



GCSE
RELIGIOUS STUDIES A
8062/2A

Paper 2A Thematic Studies

Mark scheme

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners 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 examiner understands and applies it in the same correct way. As preparation for standardisation each examiner 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, examiners 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.

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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 credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

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

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../.. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../..) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

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

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

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

There is an adjustment to the awarding marks for the question rubric for the .3 (4 mark) questions on this paper. The specification can be interpreted to imply that only contrast questions will be asked when the 'main religious tradition of Great Britain' version of the .3 question is used. However, students should have prepared both for similarities and contrasts for the topics examined. Therefore, for this series only, in order to ensure no student is disadvantaged, the instruction to refer to the 'main religious tradition of GB' will be disregarded. This means that answers from any religion should be credited (and a non-religious perspective in Theme C). In addition, credit correct answers if either a contrast or similarity is given. This applies to all .3 (four mark) questions in this paper.

0 1 Theme A: Relationships and families

0 1 . 1 Which one of the following is the meaning of the term ‘procreation’? [1 mark]

- A Ending a marriage
- B Having children
- C Marrying more than one person
- D Treating people equally

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

Answer: B Having children

0 1 . 2 Give two teachings about the role of parents in a religious family. [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:

All religions teach that the main role for parents is to provide a secure and stable environment for children to grow up in / provide children with all that they need to be able to grow and develop / specific traditional roles for fathers and mothers / bring them up in the faith / teach them right from wrong / to discipline children / ‘Spare the rod and spoil the child’ (Proverbs 13:24) / set an example to the children by living the faith / teach children to pray / worship at home or in the place of worship / encourage them to become full members of the faith / Buddhism teaches in the Sigalovada Sutta that parents have five duties: dissuade children from doing evil / persuade them to do good / give them a good education / arrange a suitable marriage partner / hand over their inheritance at the proper time / have children – ‘Be fruitful and multiply’ (Genesis) / be role models for the children - ‘Honour your father and mother’ (Exodus 20:12) / ‘Fathers do not exasperate your children; instead bring them up in the training and instruction of the Lord.’ (Ephesians 6:4) / ‘In the destruction of a family, the immemorial religious rites of the family perish. On the destruction of spirituality, impiety overcomes the whole family’ (Bhagavad Gita 1:40) / Muslims should care for their elderly parents with kindness and respect because they loved and cared for their own children when they were young (Qur’an 17:23-24) / ‘A father gives his child nothing better than a good education’ (Hadith) / ‘And you shall teach them (God’s words) to your children, to speak of them when you sit in your house and when you walk on the way...’ (Deuteronomy 11:19) / the Guru Granth Sahib compares the relationship between God and humans as like that between a man and his son, ‘Devotees of the Lord dwell ever in peace. They have a child-like nature and remain detached from the world...God caresses them as a father does a son.’ (Guru Granth Sahib 1076:14), etc.

0 1 . 3 Explain two contrasting religious beliefs in contemporary British society about contraception.

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 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

Allow up to 4 marks for a response which covers any combination of religions whether contrasting or similar.

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

Responses might focus on using contraception or not / types of contraception / artificial versus natural contraception / reasons behind use of contraception.

Generally a distinction is seen between natural contraception which works with the woman's natural cycle and artificial contraception which, whilst more reliable than natural methods, is seen by some religious believers as going against natural law / encouraging infidelity / preventing the will of God / preventing people carrying out their religious duty / most religions would see permanent contraception, ie sterilisation, as unacceptable unless a medical necessity, etc.

Those who support the use of artificial contraception see it as a way of more reliably planning families / children are able to be planned making it easier for families to cope / prevents the transmission of sexually transmitted infections / prevents transmission of genetic disorders / so reduces suffering and pain / may prevent the mother's life from being put at risk, etc.

Buddhism

No absolute rules about contraception though most Buddhists believe it is fine to use forms of contraception that prevent fertilisation taking place / some forms such as the morning after pill may be seen as less acceptable / may be seen as a form of killing / breaks the first moral precept / all decisions involve pain - would the consequences of using contraception cause more or less pain? / principle of ahimsa / rebirth takes place at conception and contraception makes this impossible / Right Intention means contraception may be used to prevent suffering, for example, the mother's life is at risk / using it for selfish reasons is wrong, etc.

Christianity

All denominations permit natural contraception however some (eg Roman Catholic and Orthodox) do not permit artificial forms of contraception seeing it as against natural law / against the purpose of marriage / 'Every sexual act should have the possibility of creating new life.' (Humanae Vitae 1968) / Many other Christians accept the use of artificial contraception in family planning for health, financial and other reasons / seen as a matter of personal conscience / some have reservations about the morning after pill considering it abortion rather than contraception / Church of England approved the use of artificial contraception at the 1930 Lambeth Conference, 'The Conference agrees other methods may be used, provided that this is done in the light of Christian principles.' etc.

Hinduism

It is a Hindu's dharma to marry and have children / however there is no objection to the use of contraception provided it is non-harming / principle of ahimsa / at least one son is needed for important religious rituals so contraception may be used in a limited way until a son is born / contraception should not be used to prevent having children altogether / respect for life means a child should not be brought into the world to suffer, etc.

Islam

Muslims accept the use of contraception with most accepting the use of artificial forms / though some see it as against Allah's plans / Allah controls when birth takes place / belief that Allah gives strength to cope with any children that come along / any method that causes an abortion, eg morning after pill, would be opposed / use of artificial methods accepted by many for protecting the woman's health / financial reasons / better 'spacing' of children / avoiding passing on genetic conditions, etc.

Judaism

Contraception impedes the will of God / a large family is a blessing from God / 'Like arrows in the hands of a warrior are sons born in one's youth. Blessed is the man whose quiver is full of them.' (Psalm 127: 4&5) / Orthodox Jews permit contraception if the mother's life is at risk / not acceptable for social or economic reasons / or reasons of convenience / use of the pill is preferred as it does not interfere with the sexual act or destroy semen / sterilisation is forbidden as it damages the body created by God / Reform and Progressive Jews accept contraception for social reasons, eg welfare of the family / financial reasons / to protect the mother's mental or physical health / the couple is free to use contraception of their choice, etc.

Sikhism

No opposition to contraception / primary purpose of sexual intercourse is the union of man and woman and not procreation / Sikhs tend to follow customs of the society in which they live / no specific teachings in the Sikh holy books / natural methods preferred but up to each couple to decide / couple decide whether to use contraception for sake of mother's health / welfare of other children / it is a sin to destroy life and interfere with God's creative work so use of methods that cause abortion would not be supported / sterilisation permitted but only if a medical necessity, etc.

0 1 . 4 Explain two religious beliefs about same-sex marriage.

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 opinions within religions will vary on this topic between liberal and more traditional believers. Those who accept homosexuality may / may not accept same-sex marriage whilst those who oppose homosexuality will usually oppose same-sex marriage. Some might draw a distinction between accepting marriage but not permitting a religious marriage ceremony but holding a blessing ceremony.

Credit responses about same-sex marriage ceremony eg. use of religious venue, promises / vows, etc.

Traditionally marriage is seen as part of God's plan resulting in procreation / raising a family / same-sex marriage is unable to produce children naturally / may be regarded as against natural law / not part of God's intention for humanity / therefore it is wrong.

The reasons for marriage are as valid for same-sex couples as for heterosexual couples / marriage is more than having children / not all heterosexual marriages result in children / place for growing in love / place for companionship / comfort and help each other / right place for a sexual relationship / therefore same-sex marriage is not wrong.

Buddhism

Sees marriage as a social contract rather than a religious duty / Buddhist teachings do not oppose same-sex marriage / key thing is that there is consent / respect / love, etc.

Christianity

Sees marriage as a covenant between the couple and God / to live faithfully together until death / spiritual bond of trust reflects the love of God for the Church / proper place for sex / providing secure and stable environment for the family / all of which could apply to a same-sex marriage / Roman Catholic Church teaches homosexual activity is sinful and so would not support same-sex marriage / considered to be against natural law / 'And with a male you shall not lie as one lies with a woman...' (Leviticus 18:22) / Church of England does not allow same-sex marriage in church / other churches such as Quakers do allow it, etc.

Hinduism

Sees marriage as a sacrament blessed by God / part of the householder stage / expectation of children / as children cannot be conceived naturally in a same-sex marriage Hinduism generally is against same-sex marriage / a number of Hindu mythic stories portray homosexual experience as natural and joyful so some Hindus are accepting of same-sex marriage, etc.

Islam

Forbids homosexual relationships / marriage should be between man and woman / the couple are described as being like garments for each other (Qur'an 2:187) / the Qur'an describes how Allah destroyed a city for ignoring Lut's condemning of their behaviour / some argue that it is lust not faithful homosexual love that is condemned in the Qur'an so support faithful same-sex marriage, etc.

Judaism

Orthodox Jews do not support same-sex marriage / 'And with a male you shall not lie as one lies with a woman...' (Leviticus 18:22) / Orthodox Jews follow Genesis 'be fruitful and multiply' (Genesis 1:28) / so same-sex marriage would not fulfil this duty / Liberal and some Reformed Jews accept same-sex marriage / some are willing to bless or conduct same-sex marriages in a religious ceremony, etc.

Sikhism

Teachings make it clear that heterosexual marriage is that intended by God / the Akal Takht issued an edict condemning same-sex marriage / 'The advice given by the highest temporal authority to every Sikh is saying that it (same-sex marriage) is unnatural and ungodly and the Sikh religion cannot support it' (Manjit Singh Kalkatta) / other Sikhs value the love and commitment of couples and support same-sex marriage / some accept homosexuality as part of what God has created in a person so support same-sex marriage, etc.

0 1 . 5 'Religious believers should never divorce.'

Evaluate this statement.

In your answer you:

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

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: 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

- It is seen by some as wrong.
- Religious couples have made vows before God eg 'till death us do part', wrong to break them.
- Marriage is a sacrament / sacred bond.
- Divorce goes against religious teachings.
- Children may be badly affected by divorce.
- They should try to make their marriage work, etc.

Arguments in support of other views

- Couples may drift apart and find they no longer love each other.
- Mistakes are made and marriages do fail.
- Couples may have irreconcilable differences so it is better to part.
- Better for a marriage to end than for an abusive relationship to continue.
- Children may benefit from the couple splitting as greater harm may be done by them remaining in the situation eg experiencing domestic violence / drug addiction / alcoholism.
- Divorce is legal so religious believers should be allowed to do it, etc.

Buddhism

Discourages divorce but it may be seen as the right thing to do / prevents dukkha (suffering) if couple can separate / may promote karuna (compassion) / metta (loving kindness) / ahimsa / Right Intention, etc.

Christianity

Sees divorce as breaking the promises made before God / 'God hates divorce' (Malachi 2:16) / ideal is for marriage to be for life / Roman Catholics and some Protestants generally see divorce as always wrong / 'Therefore what God has joined together, let man not separate.' (Matthew 19:6) / Roman Catholics believe marriage cannot be dissolved / do not recognise civil divorce so couples are not free to remarry / Eastern Orthodox Church can end marriages and will perform remarriages but not usually for a third time / Protestant Churches recognise civil divorce and might allow remarriage in church, etc.

Hinduism

Believes marriage to be a sacred bond that should last for life / divorce is forbidden to those of the Brahmin caste / it is allowed, though frowned upon, in the rest of society / adultery is not grounds for divorce / Laws of Manu state a woman should respect her husband even if he is unfaithful / divorce permitted if husband is cruel / if the couple are unable to have children after fifteen years of marriage, etc.

Islam

Permits divorce reluctantly / 'Of all legal things the one Allah hates the most is divorce.' (Qur'an) / 'The throne of Allah shakes due to divorce.' (Hadith) / couples must try to resolve their differences / two friends or relatives must be brought in to try and help resolve matters / couples must wait three months (iddah) staying in the same home but sleeping separately - to see if the wife is pregnant and to try and achieve reconciliation (Qur'an 4:35) / a wife can divorce her husband but must repay her dowry / if the cause of the divorce is the husband's the dowry does not need to be repaid / the man remains responsible for supporting his children in all circumstances, etc.

Judaism

Permits divorce if a couple no longer love each other as 'one flesh' and attempts at reconciliation have failed / the Torah says a man can divorce his wife if 'he finds something indecent about her' / 'shameful conduct' (Deuteronomy 24:10) / 'Whenever anyone divorces his first wife even the altar (God) in the Temple sheds tears' (Talmud) / divorce is allowed by mutual consent as marriage is a voluntary agreement / reasonable ground for divorce include infidelity / impotence / financial deprivation / cruelty / irreligiousness / Reform Jews have their own get which treats men and women equally / Liberal Jews accept civil divorce alone / divorce is seen as unfortunate but does not have any stigma attached to it, etc.

Sikhism

Believes marriage should be for life / it is a sacrament / Guru Amar Das said a couple should be 'One spirit in two bodies' / marriage commitment is made in front of God and so should not be broken / when a Sikh becomes a member of the Khalsa they promise to maintain a monogamous relationship with their spouse / when divorce occurs Sikhs follow the laws of the country where they are living, etc.

0 2 Theme B: Religion and life

0 2. **1** Which one of the following terms explains how different species have changed and developed?

[1 mark]

- A Big Bang
- B Creation
- C Dominion
- D Evolution

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

Answer: D Evolution

0 2. **2** Give two reasons why many people experience awe and wonder when they look at the natural world.

[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.

Helps them believe the world was created by God / makes them think of God / reveals the nature and qualities of God / they cannot comprehend how the world was the result of an accidental explosion / world has the 'wow' factor, eg view of the Grand Canyon or Niagara Falls or dew on a cobweb / such beauty, eg in a flower / it gives a sense of amazement, eg the different seasons / world is complex, eg how everything in nature works / fascinating, eg caterpillars turn into butterflies, black and white cows eating green grass produce white milk / feelings of fear and dread / raises ultimate questions, etc.

0 2 . 3 Explain two similar religious beliefs in contemporary British society that are used to oppose animal experimentation.

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 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

Allow up to 4 marks for a response which covers any combination of religions whether contrasting or similar.

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

Humans are more valuable than animals / it is cruel, and animals suffer and often die / cosmetic testing isn't necessary / there are viable alternatives to testing / animal testing takes advantage of animals' inability to give consent so is exploitative and wrong, etc.

Buddhism

Buddhists teach that it is important to protect the natural world and live in harmony with it / all creatures are part of cycle of rebirth / compassion and loving kindness should extend to all living things / ahimsa applies to animals / there are alternative methods scientists can use which do not result in animal cruelty, etc.

Christianity

Christians view animals as part of God's creation / they believe part of their duty, as stewards of creation, is to protect animals, not exploit them / 'The righteous care for the needs of their animals' - Proverbs 12:10 / opposed to testing cosmetics on animals as it isn't necessary, etc.

Hinduism

Hindus believe all creatures are part of Brahman and thus should be respected / it is part of duty (dharma) to protect animals and show ahimsa / animals have souls and are part of the cycle of life, death and rebirth / causing them to suffer may result in bad karma / animals associated with deities should be protected, etc.

Islam

Muslims believe that everyone can be challenged on Judgement Day on how they have treated animals / sparrow quote (Hadith) / Muslims believe scientific experiments should not involve cruelty / testing cosmetics on animals is seen as wrong, etc.

Judaism

Jewish beliefs include Genesis 1 which gives humans responsibility over animals, which must not be abused / many Biblical passages show concern for animals and treating them fairly (eg Proverbs 12:10), etc.

Sikhism

Sikhs see humans as custodians of the earth and not as having superiority to mistreat animals / all life should be respected / there are other methods of experimentation which do not cause suffering which should be used if possible / cosmetic testing is wrong, etc.

0 2 . 4 Explain two reasons why many religious people protect the environment.

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

[5 marks]

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

First reason

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

Second reason

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

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

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

Human survival depends on looking after the environment / if it is abused it cannot easily be replaced or repaired / the way the environment is treated will affect future generations so people should reduce, reuse and recycle / non-renewable resources cannot be replaced / human actions have a real impact on nature and the climate / if it isn't protected the world will turn into a desert or become burning hot, etc.

Buddhism

First moral precept – avoid causing harm / concept of dependent arising / karmic consequences if there is failure to look after the environment / unskillful action to abuse the environment / caring for the earth leads people towards enlightenment / 'In order to protect the environment we must protect ourselves. We protect ourselves by opposing selfishness with generosity, ignorance with wisdom, and hatred with loving kindness. Selflessness, mindfulness, compassion and wisdom are the essence of Buddhism' – Faith in Conservation / second noble truth is that suffering is caused by greed, etc.

Christianity

God created humans to look after the world (Genesis – Adam and Eve looked after the Garden of Eden) / people have not been given the right to abuse, spoil, waste or destroy what God has made / ideas of stewardship and trusteeship – Genesis 2: 15, Psalm 8: 6 / important to live sustainably / God will hold people accountable on Judgement Day / humans are only tenants of God's world (Leviticus 25 : 23), etc.

Hinduism

Idea of karmic consequences so the environment should not be abused as it will otherwise affect reincarnation / need to live sustainably as the world is precious / the Upanishads teach that mother earth should be looked after / 'He (God) is the Creator of all, everliving in the mystery of his creation.

He is beyond beginning and end, and in his glory all things are. 'Svetasvatara Upanishad 5 / idea of stewardship through their dharma / interdependence / link between deities and nature eg. Krishna and Vrindavan / Gandhi- 'The world is not our gift to future generations but rather on loan from them to us' / Assisi Declaration - nature is sacred and cannot be destroyed without humanity destroying itself, etc.

Islam

Religious duty to look after what Allah has created / khalifah 'He has given you the earth for your heritage.' / (Surah 6:165) 'To him belongs all that is in the heavens and the earth' (Surah 2: 256 & 257) / The Islamic Foundation for Ecology and Environmental Sciences (IFEES) encourages the development of conservation projects / belief in importance of sustainable development / oppose the abuse of the natural environment, etc.

Judaism

God created humans to look after the environment (Genesis – Adam and Eve looked after the Garden of Eden) / ideas of stewardship and trusteeship / the bal tashchit (do not waste) precept supports looking after the environment / Leviticus – love thy neighbour / 'All that I created for you do not corrupt or desolate my world ...' (Midrash Ecclesiastes Rabbah 7: 13) / God will hold people accountable on Judgement Day / tikkun olam (healing the world) / the Messiah will come when the world is healed, etc.

Sikhism

God created everything (Guru Nanak), therefore everything should be treated with respect / ideal to live a simple life free from ruining the environment / karmic consequences for actions not considering the world / need to live in harmony with nature / avoid waste and live sustainably / support conservation projects in the Punjab / greed one of the five evils / Guru Granth Sahib refers to the earth as mother so should be looked after and not exploited / Guru Granth Sahib says that air, water, earth and sky are God's home and temple so are sacred places that need to be looked after, etc.

0 2 . 5 'People who value and protect human life will be rewarded in the afterlife.'

Evaluate this statement.

In your answer you:

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

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: 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.

Max L2 if the answer only refers to either 'People who value and protect human life' or 'reward in the afterlife.'

Arguments in support

- Life is God given, therefore by valuing and protecting life, a person is respecting God's wishes.
- At death there is a judgement on how people have lived their lives and a reward for those who have lived according to God's word or sacred writings.
- Life is sacred and precious and sacred writings forbid its taking as that is God's prerogative.
- Religious people believe that they will be rewarded.

- It is possible for people to value and protect human life via indirect means eg. by protecting the environment, etc.

Arguments in support of other views

- Valuing and protecting human life is a basic moral duty regardless of any or no afterlife.
- There is no life after death so you can't be rewarded for what you do or believe in this life.
- No one has experienced an afterlife so who can say what might be rewarded.
- There are other issues and beliefs by which people might be judged if life after death exists eg their actions.
- Some religions teach that people have to believe in their religion to be rewarded, etc.

Buddhism

Every sentient being is valuable because it has the potential to be reborn with an ever-more sophisticated consciousness, eventually having the potential to attain enlightenment / so that most Buddhists would disagree with abortion and euthanasia in most cases / many Buddhists believe that when they die their consciousness transfers to a new body / the cycle of birth, death and rebirth is known as samsara / the type of world that they are reborn into (eg as a human, animal or heavenly being) depends on the quality of their actions (kamma) in their previous lives / good actions lead to a more favourable rebirth / the ultimate aim is to break free of the cycle of samsara and that is what causes suffering / Buddhists may achieve nibbana (a state of liberation, peace and happiness) / Pure Land Buddhists believe they can be reborn into Amida Buddha's Pure Land / might be reborn as Bodhisattva, etc.

Christianity

Part of Christian belief is in the sanctity of life and so, for example, most are opposed to euthanasia and many to abortion / life is sacred, precious and a God-given blessing / The Ten Commandments include the instruction not to kill / Christians believe that death is not the end and God judges whether a person's soul will spend eternity in heaven or hell / heaven is indescribably wonderful and is where God is / the price for salvation was paid by Jesus' death and resurrection / those who put their faith and trust in Jesus might be forgiven and have the reward of eternal life in heaven / heaven is not gained simply by being a good person or believing in the value of life but is a free gift to those who believe in Jesus (Romans 10 : 9-10), etc.

Hinduism

Hindus teach that all life is sacred and should be valued / they are therefore opposed to abortion and euthanasia / life should not be taken before its natural death / after the death of the body the soul continues its journey with the ultimate aim of reaching moksha / the soul's arrival in a new body is determined by its desires (detachment from worldly desires) and merits (achievement of good karma) / the levels on Earth are life in water; plants; insects and reptiles; birds; animals; humans / the Puranas state that there are worlds of demons and heavenly beings / Hindus hope to reach a better level of life afterwards / the Bhagavad Gita describes rebirth as 'putting on new clothes' BG 2 : 22 / Puranas describe 14 loka or worlds – humans on lowest of higher worlds, ie world 7, demon and hell worlds below / could be reborn into Vishnu/Shiva's heavens, etc.

Islam

Muslims believe that human life is precious because it is God given / as God created life it is sacred and only God should decide when life should end / on the Day of Judgement the angel Israfil will blow a trumpet announcing the last day and the dead will be resurrected in new bodies / each

person will be brought before God and the book of their life, as recorded by two angels, will be opened / the good and bad deeds will be weighed and decide their fate / unbelievers and those who did insufficient good deeds will be sent to the punishment of hell (Jahannam) / those with sufficient good deeds will spend eternity with God in paradise (Jannah) / everyone will have to cross the Sirat Bridge over hell and unbelievers will fall off / paradise is described as a beautiful garden of physical and spiritual pleasures and delights / Qur'an 39 : 20 / delicious food, drink and companions Qur'an 52 : 22, etc.

Judaism

Jews believe in the sanctity of life / as life belongs to God preserving life is a duty in Judaism / this obligation is called pikuach nefesh / 'Do not kill' - Exodus 20 / the Tenakh gives little teaching about the afterlife / the Torah describes death as a time to rejoin one's ancestors (Genesis 25:8,17) / a place called Sheol is mentioned in the Tenakh and is described as a place of silence and darkness (Psalm 115 : 17) / the Jewish afterlife is called Olam Ha-Ba (the world to come) / many Orthodox Jews believe in a resurrection and heaven (Gan Eden) but not in a place of permanent punishment / a soul-cleansing process, which is temporary, is part of traditional Jewish belief / Judaism does not include the concept of eternal (everlasting) punishment / some Jews believe in reincarnation / important to focus on this life now as we cannot know what the afterlife is like, etc.

Sikhism

Sikhs believe that all life is precious / God is the giver and taker of life and that humans have no right to take it / Sikhs also believe in karma – on dying a person is rewarded or punished according to their actions / in one tradition messengers take the deceased to be judged by Dharam Raj / two angels, Chitra and Gupia, present a balance of the person's actions during their life / if the balance shows many bad deeds the person will go into lower forms of life / if mainly good deeds they will get a human life again or be liberated from the samsara cycle / the Guru Granth Sahib does describe a place of horror (Guru Granth Sahib 1026) but most regard this as being out of the presence of God / Sikhs believe that the soul goes through many different lives (reincarnation) until the purified become one again with God / no effort to love God and purify the soul can result in wandering through 8.4 million species / Sikhs believe that it is vital to overcome ego and build up good merit by meditating on God, doing good deeds and serving the community, etc.

0 3 Theme C: The existence of God and revelation

0 3. **1** Which one of the following is not used as an argument against the existence of God?

[1 mark]

- A Existence of evil
- B Experiencing suffering
- C First Cause Argument
- D Science and scientific knowledge

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

Answer: C First Cause Argument

0 3. **2** Give two strengths of the Design Argument for the existence of God.

[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:

It is logical / fits with what people see of the world around them / Newton's thumb / Paley's watch / fits with scripture which describes God designing the world / people find it persuasive/compelling, so believe it is a strong argument / Anthropic Principle / evidence of interdependence / too much evidence of interconnectedness / fine-tuning / people think the universe is too complex to have come about by random chance / the world evokes a sense of awe and wonder which the Design Argument explains / answers the 'why' as well as the 'how', etc.

0 3 . 3 Explain two similar beliefs from contemporary British society about miracles.

In your answer you must refer to the main religious tradition of Great Britain and non-religious beliefs.

[4 marks]

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

First belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Allow up to 4 marks for a response which covers any combination of religions / non-religion whether contrasting or similar.

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

General – miracles inform people about God and God’s characteristics, eg all-loving, all-powerful, immanent / miracles provide answers to prayer / God advises (guides) people through miracles / miracles prove God exists / miracles are very rare occurrences / miracles are always positive events / some believe that there are scientific explanations for what are claimed to be miracles / some people who claim miracles are sometimes lying / biased / pre-disposed to seeing miracles / mistaken / deluded / there is no proof that amazing events are anything to do with God / people exaggerate what has occurred / they may be hallucinations / the event may have been recorded inaccurately in the holy books, etc.

Buddhism – miracles of Buddha’s birth (walk, talk, etc) and recorded as happening when the Buddha was born / Buddha taught that every person has the potential to perform miracles / part of being enlightened / many stories of Tibetan monks performing ‘miraculous’ tasks, eg running at super speeds etc / generation of religious items within body which have been found after cremation of high monk / stories of miracles happening when a person has made a particular pilgrimage / no person should rely on any God to perform miracles for them, as their own efforts are what are important, etc.

Christianity – Jesus performed 37 miracles (across the Four Gospels) / miracles are evidence of God’s immanence / miracles are evidence of God’s love – always good events / miracles are evidence of God’s power – miracles are contrary to what science can explain / miracles can come about from prayer / miracles are real events / some religious believers think that some of recorded miracles were exaggerated / nature miracles may be just coincidences e.g. the storm on the lake stopped at the right moment / some have scientific explanations e.g. people had brought their own food (Feeding of the 5,000) / not convinced that miracles happen today / at the time of the composition of the sacred writings people were more prone to believe in supernatural events, etc.

Hinduism – direct and unbidden intervention of God / experience of a miracle leads to worship of God / Ganesha and milk miracle (recorded all across the world in hundreds of temples in 1995) / accomplished yogis are said to be able to perform impossible acts - Yoga sutras / Vishnu’s avatars

are classed as miracles / many miracles recorded in scriptures where animals chant scriptures etc / spontaneous production of parshad by a guru, eg in their hands, around/from their pictures etc is attributed to a number of saints, swamis, gurus, etc.

Islam – supernatural intervention in the life of human beings / called 'Ayah' signs in Qur'an and Islam / demonstrate Allah's power / systematic definition of miracles put forward by Muslim scholar al-Idji Mawakif / miracles of Noah mentioned in Qur'an 11 and 23 / Qur'an seen as a miracle – Surah 96:1-4 – Muhammad was illiterate, yet read / examples of miracles of healing, miracles of Allah's name in food, etc.

Judaism – sign from God / evidence of God's direct intervention into the world / a person can pray for a miracle but has no right to expect God to answer it / since the natural world is a manifestation of God's will, to call something a miracle does not necessarily make sense / recognises that whilst miracles are mentioned in the Bible, eg Joshua stopping the path of the sun, most would now have a scientific explanation – so evidence is crucial in declaring a miracle / Hasidic saying - a Hasid who believes that all the miracles said to have been performed by the Hasidic masters actually happened is a fool, but anyone who believes that they could not have happened is an unbeliever / ie should really not see any event as a miracle, but believing in God, one cannot deny they might do, etc.

Sikhism – God has the power to perform miracles / miracles are not done to impress anyone / Sikhism accepts the possibility of being able to perform miracles / Gurus performed miracles, eg Guru Nanak giving food free from his uncle's stall then it miraculously being replaced, GN allowing animals to eat a field of crops, then the crops being miraculously replaced, etc / examples are always for benefit of others, not for selfish reasons / Guru Nanak – I can do nothing against the law of God. It is only He who can perform a miracle. The True Name is the miracle of miracles / stories of Gurus refusing to perform miracles, etc

Non-religious traditions - Even though non-religious world views do not consider miracles to be acts of God / the word miracle is commonly used by most people in society, religious or not , and in the media / to describe events which bring good from bad, are impossible, inexplicable, unexpected, seem to defy the laws of nature / non-religious world views point to the 'good' of these events, e.g. the person who did not travel to New York for a meeting when the Twin Towers were destroyed / they point to events where extraordinary, even super human powers are shown for the good, e.g. a woman lifting her car off a trapped child / they point to events of an 'impossible' nature which bring good outcomes, e.g. someone recovering having been diagnosed with a terminal illness or unchangeable condition / they point to events which seem to defy the laws of nature to bring good outcomes, e.g. a person falling from a higher floor of a building and being barely hurt / they point to extremely unexpected events which bring good outcomes, e.g. Liverpool's Champions League final comeback from 3-0 down in 2005 to win / non-religious people see miracles as events bringing good outcomes which are unexplained by science either now or ever / they may be amazing coincidences, etc.

Some believe that there are scientific explanations for what are claimed to be miracles / people exaggerate what has occurred / they may be hallucinations / miracles are make believe / there is no real proof that miracles take place / religious believers cannot be trusted in their interpretation of events, etc.

0 3 . 4 Explain two religious beliefs about the immanence of God.

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:

General

God is active in the world through miracles / God designed the world, so through natural revelation
 God is immanent / God has come to the world according to a number of religions to guide or help humans / or to restore good to the world and destroy evil / God's immanence is shown through God's power / God listens and responds to prayers, etc.

Buddhism

Does not teach reliance on God, rather the Buddha stressed the opposite, ie reliance on self, hence immanence of God is not relevant to Buddhism.

Christianity

God makes miracles happen in the world, so is active in a positive way / God came to earth as Jesus (the incarnation) / to make atonement for human sin / and release the barrier between humans and God / humans can have a close, personal relationship with God through prayer / as God hears and speaks to them through prayer / shown through the presence of the Holy Spirit, etc.

Hinduism

Avatar tradition in Vaishnavism / whereby the deity Vishnu has incarnated nine times so far / in order to raise the level of evolution of the world or to restore the dharma and save humans / eg Rama to save the world from the demon, Ravanna / eg Narasimha to destroy evil and end religious persecution / Krishnavism focuses on the path of devotion (bhakti yoga) / by which the love of Krishna is felt / Krishna is immanent to his devotees, etc.

Islam

Allah is close to every human / 'Closer to you than your jugular vein' – Qur'an 50 / 'And He is with you wherever you may be' – Qur'an 57 / Allah is immanent, and so is merciful and forgiving / the whole world is Allah's creation so a reflection of God's power and immanence, etc.

Judaism

God is an active and personal presence within the world linked by the perpetual covenants to the Israelite people / God spoke to Abraham to make the first covenant / God spoke directly to Moses on Mt Sinai to give the Ten Commandments and the Torah / making the second covenant / the Shekhinah (divine presence) is the immanence of God on earth / it travelled with the Israelites in the Ark of the Covenant / helped them in battle to ensure victory / it is with Jews when they study the Torah / God is near humans and hears their prayers / God's immanence means no mediator is necessary between them and God, etc.

Sikhism

All-Pervasiveness of God / God is within everything / so God is always accessible to humans, therefore immanent / Guru Nanak spent three days in God's presence / learning the message of God's will which became the Sikh religion / full knowledge of God comes only by revelation, ie God's grace / which requires God's immanence / the goal of life is to be in union with God, by transcending the Five Khandas / the fifth being to be in the presence of God, etc.

Relevant teachings include –

Buddhism

'For there is no god Brahma. The maker of the conditioned world of rebirths. Phenomena alone flow on. Conditioned by the coming together of causes' – Buddhaghosa, etc.

Christianity

'Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel' – Matthew 1:23 / 'That they should seek God, in the hope that they might feel their way toward him and find him. Yet he is actually not far from each one of us' – Acts 17:27 / 'And the Word became flesh, and dwelt amongst us' – John 1:14 / 'This is my beloved Son in whom I am well pleased' – Mark 9:7, etc.

Hinduism

'Wherever there is a decline of the Dharma, O Arjuna, and an increase in the adharma, then I incarnate myself.' – Bhagavad Gita 4:7 / 'For the protection of the good, and for the destruction of the wicked, for the establishment of Dharma, I am born from age to age' – Bhagavad Gita 4:8 / 'By knowing Shiva, the Auspicious One, who is hidden in all things' – Vedas, etc.

Islam

'Closer to you than your jugular vein' – Qur'an 50 / 'And He is with you wherever you may be' – Qur'an 57, etc.

Judaism

‘As God fills the whole world, so also the soul fills the whole body’ – Berakot 10a / ‘Come and see how beloved Israel is before God; for wherever they went into exile, the Shekhinah went with them – Talmud / ‘The Lord is near to all who call on Him, to all who call on Him in truth’ – Psalms 145, etc.

Sikhism

‘God is beyond colour and form, yet His presence is clearly visible’ – GGS 75 / ‘Nanak’s Lord transcends the world as well as the scriptures of the east and the west, and yet he is clearly manifest’ - GGS 397 / ‘He is met when he pleases, through devotion’ – GGS 436 / ‘The entire creation came from Him... All the creation is His body’ – GGS 294, etc.

0 3 . 5 ‘General revelation is not an important source of knowledge about God.’

Evaluate this statement.

In your answer you:

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

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: 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

- General revelation comes from interpreting what a person sees / there is no guarantee or proof that their interpretation was correct.
- People who have strong beliefs want to see and experience God / hence they can be deluded or influenced to believe something was a general revelation to fit their hopes / this means that what they learn from that revelation is not valid.
- Special revelation is what gave humans their religions / as most are based on special revelation(s) to one or more individuals / eg the word of Jesus, Guru Nanak being in the presence of God, etc.
- Holy books of many religions are based on special revelation / eg the revelation of the Qur’an to Prophet Muhammad, the revelation of the Torah to Moses, etc.

- Enlightenment is a better source / as it means a person has transcended the material world / and knows the true nature of themselves and all / including any God.
- Many people do not feel any connection to God in any way / mistrust or disbelieve the idea of revelation in any form / so they would say that general revelation is not an important source of evidence / as it is not valid evidence / there is no God.
- If all it does is prove God exists then that is not enough to say a person knows God / or has enough knowledge about the nature of God, etc.

Arguments in support of other views

- Through general revelation humans can view the world as God's design and creation / hence they see beauty/logic/energy/etc.
- The rainbow – a natural phenomenon – is universally considered to be a symbol of hope / which is also seen as general revelation / and a symbol of God's covenant of protection for the world by Christians.
- For most religious believers, they have only general revelation to know God / as they never experience a special revelation / all of their insights/beliefs come second-hand / accepted through their faith, and hence general revelation.
- Actually both general and special revelation are needed by religions and religious people / together the two are what inspire faith and belief / so they are equally important / just different.
- Any form of revelation provides evidence of God's existence / so the individual knows that God exists / it might only serve as a personal proof of God's existence to that individual / however that can be sufficient etc.

0 4 Theme D: Religion, peace and conflict

0 4 . 1 Which one of the following describes the unlawful use of violence against civilians?

[1 mark]

- A Forgiveness
- B Pacifism
- C Reconciliation
- D Terrorism

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

Answer: D Terrorism

0 4 . 2 Give two ways victims of war are helped by religious organisations.

[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:

Victims may be helped financially / given moral and spiritual support by the organisation / helped to find employment / provided with shelter / provide food / provide facilities in their homes / counselling support / families helped / given prayer support / giving charity / taking in refugees / aid convoys / medical treatment given and paid for / mental health support / provision of legal assistance / assist with visa applications / provide translators / through brokering peace, etc.

0 4 . 3 Explain two contrasting religious beliefs in contemporary British society about violence.

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 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

Allow up to 4 marks for a response which covers any combination of religions whether contrasting or similar.

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

Contrasts could include violence or non-violence / motivation for violence / type of violence used / against people or property.

No religion promotes violence in their teachings / conflict should be avoided if at all possible / sometimes violence may be necessary in self-defence / ideas associated with the Just War theory / pre-emptive strikes / those guilty of violence should be dealt with, etc.

Buddhism

Violence contradicts the most basic Buddhist ethical precept, which is not to cause harm / Buddhists emphasize the importance of peace and harmony / “Whoever injures with violence creatures desiring happiness, seeking his own happiness he does not gain happiness when he has passed away” The Buddha – Dhammapada 131 / Buddhism advocates non-violent forms of protest / however some Buddhists believe that there could be circumstances where violence is justifiable, eg in self-defence or to save the lives of others, etc.

Christianity

Christians try to avoid the use of violence / “Put your sword back in its place,” Jesus said, “for all who draw the sword die by the sword.” Matthew 26:52 / most Christians believe that violence is not justified / many Christians eg Quakers are pacifists / however, some Christians believe that violence is sometimes justified eg Just War / “if you don’t have a sword, sell your cloak and buy one” Luke 22 : 36, etc.

Hinduism

Gandhi believed that violence is wrong and that violence should not be met with violence / his policy of satyagraha, non-violent resistance to the British in India, showed how he put Hindu principles of ahimsa into practice / sometimes religion and culture are intermixed and violence results from a clash of lifestyles or customs, eg in India and Kashmir between Hindus and Muslims / the Upanishads teach that if one has to fight, there should be no feelings of hatred or anger towards the enemy / those fighting should not use more violence than is necessary, etc.

Islam

Islam teaches peace and harmony / the word 'Islam' comes from the root word 'salam', meaning peace / the common greeting among Muslims, 'as-salamu alaikum' – 'peace be with you' / "The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when aggressive people address them, reply with words of peace." Qur'an 25:63 / violence and fighting is justified in self-defence, and against those who actively attack them or in defence of the faith / most Muslims are prepared to fight in a Just War, etc.

Judaism

Throughout Jewish scripture there are laws and guidance to help Jews establish a peaceful society / Jews greet each other by saying 'Shalom' meaning peace and harmony / Isaiah prophesied that one day there will be no more violence, ruin or destruction – Isaiah 60 : 18 / Jews have used violence and fighting to survive as a nation both since 1948 and in the times of the Torah / believe that some wars are obligatory – God commanded and that they are obliged to defend themselves, etc.

Sikhism

Sikhism was founded by Guru Nanak to be a religion of peace / compassion, patience and self-control are among the Sikh virtues / anger (krodh) which may lead to violence is one the five evils / Amritdhari Sikhs wear the five Ks which includes the Kirpan / Sikhs are generally prepared to use violence to defend their faith or fight for their country / Sikhs should not be the first to 'draw their swords' / many fought alongside the Allied troops in both World Wars, etc.

0 4 . 4 Explain two religious beliefs about justice.

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 opposed to injustice / campaign for justice throughout the world / those who suffer from injustice should be protected / justice is about what is right and fair / wrongdoers need to be punished in order to protect society / support for upholding the law / support for systems which bring justice such as Just War / social justice, etc.

Buddhism

Buddhism teaches that inflicting suffering on people through war is not the way to create a just world / that way causes more suffering / non-violent methods are a better way to accomplish justice while practising generosity and letting go (non-attachment) / “He abused me, he struck me, he overcame me, he robbed me.’ Of those who wrap themselves up in it hatred is not quenched.” The Buddha in the Dhammapada, verse 3 / the Buddha taught that suffering is an inevitable part of life, and that on a fundamental level the world is unsatisfactory – it cannot be made perfect / the Buddha taught that the middle way is best, accepting imperfection while doing what one can to make a better world / the Sarvodaya movement in Asia has focused on justice by creating a fair distribution of land among the poor / right action and right livelihood help in the pursuit of a just society, etc.

Christianity

Jesus acted against injustice by overthrowing the tables of the money changers in the temple - Matthew 21 : 12 -13 / following Jesus’ example many Christians have supported protests against wealth not being fairly distributed / many wars are fought because of injustice / many Christians support the Just War theory which lays out conditions under which fighting is justifiable, eg just cause such as restoring justice, overcoming an unjust leader or preventing genocide / the Old Testament prophets such as Amos and Micah called for people to work for justice / “But let justice roll on like a river, righteousness like a never-failing stream.” Amos 5 : 24 / “He has told you, O man, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk modestly with your God.” Micah 6 : 8, etc.

Hinduism

Hindu scripture teaches that a natural law keeps everything in the universe working properly / it is a person's duty to act justly and protect the weak from the strong / acting justly could be an acceptable reason for Hindus fighting in a war – to protect the weak from those misusing power / a just society does not come about by accident / the Laws of Manu has a section about the 'logic of the fish' which points out that the big fish will always swallow the little fish if they are not protected / in the Bhagavad Gita, Krishna advised Arjuna to fight to bring a just solution to the problem of the Kurus and Pandus both claiming the same kingdom as the aim was to restore justice, etc.

Islam

Many wars are fought for the sake of justice / in Islam, 'the Just' is one of the 99 names for God / God has provided the laws because they help people to bring about justice on earth, and that if there is injustice, it is the fault of humans and should not be ignored / justice is often linked with equality / people should have the opportunities to thrive or resentment may build up if people see the unfairness and this can lead to conflict and war / restoring justice (just cause) may be a reason to go to war, particularly if a country mistreats its Islamic citizens / "Adhere to justice, for that is closer to awareness of God" Qur'an 5 : 8 / "God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive." Qur'an 16 : 90, etc.

Judaism

The Jewish prophets such as Amos constantly warned the Jewish people about the importance of justice, especially for the vulnerable and poor in society / "But let justice roll on like a river, righteousness like a never-failing stream." Amos 5 : 24 / "He has told you, O man, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk modestly with your God." Micah 6 : 8 / people should be treated equally or resentment may build up and lead to conflict / Judaism teaches that God created humans in his image and so all people are of equal value – Genesis 1 : 27 / no one should be treated with unfairness but treated with kindness and honesty / believe that if people follow the laws of the Torah they will help to create harmony and justice in society / "justice shall you pursue, that you may thrive and occupy the land that the Lord your God is giving you." Deuteronomy 16 : 20 / proportionality / 'An eye for an eye, tooth for tooth...' Leviticus 24:19-21, etc*

Sikhism

Sikhs believe that, in the eyes of God, all people are of equal value, regardless of caste, colour, class, gender, religion or wealth / God requires them to promote justice and equality / "recognize the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter." Guru Granth Sahib 349 / so no one should be exploited and everyone should enjoy equal treatment / everyone should receive a fair allocation of community resources and human rights should be protected / where there is injustice it should be challenged / Sikhs have protested against laws they have felt to be unjust or laws that prevented them fulfilling their religious duties, eg wearing motor bike helmets / belief in karma - "The body is the field of karma in this age; whatever you plant, you shall harvest" Guru Granth Sahib 78 / those doing wrong should face justice on Earth for their wrongdoings but they also believe in reincarnation and punishment after death / many Sikhs see themselves as soldiers in the army of God, fighting for justice for the weak, vulnerable and those who are victims, etc

0 4 . 5 'Being prepared to fight a war is the best way to keep the peace.'

Evaluate this statement.

In your answer you:

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

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: 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

- Religious teachings support legitimate governments including, for example, preparing for self-defence.
- If a country is prepared for war potential enemies will not see the country as an easy target.
- Individuals should be willing to fight if called upon as the threat of retaliation will discourage potential attacks.
- The presence of a strong military force acts as a deterrent as others will think twice about attacking.
- If attacked then there is the capability of defending the country and repelling the attacker and bringing about peace.

- Having nuclear weapons has prevented a major war since 1945.
- Protecting the vulnerable is a religious duty, etc.

Arguments in support of other views

- Even to prepare for war would go against some people's religious principles eg preparing to take life.
- Having strong military capabilities may result in the country deciding to attack another country and starting a war.
- Power hungry leaders may become overconfident and listen to their military commanders and decide to fight.
- Just having people willing to fight and a strong military force doesn't mean that a country will not decide never to engage in war as they may feel that war is necessary to solve a dispute or put right a perceived injustice.
- Better to have no army or military as then there is no danger of the country starting a war.
- There are other better ways of keeping the peace, eg talking to one another or praying for divine help or being peaceful oneself are better ways to maintain peace rather than relying on military force, etc.

Buddhism

Buddhism teaches that there are no justifiable reasons for war as it expresses and encourages hateful and greedy attitudes and behaviour / the instability and resentment left after a war often leads to fighting breaking out again / the Buddha taught that peace comes from within so having a strong military presence doesn't bring real peace / "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." – UNESCO / peaceful minds lead to peaceful speech and peaceful actions / people should cultivate compassion instead of building up weapons if they want real and lasting peace, etc.

Christianity

Many Christians have been prepared to join the armed forces although they wish for peace / other Christians do not support being part of the military as they are pacifists eg Quakers but believe that negotiations would be more effective than being ready for war / Isaiah looked forward to the day when there would be no more war – Isaiah 2 : 4 / "Blessed are the peacemakers" Matthew 5:9 / Christians who believe in the Just War theory, begun by St. Augustine and developed by Thomas Aquinas, may well support the idea of having a military capabilities to act as a deterrent to prevent war / as a last resort if negotiations and if all avenues fail then it may be right to go to war / "if you don't have a sword, sell your cloak and buy one" Luke 22 : 36, etc.

Hinduism

Hindus believe that they should build up good karma by working for peace and following ahimsa / the Kshatriyas were the warrior caste / it was their duty to be prepared to fight to defend the people / even when it was their duty to fight they wanted to restore peace and harmony / many would argue that the best way to keep the peace is to be in a state of inner peace which can be achieved by meditation, service and self-knowledge / most Hindus would say that acting non-violently is the right course wherever possible but sometimes this isn't possible / however, Gandhi taught that the best way to maintain peace is through passive resistance rather than using violence, etc.

Islam

Lesser jihad obliges Muslims to be ready to fight under certain circumstances / for example, if an Islamic country has been attacked Muslim armed forces should be prepared come to the rescue of the Islamic citizens / Muslims are expected to support the Just War and Holy War rules / the first

Islamic Caliph and companion of Muhammad, Abu Bakr devised some rules that Muslim armies must obey / “Fighting has been ordained for you, though it is hard for you.” Qur’an 49:9 / being prepared acts as a deterrent and makes any potential attacker think twice / however, most Muslims do not support having weapons of mass destruction – Qur’an 2:195 although some may agree with having them as a deterrent / life is sacred so the possibility of indiscriminate killing of innocent children and civilians through the use of nuclear, chemical and biological weapons breach the limit of warfare, etc.

Judaism

Throughout history Jews have had many conflicts to gain territory and settle disputes / although having a desire for peace the history of the Holocaust and hostilities since 1948 has motivated the Jews in Israel to be ready and prepared for war / Israelis have seen some of their neighbours as threatening their security and that relative peace can only be maintained by having a strong military presence / rocket attacks and occasional attempted invasions on Israel have taken place but haven’t been very successful and a somewhat uneasy peace is maintained / peace talks have also had limited success, etc.

Sikhism

Sikhs believe that defending themselves and others from oppression and persecution is a religious duty, including using force if required / by the time of the fifth Guru, Guru Arjan Dev, it had become necessary to take up arms sometimes in defence of the faith / Guru Har Gobind, the sixth Guru, believed that the threat of military action was necessary to defend the weak and innocent / Guru Gobind Singh formed the Khalsa of faithful Sikhs who were prepared to fight / Sikh just war theory / “The sword of righteous, the bow and tongue are the fit tools to combat the charlatans.” Guru Gobind Singh / Sikhism requires each Sikh to become a saint-soldier (Sant Siphahi) – someone who prays and works for peace like a saint, but has the courage and ability to be ready to fight for peace if all other means fail, etc.

0 5 Theme E: Religion, crime and punishment

0 5. **1** Which one of the following is not a reason for crime?

[1 mark]

- A Addiction
- B Greed
- C Poverty
- D Reformation

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

Answer: D Reformation

0 5. **2** Give two reasons why many religious people support the use of prison as a punishment.

[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:

It acts as a deterrent / protects society from serious criminals / if in prison the offender is unable to continue the life of crime / gives the criminal time to reflect on their actions / imposes loss of liberty and freedom / may provide education and training / may help to reform the prisoner / God being seen as a God of justice requires punishment which could include imprisonment, etc.

0 5 . 3 Explain two similar beliefs in contemporary British society about the importance of forgiveness.

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 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

Allow up to 4 marks for a response which covers any combination of religions whether contrasting or similar.

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

Most religions teach that it is important to be compassionate, tender, kind / people should reflect God’s forgiving nature / let go of the harm or hurt that has been caused / the Golden Rules / forgiveness does not mean that it is a replacement for punishment / some may say forgive and forget, etc.

Buddhism

Buddhism teaches that those who do not forgive will suffer / they will continue to be angry and resentful / “He abused me, he struck me, he overcame me, he robbed me. Of those who wrap themselves up in it hatred is not quenched” Dhammapada, verse 3 / forgiving a criminal does not mean that their actions are acceptable or will not have consequences as unskillful actions lead to suffering / apology and forgiveness can sometimes bring about reconciliation / forgiveness can be developed through meditation / important to let go of stress and resentment and learn for the future, etc.

Christianity

Christians are expected to forgive others and they believe that then God will forgive them / “Forgive us our sins, as we forgive those who sin against us” – Lord’s Prayer / Peter asked Jesus, “Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?” Jesus answered, “I tell you, not seven times, but seventy-seven times.” Matthew 18 : 21-22 / this means an unlimited amount / Jesus on the cross prayed, “Father forgive them, for they do not know what they are doing.” Luke 23 : 34 / but many Christians believe that forgiveness is not meant to be a replacement for punishment, etc.

Hinduism

The Vedas recognize that there are two parties in an offence – the one who is wronged and the one who has done wrong and both need to find peace / a victim has to make a choice either to try and forgive or allow it to fill them with grief, anger and hatred for the rest of their lives / it isn't always easy to forgive but forgiveness is a Divine characteristic (Bhagavad Gita 16 : 1-3) / [forgiveness is] the one supreme peace (Mahabharata 5 : 33) / the offence is part of the world of matter and is only an illusion and so shouldn't be taken personally / it is not a duty to blame people as that will happen anyway under the law of karma / the feminine Lakshmi forgives even when the one who does wrong does not repent / the masculine Vishnu forgives only when the wrong-doer repents / Sita in the Ramayana forgave people who harmed her and not sought her forgiveness / some crimes such as murder and rape are thought unforgiveable, etc.

Islam

Only God can truly forgive / God will only forgive those who are truly sorry and intend to follow the faith properly in the future / God is compassionate and merciful / if people forgive it is a good way to establish goodness over evil / it is right to forgive those who ask for it / there is no limit to God's forgiveness / "... let them pardon and forgive. Do you not wish that God should forgive you? God is most forgiving and merciful." Qur'an 24:22 / "Pardon each other's faults and [God] will grant you honour" Hadith / forgiveness serves no part in the punishment process, etc.

Judaism

Jews believe that forgiveness should not be the automatic response of the victim / instead those offenders should show remorse to their victims and honestly ask for their forgiveness / the Ten Days of Repentance between Rosh Hashanah and Yom Kippur are traditionally the time to ask forgiveness if it hasn't been asked before / on Yom Kippur Jews believe that if they have sought forgiveness then God will forgive them / the people who have been hurt have a duty to forgive if they are genuinely asked / "Come, let us reach an understanding, - says the Lord. Be your sins like crimson, They can turn snow-white; Be they red as dyed wool, They can become like fleece." Isaiah 1 : 18, etc.

Sikhism

Wrong actions are the result of weaknesses which humans share and Sikhs believe in following the example of the Gurus by showing compassion and forgiveness to others / "Where there is falsehood, there is sin. Where there is greed, there is death. Where there is forgiveness, there is God Himself." Guru Granth Sahib 1372 / forgiveness is not a replacement for punishment as it is important to prevent further harm occurring / offenders must be respected and valued even if they haven't respected and valued others / "Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath, kindness as their deity, and forgiveness as their chanting beads – they are the most excellent people." Guru Granth Sahib 245, etc.

0 5 . 4 Explain two religious views about the crime of murder.

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 view

Simple explanation of a relevant and accurate view – 1 mark

Detailed explanation of a relevant and accurate view – 2 marks

Second view

Simple explanation of a relevant and accurate view – 1 mark

Detailed explanation of a relevant and accurate view – 2 marks

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

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

Religions teach that human life is precious / it is wrong to take human life as it is sacred / murder is unlawful and regarded as one of the most serious of crimes / murderers should be punished but not as an act of revenge / some would say use capital punishment as a response to the crime of murder / family and friends of victims should be supported, etc.

Buddhism

The first moral precept states that Buddhists should not kill or harm any living being / traditionally killing another human being is one of the causes of expulsion from a Buddhist monastery / important to act with kindness (metta), compassion (karuna) and wisdom towards all living things / however, Buddhist scriptures tell of an incident during a previous life of the Buddha where he was captain of a ship carrying 500 merchants. One was a bandit who was planning to kill everyone else. The Buddha said that the most skilful thing to do in this circumstance was to kill the bandit to save the rest / murder involves inflicting suffering not only on the victim but also their family and friends / murder brings bad kamma / “We should not seek revenge on those who have committed crimes against us, or reply to their crimes with other crimes. We should reflect that by the law of kamma, they are in danger of lowly and miserable lives to come ..” Tenzin Gyatso (the Dalai Lama), etc.

Christianity

Christians believe in the sanctity of life / humans are made in the image of God / God gave life and only he has the right to take it away / “You shall not murder” – Exodus 20 : 13 (sixth commandment) / “Blessed are the merciful” – Matthew 5 : 7 / “You shall not murder, and anyone who murders will be subject to judgment.” Matthew 5 :21 / “it does not matter whether you take away a life that is born, or destroy one that is coming to the birth. In both instances, destruction is murder.” Tertullian / murder is seen as a very serious crime / Cain and Abel / “Whoever sheds the blood of man, By man shall his blood be shed” – Genesis 9 : 6 / some support capital punishment for murderers – Exodus 21 : 23-24 “...life for life, eye for eye, tooth for tooth ...” / murder has eternal consequences / “Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him” 1 John 3 : 15 / Revelation 22 : 15, etc.

Hinduism

Hindus believe that human life is created by God and only God can take it away / sanctity of life / murder brings bad karma to those involved as it interrupts the cycle of birth, death and rebirth / Hinduism opposes killing, violence and revenge / “Ye Gods, raise up once more the man whom ye have humbled and brought low. O Gods, restore to life again the man who hath committed sin.” Rig Veda 10.137.1 / respect for the life of others is considered the most basic rule for living in society / “Be friendly and compassionate released from ego selfishness, patient, hate not any being ...” Bhagavad Gita 12.13, etc.

Islam

Muslims believe that human life is precious because it is God given / no person has the right to take away a life, only God decides when it will be ended / so murder is seen as a very serious sin which breaks Shari’ah law / “If anyone kills a person – unless in retribution for murder or spreading corruption in the land – it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind.” Qur’an 5 : 32 / “Do not take life, which God has made sacred, except by right” Qur’an 17 : 33 / forgivable crimes (Al-Jynayaat) against the individual do include murder so the victim’s family can gain credit by showing mercy / “We prescribed for them a life for a life, an eye for an eye ... If anyone forgoes this out of charity, it will serve as atonement for his bad deeds” Qur’an 5 : 45, etc.

Judaism

Jews believe in the sanctity of life / God created humans in his own image – Genesis 1 : 27 / God created life and only God should take it / murder is regarded as a very serious crime / Genesis story of the first murder - Cain and Abel / during the Second World War many Jews were murdered by the Nazis / God created all humans with equal value and no individuals or groups should be singled out as not being worthy of life / The Ten Commandments include the instruction “You shall not murder” – Exodus 20 : 13 (sixth commandment) / Jews are taught to love their neighbour – Leviticus 19 : 18 / some believe that severe punishment should be given to those who murder as scripture says “Whoever sheds the blood of man, By man shall his blood be shed” – Genesis 9 : 6 / some support capital punishment for murderers – Exodus 21 : 23-24 “...life for life, eye for eye, tooth for tooth ...”, etc.

Sikhism

Waheguru created every living thing so all humans are sacred / “Without God, there is nothing at all ... He is woven into His creation.” Guru Granth Sahib 485 / Sikhs believe that only God has the right to take a life at a time of his choosing / taking the choice from God is seen as the offender trying to make him or herself equal to God / “He alone has the Power in His Hands. He watches over all.” Guru Granth Sahib 7 / Sikhs do not believe in hate or revenge so murder is wrong / murder leads to a lot of pain for those left behind / murder is strictly forbidden in the Sikh Code of Conduct, the Rehat Maryada, etc.

0 5 . 5 'Religious people should always obey the law.'

Evaluate this statement.

In your answer you:

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

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: 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

- The law is there to protect the rights and security of all citizens and should be respected.
- There would be chaos and anarchy if people just ignored the laws of the land.
- The law helps to prevent evil actions from taking place.
- Laws are expected to remind people of the best way to live in society for the good of everyone.
- Religious believers should follow the laws of their religion, etc.

Arguments in support of other views

- Some laws might be considered as morally wrong and could be challenged.
- Some state laws might be contrary to the teachings and beliefs of a religion hence a conflict between secular and religious law.
- Some laws may be perceived as being unjust and go against a person's conscience, eg historical laws allowing slavery.
- There are circumstances where people may feel justified in breaking the law, eg by stealing if they or their families are starving, etc.

Buddhism

The motivation to break the law may come from the Three Poisons : greed, anger and ignorance and so should be resisted / breaking the law is likely to cause suffering (dukkha) / Buddhists should keep the Moral Precepts and this should help them to obey the law / Buddhists might regard it as a skilful action to disobey a law that causes harm / the Eightfold Path eg Right Speech and Right Action help followers to obey just laws / the Buddha in the Digha Nikaya p67 indicates that if people do not have the basic necessities, crime is likely to follow / believers need to have wisdom (panna) and act with the right understanding and right intention, etc.

Christianity

Christians are against people breaking the law without just cause / Romans 13 instructs Christians to obey the authorities / "Let everyone be subject to the governing authorities, for there is no authority except that which God has established." Romans 13 : 1 / breaking the law may result in the abuse of the free will God gave to humans which allowed them to choose right from wrong / however, sometimes there are unjust laws which Christians may feel need changing, eg laws against religious freedom or which promote racial discrimination / example of Rosa Parks in the USA in 1955 who refused to give up her seat on a bus to a white person / the Golden Rule, etc.

Hinduism

Laws are expected to remind people of the best way to live in society for the good of everyone / Hinduism teaches that greed and hate which may cause law breaking are wrong because of the consequences resulting from the actions / belief in that passion and ignorance (the gunas) might push people to break the law / a person in goodness will act morally and clearly discern what is right from wrong / a person in passion will be pushed by lust and greed and be confused between right and wrong / one covered by ignorance will be convinced that right is wrong and that wrong is right / the Laws of Manu deal with Dharma and right conduct / an individual's conscience is an important factor in governing behaviour and may result in challenging a law which is perceived as unjust, etc.

Islam

Muslims believe that God has made it clear that Shari'ah law has to be obeyed, and any just fair law in non-Shari'ah countries / generally laws should be respected to promote order in society / religious believers have free will and sometimes make mistakes / crimes against the state law (Al-Mukhalafat) may sometimes be easily broken eg speeding or parking offences / religious people can choose to give in to temptations, selfishness, hate and greed and ignore Shari'ah Law / unjust laws, eg against Islam may be challenged / "God commands justice ... and prohibits wrongdoing and injustice ..." Qur'an 16:90, etc.

Judaism

Jews believe that they should obey the laws of the land of the country where they live providing they do not contradict Torah law / the Torah gives instructions that a person must love God and also love their neighbour / religious people like all humans have been given free will by God and sometimes

ignore the mitzvot / “Those who forsake the law praise the wicked, but those who keep the law resist them. Evil men do not understand justice but those who seek the Lord understand it fully.”
`Proverbs 28 : 4-5 / greed can result in law breaking which is wrong / God gave people laws to follow, eg Ten Commandments / sometimes people break what they believe is an unjust law in order to bring changes, eg laws based on racial or gender prejudice, etc.

Sikhism

Sikhs believe that they have a duty to treat people fairly and breaking the law goes against this / a justice system based on the teachings of the Gurus brings God’s justice into the world / however, God gave humans free will and at times their imperfections lead them to break the law / the concept of selfishness (haumai) is what causes people to break the law and hurt others and that is wrong / this lies within the consciousness of a person and the level of selfishness a person has makes it more or less likely that laws will be broken / poverty may cause crime but Sikhs serve food in the langar to anyone in need thus helping to prevent the poor from stealing / Sikhs forbid the taking of intoxicants as when under their influence people may break the law / greed is one of the five evils and can result in breaking the law like stealing / Guru Granth Sahib 1049 / Sikhs have protested against laws which they thought unjust, eg concerning wearing motor bike helmets, etc.

0 6 Theme F: Religion, human rights and social justice

0 6 . 1 Which one of the following is an action that belief in Human Rights supports? [1 mark]

- A Exploiting the poor
- B People trafficking
- C Racial prejudice
- D Respecting others

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

Answer: D Respecting others

0 6 . 2 Give two religious beliefs about the responsibilities of being wealthy. [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:

All religions believe that there is nothing wrong in being wealthy / wealth is generally seen as a blessing from God / what is important is how the wealth is used / should not be hoarded / wealth should be used to support and provide for the family / help support others in the wider community / idea of giving to charity / stewardship / Adiya Sutta says a person can use wealth for three purposes, provide pleasure and satisfaction for themselves, family and friends / to keep themselves safe / to give offerings to monks, nuns or the poor/ Right thought / Right action / Right intention / 'Riches ruin the foolish...through craving for riches, the foolish one ruins himself.' (Dhammapada) / many Christians pay a tithe to support the church / 'On the first day of the week each one of you should set aside a sum of money in keeping with his income...' (1 Corinthians 16:2) / St Paul taught Christians should pay their taxes to the government to enable it to do its job / 'This is why you pay taxes, for the authorities are God's servants' (Romans 13:6) / 'Pay to Caesar what is Caesar's, pay to God what is God's' Matthew 22:21) / 'If someone keeps all that he accumulates for himself and does not give it to others, the hoarded wealth will eventually prove to be the cause of ruin' (Atharva Veda 3:25) / Islam teaches wealth is a gift from Allah and on Judgment Day they will be asked how they spent their wealth / payment of zakat / sadaqah / khums / Jews pay tzedakah (charity) / 'You shall set aside every year a tenth part of all your yield of your sowing that is brought from the field.' (Deuteronomy 8:18) / 'He who loves silver cannot be satisfied with silver' (Ecclesiastes) / Sikhs are expected to perform sewa, material sewa (dhan) is using their material wealth / to give a tenth of their wealth to charity (daswandh) / 'the greedy mind is enticed by greed. Forgetting the Lord, it regrets and repents in the end' (Guru Granth Sahib 1172) / 'One who lives by

earning through hard work, then gives some away to charity, knows the way to God.’ (Guru Gobind Singh), etc.

0 6 . 3 Explain two similar religious attitudes in contemporary British society about the freedom of religious expression.

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 attitude

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

Second attitude

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

Allow up to 4 marks for a response which covers any combination of religions whether contrasting or similar.

Accept answers which focus on attitudes towards forms of religious expression e.g. worship, prayer, preaching, evangelism.

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

All religions see people as created equally / freedom of religious expression is a basic human right resulting from equality / religious tolerance is encouraged / inter-faith meetings promote greater understanding / focus on similarities rather than differences / religious expression may be curtailed in some countries through political decisions / persecution of religious minorities / generally freedom of religious expression does not include the right to be hurtful in any way to those of other faiths / duty to be open to express one's personal beliefs, etc.

Buddhism

Believes in the equality of all human beings / tolerance and consideration of others is valued / Right Speech / Right Action / 'Let us live happily, not hating those who hate us. Among those who hate us let us live free from hatred.' (Dhammapada 197) / 'The things that divide and separate people - race, religion, gender, social position...are all illusory.' (Dhammapada) / 'I always say that every person on this earth has the freedom to practise or not practise religion. It is all right to do either.' (Dalai Lama), etc.

Christianity

Believes all are created in the image of God / therefore should have the right to freedom of religion and belief / 'There is neither Jew nor Greek, slave nor free, male nor female for all are one in Christ Jesus (Galatians 3:28) / Jesus did not compel people to follow him / he invited the rich young man to follow him but did not stop him when he walked away (Mark 10:21-22) / 'Be completely humble and gentle, be patient, bearing with one another in love.' (Ephesians 4:2) / many Christians do

believe that the only way to salvation is through belief in Jesus which is why Christianity has always been a missionary religion; trying to convert others / 'Therefore go and make disciples of all nations' (Matthew 28:19), etc.

Hinduism

Has a varied nature of belief and so encourages a spirit of tolerance / 'truth is one, paths are many' (Gandhi) / encourages a belief in the right of all to reach God in their own way / Rabindranath Tagore likened all religions to 'different paths to the top of the same mountain' / as a result Hinduism does not agree with trying to convert others / freedom of religious expression should not however go against the idea of ahimsa / however some Hindus in India are actively seeking to proselytise, etc.

Islam

States that Allah created all humankind / all are equal / encourages the acceptance of freedom of religion / 'there is no compulsion in matters of faith' (Qur'an 2:256) / Shari'ah law protects the rights of non-Muslims to practise their faith / 'Allah does not look upon your outward appearance; He looks upon your hearts and deeds' (Hadith) / Muhammad showed religious tolerance towards Jews and Christians / Jews and Christians are seen as 'People of the Book' meaning they have received revelations from Allah, although these have been corrupted / though there is a form of right religion to their beliefs / 'Let him who will, believe and let him who will, reject it' (Qur'an 18:29) / Shariah law has provision to punish people who convert from Islam to another faith, etc.

Judaism

Believes all humans are created in the image of God / all have equal rights including the right to freedom of religious expression / to be a Jew is an accident of birth not design so regarding non-Jews the deciding factor is how they live their lives not who they choose to worship / there should be no intolerance or religious discrimination shown / 'like the native among you shall be the alien who lives with you, and you shall love him like yourself, for you were aliens in the land of Egypt' (Leviticus 19:34,) etc.

Sikhism

Teaches that there is only one God who is the same for all religions / all people have God within them / 'it is wrong to call any religion inferior or false' (Guru Granth Sahib) / the Rahit Mayada states that 'Sikhs must in no way give offence to other faiths' / Guru Nanak said 'There is no Hindu, or Muslim... I shall follow God's path.' / the Guru Granth Sahib contains both Hindu and Muslim writings / gurdwaras are open to all and all can eat at the langar / 'Know people by the light which illuminates them' (Guru Granth Sahib), etc.

0 6 . 4 Explain two religious reasons why social justice is important.

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

[5 marks]

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

First reason

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

Second reason

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

Relevant and accurate reference to 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:

Social justice is ensuring society treats all people fairly regardless of eg race, religion, gender, sexual orientation, age, situation / all religions seek to promote social justice / religion has often been involved in seeking social justice / Abolition of Slavery campaign / campaigning for Human Rights / promoting education for all but especially girls / for greater equality / it is needed in our society, etc.

Buddhism

Teaches that suffering is inevitable but people should try to relieve the suffering of others. Right Action / Right Livelihood / Right Speech / Right Effort / develop and display metta (loving kindness) / karuna (compassion) / follow the Five Precepts / engaged Buddhism, using the Buddha's teachings to tackle social issues including injustice, etc.

Christianity

Teaching of Jesus such as 'Love your neighbour as you love yourself' (Luke 10:28) / 'Do to others what you would have them to do you' (Matthew 7:12) promote social justice / Parable of the sheep and the goats, 'I was hungry you fed me.. a stranger you welcomed me... sick you visited me...as you did it for one of the least of these my brothers, you did it to me'. (Matthew 25:35-40) / 'There is neither Jew nor Greek, slave nor free, male nor female for you are all one in Christ Jesus' (Galatians 3:28), etc.

Hinduism

Dharma teaches 'Brahman is all' (Upanishads) / so people should be treated with respect / belief in ahimsa / the true self is the atman / as all have the atman so all are equal / Bhagavad Gita teaches that to reach liberation you should work for the welfare of all human beings / 'I look upon all

creatures equally' (Bhagavad Gita 9:29) / wrong attitudes can lead to bad karma / affects future reincarnations, etc.

Islam

One of the names of Allah is Al Adl (The Just) / 'People are equal as teeth in a comb' (Hadith) / 'People we created you from a single man and a single woman and made you into races and tribes so that you should know one another' (Qur'an 49:13) / 'An Arab is not better than a non-Arab, a non-Arab is no better than an Arab; a white person is no better than a black person, a black person no better than a white person' (Muhammad's last sermon) / giving zakah helps those less fortunate / sadaqah / khums, etc.

Judaism

'So God created human beings, making them to be like himself.' (Genesis 1:27) / Everyone created by God / created in God's image so everyone is equal in God's sight / ideas of tzedakah (charity) / chesed (acts of kindness) / tikkun olam (healing the world) all lead to social justice / 'You shall not wrong a stranger or oppress him for you were strangers in the land of Egypt' (Exodus 22:20) / 'Love your neighbour as you love yourself' (Leviticus 19:18) / 'Let justice well up like water, righteousness like an unfailing stream' (Amos 5:24), etc.

Sikhism

All men and women are equal / 'We are the children of one God' (Guru Granth Sahib 611) / 'Recognise the Lord's light within all and do not consider social class or status; there are no classes or castes in the world hereafter' (Guru Granth Sahib 349) / 'The clay is the same but the Fashioner has fashioned it in different ways. There is nothing wrong with the pot of clay, there is nothing wrong with the Potter' (Guru Granth Sahib 1350) / 'Using the same mud the Creator has created many shapes in many ways.' (Guru Gobind Singh) / 'God created everyone, so all are equal so deserve the same treatment and respect.' (Mool Mantra), etc.

0 6 . 5 ‘Giving money to charity is the best way of helping the poor.’

Evaluate this statement.

In your answer you:

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

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: 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

- Charities are able to respond to situations and direct money to where there is the greatest need.
- Charities are able to buy supplies which are most useful to those they are helping.
- Charities are able to use money for emergency aid, long-term aid, education, health projects.
- Millions of people worldwide survive on less than £1 per day, giving generously to charity can go a long way to relieving these problems.
- All world religions have charities set up to help the poor, for example, International Buddhist Relief Organisation / Christian Aid / Sewa International / Muslim Aid / World Jewish Relief / Khalsa Aid.
- Giving money directly to an individual may result in the money being spent in unhelpful ways, eg drugs / alcohol.

- Giving to charity is a way to fulfil the religious duty to use and share wealth to benefit others.
- Selfishness is frowned upon by all religions, etc.

Arguments in support of other views

- If giving money to help the poor abroad then giving through charities may be the best way but if giving to support the poor in the UK, then other ways may be more helpful.
- Charities may not always be operating in areas where there are identified needs.
- Charities are often short of volunteers so other ways of helping are important, eg helping out at the charity's shops.
- Other ways of helping could be, eg running food banks / giving food / staffing 'soup-runs' for the homeless / helping at organisations such as Citizen's Advice / debt counsellors / providing tools and other materials to help people become independent perhaps by setting up their own business.
- Giving direct to the poor ensures that all the money is targeted at the need and avoids the administration costs of charities.
- People could buy Fairtrade products.
- Individuals themselves may be poor and so unable to give money to charity.
- People could pray for charities, volunteers and those they are helping.
- People could become involved in campaigning for improvements in health, education, employment, reforming the benefits system etc. so that lives of the poor are improved.
- Some people may have to spend most of their time trying to survive / eg working long hours in order to support themselves and their families.
- Some communities suffering persecution may have very little / possibly be refugees and so struggle to support themselves let alone give money to charity.
- Supporting charities may give governments an excuse not to spend money in a particular way.
- People may come to rely on charity rather than helping themselves, etc.

Buddhism

Promotes metta (loving kindness) / karuna (compassion) / encourages Right Action / Right Thought / Right Intention in the use of wealth / in Mahayana Buddhism, generosity is one of the six perfections / seeing poverty and not using any wealth to help would be a wrong action / craving is a major obstacle to attaining enlightenment so Buddhists should be willing to give away wealth to help those in need / builds up positive karma / 'Riches ruin the foolish...through craving for riches, the foolish one ruins himself.' (Dhammapada), etc.

Christianity

Expectation that Christians will help those in need / 'Faith without works is dead' (James 2:20) / 'I want good deeds...appropriate for those who worship God.' (1 Timothy 2:10) / Parable of the sheep and the goats, 'I was hungry you fed me... a stranger you welcomed me... sick you visited me...as you did it for one of the least of these my brothers, you did it to me'. (Matthew 25:35-40) / Jesus told the rich man to sell his possessions and give his money to the poor / the Early Church supported each other / 'All the believers were together and had everything in common. Selling possessions and goods they gave to anyone as they had need.' (Acts 2:44-45) / 'If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth' (1John 3:17-18,) / wealth seen as a gift from God / should therefore be used appropriately such as giving to charity, etc.

Hinduism

Poverty may be the result of negative karma but the poor should still be given help / Hindus are encouraged to use money for the family first and then the local poor / many give food to a needy person before the midday meal / 'Gifts should be given daily to worthy recipients and especially so on special occasions. If a man is asked, he should make a donation in accordance with his means.' (Law Book of Yajnavalkya) / 'One who helps others wins wealth' (Rig Veda) / Hinduism believes wealth should be used for stewardship and not hoarded / 'None can possibly hope to attain immortality through wealth.' (Upanishads), etc.

Islam

The poor should be helped / 'he who eats and drinks whilst his brother goes hungry is not one of us' (Hadith) / teaches that wealth is Allah's gift / its value lies in the good that it can do / requirement to give zakah / khums / choice to give extra (sadaqah) / 'let not those who...withhold of the gifts Allah has given them think that it is good for them.' (Qur'an) / giving to the poor is common at Id-ul Fitr and Id-ul-Adha, etc.

Judaism

Expectation that the poor will be respected and cared for / 'Do not take advantage of a widow or an orphan.' (Exodus 22:22) / in the story of Ruth farm workers are told to leave some grain so that Ruth is able to gather grain for her and Naomi / teaches that wealth is a sign of God's blessing and should be used for the benefit of everyone / 'Yours Lord is the greatness, the power, the majesty...everything comes from you.' (1 Chronicles 29:11&14) / 'a woman of valour is one who stretches out her hand to the poor' (Proverbs 31:20) / tzedakah is given from a sense of justice and righteousness / it is the requirement to give one tenth of income to the poor / not giving it is seen as robbing the poor because it belongs to them / tikkun olam (healing the world) includes helping the poor / 'Love your neighbour as you love yourself.' (Leviticus 19:18), etc.

Sikhism

Poverty may be the result of bad karma but the poor should still be helped / 'Practise...kindness; this is the most excellent way of life.' (Guru Granth Sahib) / spiritual goals are seen as more important than wealth so wealth should be shared with the poor / sewa (selfless service) seen in three ways, tan (physical sewa) such as serving in the langar in some way / man (mental service) such as teaching, reading the Guru Granth Sahib etc. / dhan (material sewa) using wealth to help others / 'One who performs selfless service without thought of reward shall attain his Lord and Master' (Guru Granth Sahib 286) / 'Blessed is the godly person and the riches they possess because they can be used for charitable purposes and to give happiness.' (Guru Amar Das) / vand chakna (charitable giving) is a key responsibility / Sikhs are expected to give a tenth of their income to the poor (daswandh) / the langar provides free food for everyone, etc.