

**01 Theme A: relationships and 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>two</b> religious beliefs 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>One mark for each of two correct points.</p> <p>Should be based on the marriage of two people – male and female/extended family/ordained by God or commanded in scripture/a duty to marry/a vocation for some believers only.</p>	2

01	3	<p>Explain <b>two</b> contrasting 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 contrasting belief</b>          Simple explanation of a relevant and accurate contrast – 1 mark          Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p><b>Second contrasting belief</b>          Simple explanation of a relevant and accurate contrast – 1 mark          Detailed explanation of a relevant and accurate contrast – 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 cause an abortion should be used, such as the coil or 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 contrasting views within Christianity. Orthodox and Roman Catholics 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. But overpopulation means contraception is encouraged in India. Respect for life (each person is a reincarnated soul) means Hindus should not bring a child into the world to suffer. Like Buddhists, Hindus should practise ahimsa (non-harming). As long as this principle and the dharma is followed, contraception is permitted as long as couples do not use it to prevent having children altogether.</p> <p><b>Islam</b>          Most Muslims accept the use of artificial contraception within marriage</p>	4
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	<p>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 an abortion. 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. The pill is preferred as it does not destroy semen or interfere with the sexual act. 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 or guidance in their sacred books. 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 abortion because it is a sin 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>Relevant and accurate reference to scripture or sacred writing – 1 mark</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> <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, eg 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>	5
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	<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, eg 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, eg 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, eg 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 eg 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 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, eg naming ceremony (Naam Karan) using the Guru Granth Sahib to name the child. They will initiate children into Sikh modes of dress and the five Ks. Guru Nanak stressed the importance of the 'householder' stage of life. Many 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" style="width: 100%; border-collapse: collapse;"> <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> <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>• religious couples have made vows to be faithful/to stay together no matter what the circumstances/eg ‘till death do us part’/bring up children together/it is wrong to break those vows</li> <li>• children are badly affected by divorce/parents have a duty to</li> </ul>	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	12
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	<p>children</p> <ul style="list-style-type: none"> <li>• this argument may be presented from a religious or utilitarian perspective</li> <li>• marriage is a contract/sacrament/sacred bond. Divorce goes against 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 children is greater than the harm done by separation eg continual fighting disrupts the peace of family life, drug addiction, alcohol problems and infidelity can be detrimental to family life. Many atheists and humanists would argue for utilitarian principles to operate/ie whatever causes the greatest happiness and least pain for human beings</li> <li>• humans make mistakes, marriages fail, and for some religious believers, it is more compassionate to allow divorce when people have irreconcilable differences and 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 a couple's right to divorce, decide for themselves about the future of their relationship. Divorce is legal so people are allowed to divorce.</li> </ul> <p><b>Buddhism</b>          Let the wise man avoid an unchaste life, as he would a burning heap of coals...' (Sutta Nippata, 14:395) Ideal is to remain married and faithful. 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 harlots and the wives of others — this is a cause of one's downfall.' (Sutta Nippata)          However, Buddhists accept some marriages fail and 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>          Teaching on divorce in Mark 10:2-12; 'Man must not separate what God has joined together' (Matthew 19:6) Ideal: marriage is for life, a view supported by Biblical teaching. Churches must uphold sanctity of marriage. Roman Catholics believe marriage cannot be dissolved/revoked. Civil divorce not recognised - couple not free to remarry.          Eastern Orthodox church has the authority to end marriages: church itself grants divorce and remarries, but usually not for the third time. Protestant churches accept civil divorce as end to marriage and allow remarriage in church.</p> <p><b>Hinduism</b>          Orthodox Hindus believe that marriage is a sacred bond that should last for life. Adultery is not grounds for divorce in itself: a Law of Manu states that a wife must respect her husband even if he is unfaithful. Divorce is not actually forbidden under all circumstances, but is frowned upon. Divorce is possible under Indian law if the husband is cruel or the couple are unable to have children after 15 years of</p>	
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	<p>marriage. Manu does permit 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 or consorting with prostitutes (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 3 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 indecent about her'/'shameful conduct' (Deuteronomy 24:10) but today divorce (get) is allowed by mutual consent since marriage is a voluntary agreement. 'Tears fall on God's altar for whoever divorces his first wife.' (Gittin90a) in the section of Talmud Wife cannot initiate a Jewish divorce, but reasonable grounds include infidelity, impotence, financial deprivation, cruelty or irreligiousness. In Israel a husband can be imprisoned if he does not grant the divorce to his wife, but elsewhere he is not bound by it, and then she cannot remarry another Jew ('agunot' = chained woman). 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, insanity, impotence of husband, habitual cruelty, adultery and change of religion. Sikhs follow the laws of the country in which they are living.</p> <p>SPaG 3 marks</p>	
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