592) and the Prophet said 'A father gives his child nothing better than a good education.' (Hadith collected by Tirmidhi and Al-Bayhaki).</p> <p><b>Judaism</b>  Jewish mothers have a particular role in passing their faith on to their children./The Torah commands parents to teach God's words to their children (Deuteronomy 11:19/Parents should keep a kosher home/ensure children take part in rites of passage ceremonies, e.g. Brit Milah, Bar/Bat Mitzvah, etc./lead family celebration of Shabbat and festivals such as Passover/in some religious families, father and mother have equal but different roles/father working to support the family, mother at home looking after the children e.g. Orthodox Jews/the mother 'watches over the affairs of the household (Proverbs 31:27)/some Orthodox Jews will arrange suitable marriage for their children.</p> <p><b>Sikhism</b>  Sikhs are encouraged to nurture children for the benefit of creation. Sikh fathers take an active role in the upbringing of children. The Guru Granth Sahib compares the relationship between God and humans to that of father and son: 'Devotees of the Lord dwell ever in peace. They</p>	
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	<p>have a child-like nature and remain detached from the world... and God caresses them, as a father does his son.’ (GGS 1076:14) Sikh parents will ensure their children participate in rites of passage ceremonies, e.g. naming ceremony (Naam Karan) using the Guru Granth Sahib to name the child. They will help prepare children for amrit and wearing the five Ks. Guru Nanak stressed the importance of the ‘householder’ stage of life. Some Sikh parents arrange a suitable marriage partner for their child.</p>	
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01	5	<p>‘Divorce is never right.’</p> <p>Evaluate this statement.</p> <p>In your answer you:</p> <ul style="list-style-type: none"> <li>• should give reasoned arguments in support of this statement</li> <li>• should give reasoned arguments to support a different point of view</li> <li>• should refer to religious arguments</li> <li>• may refer to non-religious arguments</li> <li>• should reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p> <table border="1"> <thead> <tr> <th>Levels</th> <th>Criteria</th> <th>Marks</th> </tr> </thead> <tbody> <tr> <td>4</td> <td> <p>A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b></p> </td> <td>10–12</td> </tr> <tr> <td>3</td> <td> <p>Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b></p> </td> <td>7–9</td> </tr> <tr> <td>2</td> <td> <p>Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b></p> </td> <td>4–6</td> </tr> </tbody> </table>	Levels	Criteria	Marks	4	<p>A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b></p>	10–12	3	<p>Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b></p>	7–9	2	<p>Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b></p>	4–6	12
Levels	Criteria	Marks													
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1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

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

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

	<p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>religious couples have made vows to be faithful/to stay together no matter what the circumstances/e.g. 'till death do us part'/bring up children together/it is wrong to break those vows</li> <li>children can be negatively affected by divorce/parents have a duty to children</li> <li>marriage is a contract/sacrament/sacred bond. Divorce therefore goes against much religious teaching.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>some religious believers, as well as many atheists and humanists, would argue that in cases of abuse, the harm to adults and children is greater than the harm done by separation e.g. fighting disrupts family life. Also, drug addiction, alcohol problems and infidelity can be detrimental to family life. Many people would argue for utilitarian principles to operate/i.e. whatever causes the greatest happiness and least pain for human beings.</li> <li>humans make mistakes, marriages fail, and some religious believers argue it is more compassionate to allow divorce when people have irreconcilable differences/the most compassionate act is the right act.</li> <li>atheists and humanists do not believe that marriage vows are made before God, so they would generally support the right to divorce, they can decide for themselves about the future of their relationship. Divorce is legal so people are allowed to divorce.</li> </ul> <p><b>Buddhism</b></p> <p>Ideal is to remain married and faithful. 'Let the wise man avoid an unchaste life, as he would a burning heap of coals...' (Sutta Nippata, 14:395).The factors which lead to marital discord like intolerance, lack of trust, etc. are hindrances to spiritual growth. 'Not to be contented with one's own wife, and to be seen with... the wives of others — this is a cause of one's downfall.' (Sutta Nippata)</p> <p>However, Buddhists accept divorce, although it will be painful, should proceed in such a way as to limit the harm done. Right intention must be present.</p> <p><b>Christianity</b></p> <p>Ideal marriage is for life, a view supported by Biblical teaching e.g. 'Man must not separate what God has joined together' (Matthew 19:6)</p> <p>Churches must uphold sanctity of marriage. Roman Catholics believe marriage cannot be dissolved/revoked. Civil divorce not recognised - couple not free to remarry.</p> <p>Eastern Orthodox church has the authority to end marriages: church itself grants divorce and remarries people. Protestant churches accept civil divorce as end to marriage and allow remarriage in church.</p> <p><b>Hinduism</b></p> <p>Many Orthodox Hindus believe that marriage is a sacred bond that should last for life. Infidelity is not grounds for divorce in itself: a Law of Manu states that a wife must respect her husband even if he is unfaithful.</p>	
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	<p>Divorce is not forbidden, but is not preferred. Divorce is possible under Indian civil law (if the marriage is irretrievably broken down (2023 ruling in Supreme Court). Manu permits divorce under particular circumstances, for example if the husband has left home for certain periods of time. Other smriti texts allow divorce if the husband engages in violent conduct or disgraceful behaviour such as stealing, drinking (Gautama-smriti).</p> <p><b>Islam</b> Divorce is allowed but is considered 'hateful to Allah' (Hadith). The right procedures must be followed: Before divorce, couples must try to resolve their differences. They must bring in two friends or relatives to help settle matters, one from his family and the other from hers. Couples must wait three months (iddah) staying in the same home but sleeping separately – to see if the wife is pregnant and to allow reconciliation if possible (Qur'an 4:35). A wife can divorce her husband but must repay the dowry, unless the cause for divorce is his fault, and she will not be supported by him. A man still has responsibility for the support of his children in all circumstances.</p> <p><b>Judaism</b> Torah says a man can divorce his wife if 'he finds something objectionable about her (Deuteronomy 24:1) but today divorce is allowed by mutual consent since marriage is a voluntary agreement. 'Tears fall on God's altar for whoever divorces his first wife.' (Gittin 90e) in this section of Talmud the wife cannot initiate a Jewish divorce, but reasonable grounds include infidelity, impotence, financial deprivation, cruelty or irreligiousness. Reform Jews have their own get which treats men and women equally. Liberal Jews now accept civil divorce alone. Divorce regarded as unfortunate but has no stigma attached – people are encouraged to remarry, but not to previous husband (Deuteronomy 24:1–4).</p> <p><b>Sikhism</b> Marriage should be for life; a Sikh couple is 'one spirit in two bodies' (Guru Amar Das). The marriage commitment is made in front of God and should not be broken. Divorce is against the principles of the Sikh religion. There is also a promise in Amrit ceremony when a Sikh becomes member of the khalsa to maintain a monogamous relationship with one's spouse. Divorce is rare, but grounds for divorce include desertion, impotence of husband, habitual cruelty, adultery and change of religion. Sikhs follow the laws of the country in which they are living.</p>	
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**02 Theme B: Religion, peace and conflict**

Qu	Part	Marking guidance	Total marks
02	1	<p>Which <b>one</b> of the following best expresses the religious ideal that there should be no violence in the world?</p> <p><b>A</b> Defence.  <b>B</b> Justice.  <b>C</b> Peace.  <b>D</b> Terrorism.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: C Peace.</p>	1
02	2	<p>Give <b>one</b> way in which religious believers help victims of war.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Any one from:</p> <ul style="list-style-type: none"> <li>• Provide (money for) food/shelter/rebuild homes/rebuild infrastructure</li> <li>• Provide medicine/medical help</li> <li>• Work to create peace.</li> </ul>	1

02	3	<p>Explain <b>two</b> different beliefs in contemporary British society about weapons of mass destruction.</p> <p>In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</p> <p><b>First belief</b>                  Simple explanation of a relevant and accurate difference – 1 mark                  Detailed explanation of a relevant and accurate difference – 2 marks</p> <p><b>Second belief</b>                  Simple explanation of a relevant and accurate difference– 1 mark                  Detailed explanation of a relevant and accurate difference– 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• pacifism is right because war can never be justified. This is because Buddhists support the idea of ahimsa (not harming a living thing)/religious believers support the idea of the sanctity of life, etc</li> <li>• pacifists believe that all killing is wrong. This is because religions have laws such as ‘do not kill’ and so will not fight e.g. Quakers, etc</li> <li>• some Christians believe that war is the sometimes the best option and would not support being a pacifist. For example, they would fight in a ‘Just War’ or to stop genocide taking place, etc.</li> </ul> <p><b>Buddhism</b>                  Buddhists oppose all weapons of mass destruction following the example of the Dalai Lama/they believe in pacifism/1<sup>st</sup> moral Precept ‘I will not harm a living thing’/concept of Ahimsa.</p> <p><b>Christianity</b>                  There are different views among Christians/some see nuclear weapons as a deterrent to maintain peace and prevent attack/others like the Quakers are pacifists and oppose them/against the Just War rules.</p> <p><b>Hinduism</b>                  Some Hindus are like Gandhi, pacifists, and are opposed to violence in virtually any form, and especially possessing nuclear weapons; others accept that the world is violent and there is a need for nuclear weapons as a deterrent.</p> <p><b>Islam</b>                  Muhammad forbade the killing of innocent civilians/Islam only allows Muslims to fight those who take up war against them or actively participate in the battle/WMD kill indiscriminately/use of them would not follow the Just War rules.</p>	4
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02	4	<p>Explain <b>two</b> religious beliefs about forgiveness.</p> <p>Refer to sacred writings or another source of religious belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First belief</b> Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second belief</b> Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Source of authority</b> Award 2 marks for a response which names and applies a relevant source of authority to the question. Or Award 1 mark if the response names a source of authority. Or Award 1 mark if the response applies a source of authority to the question without naming it.</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <p>Between human beings, forgiveness is a duty, it is wrong to hold grudges because you are only harming yourself by doing so. That does not mean that you are accepting that what the person did was right or that they should not be punished. It does mean that you should try to understand why they did it, because in some cases it may not have been their fault. If the person repents their sin or crime they may be forgiven.</p> <p><b>Buddhism</b> Karmic consequences mean that the person will suffer because of the wrong they have done so the victim will get justice, but revenge also has karmic consequences because it expresses hate/forgiveness</p>	6
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	<p>will bring positive karma/Dhammapada 1.3–4/concepts of metta (loving kindness), karuna (compassion) both encourage forgiveness.</p> <p><b>Christianity</b>                  Forgive one another – Colossians 3:13/Jesus told Peter to forgive seventy times seven/forgive others so God will forgive you – Lord’s Prayer/Matthew 6:14–16/Matthew 18:21–35 – Parable of the Unmerciful Servant/Matthew 5:7/Some Christians believe that you should only forgive those who repent.</p> <p><b>Hinduism</b>                  Forgiveness is considered one of the six cardinal virtues in Hinduism/Mahabharata, Book 3, Vana Parva, Section XXIX/Mahabharata, Book 5, Udyoga Parva, Section XXXIII/may be difficult to forgive some sins but forgiveness brings positive karma.</p> <p><b>Islam</b>                  Allah is merciful and the source of all forgiveness/repentance is a virtue/Qur’an 5:95/forgiveness between believers is encouraged, with a promise of reward from Allah/the sin of shirk (associating partners with God) is unforgivable and some sins have prescribed punishments.</p> <p><b>Judaism</b>                  Prior to Yom Kippur, Jews ask forgiveness of those they have wronged during the year so that God will forgive them/sins between people require the asking and granting of forgiveness by the parties concerned/the person who has sinned against God needs to repent and ask God for forgiveness/Leviticus 16:30</p> <p><b>Sikhism</b>                  Sikhs welcome all types of people to follow the path of Waheguru and receive forgiveness of all sins. Even murderers are given the choices so that they too be forgiven/“<b>Forgiveness</b> is fundamentally a moral relation between self and others.” “Where there is forgiveness, there is God.” Guru Granth Sahib.</p>	
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02	5	<p>‘War is never right.’</p> <p>Evaluate this statement.</p> <p>In your answer you:</p> <ul style="list-style-type: none"> <li>• should give reasoned arguments in support of this statement</li> <li>• should give reasoned arguments to support a different point of view</li> <li>• should refer to religious arguments</li> <li>• may refer to non-religious arguments</li> <li>• should reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
		<table border="1"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     A well-argued response, reasoned consideration of different points of view.                      Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.  <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.                      Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.  <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     Reasoned consideration of a point of view.                      A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.                      OR                      Recognition of different points of view, each supported by relevant reasons/evidence.  <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table>	Levels	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. <b>References to religion applied to the issue.</b>	10–12	3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9	2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6	1	Point of view with reason(s) stated in support.	1–3	0	Nothing worthy of credit.	0	
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		<p>Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:</p> <table border="1"> <thead> <tr> <th data-bbox="360 398 440 427">Level</th> <th data-bbox="571 398 906 427">Performance descriptor</th> <th data-bbox="1145 398 1270 461">Marks awarded</th> </tr> </thead> <tbody> <tr> <td data-bbox="360 517 544 584"><b>High performance</b></td> <td data-bbox="555 517 1075 723"> <ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> <li>• Learners use a wide range of specialist terms as appropriate</li> </ul> </td> <td data-bbox="1198 577 1219 607">3</td> </tr> <tr> <td data-bbox="360 757 544 824"><b>Intermediate performance</b></td> <td data-bbox="555 757 1075 963"> <ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> <li>• Learners use a good range of specialist terms as appropriate</li> </ul> </td> <td data-bbox="1198 817 1219 846">2</td> </tr> <tr> <td data-bbox="360 996 544 1064"><b>Threshold performance</b></td> <td data-bbox="555 996 1075 1272"> <ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> <li>• Learners use a limited range of specialist terms as appropriate</li> </ul> </td> <td data-bbox="1198 1093 1219 1122">1</td> </tr> <tr> <td data-bbox="360 1305 501 1373"><b>No marks awarded</b></td> <td data-bbox="555 1305 1115 1581"> <ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner's response does not relate to the question</li> <li>• The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul> </td> <td data-bbox="1198 1424 1219 1453">0</td> </tr> </tbody> </table> <p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• teaching about the sanctity of life – the belief that it is wrong to take life, and that by doing so a believer is disobeying religious commands</li> <li>• arguments in favour of pacifism (both religious and non-religious) – violence breeds violence and does not bring about peace and stability</li> </ul>	Level	Performance descriptor	Marks awarded	<b>High performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> <li>• Learners use a wide range of specialist terms as appropriate</li> </ul>	3	<b>Intermediate performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> <li>• Learners use a good range of specialist terms as appropriate</li> </ul>	2	<b>Threshold performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> <li>• Learners use a limited range of specialist terms as appropriate</li> </ul>	1	<b>No marks awarded</b>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner's response does not relate to the question</li> <li>• The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>	0	
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	<ul style="list-style-type: none"> <li>• modern warfare targets innocent civilians through use of weapons of mass destruction. Modern warfare is therefore morally wrong.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• idea of Just War – criteria include - started and controlled by a properly instituted authority/just cause/last resort/not involve suffering to innocent civilians/protect trees, crops, animals/not act of aggression or to gain territory/aim to restore peace and freedom/enable release of prisoners of war/must be winnable/proportionality</li> <li>• war can be the lesser of two evils: It can be justified if its purpose is to: stop atrocities/depose a dictator/to defeat terrorists/stop spread of weapons of mass destruction. If the consequences of war are better than the consequences of not fighting, then war is justified.</li> <li>• people have a right to self-defence.</li> </ul> <p><b>Buddhism</b> 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)</p> <p>Will defend their lands if it is seen as having the right motivation/Buddhists have fought in war e.g. in the 14<sup>th</sup> century Buddhist fighters led the uprising that evicted the Mongols from China.</p> <p><b>Christianity</b> Matthew 5v9: "Happy are those who work for peace."/Matthew 5v44: "Love your enemies and pray for those who persecute you."/Matthew 5v38–48 – do not take revenge, if anyone slaps you on the right cheek, let him slap your left cheek...Matthew 22v39: 'Love your neighbour'/Romans 12v17–21</p> <p>Jesus taught peace, forgiveness and overcoming evil with goodness but he did use force in the temple because it had become 'a den of thieves.'(Matthew 10:34).</p> <p><b>Hinduism</b> The Mahabharata: "This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain."/Hindus believe in the principle of Ahimsa (non-violence)/good Karma would not involve violence, but work towards peace/the Upanishads teach non-violence/example of Gandhi.</p> <p>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).</p> <p><b>Islam</b> 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</p>	
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	<p>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.</p> <p>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.</p> <p><b>Judaism</b> Exodus 20v13: "Do not kill"/Micah 4v3 "Nation will not lift sword against nation, there will be no more training for war."/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".</p> <p>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.</p> <p><b>Sikhism</b> Peace is a gift of God/believe in non-violence/Guru Nanak taught that is someone hurt 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.</p> <p>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.</p>	
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