



GCSE MARKING SCHEME

SUMMER 2025

**GCSE
RELIGIOUS STUDIES
UNIT 2: CHRISTIANITY & BUDDHISM
3120U50-1**

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

WJEC GCSE RELIGIOUS STUDIES

UNIT 2: BUDDHISM

SUMMER 2025 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.**

Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

AO1 Demonstrate knowledge and understanding of religion and belief*, including:
belief, practices and sources of authority
influence on individuals, communities and societies
similarities and differences within and/or between religions and belief

AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS

Questions 1, 2, 3, 4 (a) AO1

See instructions provided with indicative content.

Questions 1, 2, 3, 4 (b) AO1

Band	Band Descriptor	Mark Total
3	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	4–5
2	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	2–3
1	A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

Questions 1, 2, 3, 4 (c) AO1

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7–8
3	A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5–6
2	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	3–4
1	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy.	1–2
0	No relevant information provided.	0

Questions 1, 2, 3, 4 (d) AO2

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.	12–15
3	A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.	8–11
2	A satisfactory analysis and evaluation based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority generally accurately.	4–7
1	A weak analysis and evaluation, based on a limited and/or inaccurate knowledge of religion, religious teaching and moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.	1–3
0	No relevant point of view stated.	0

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

Band	Performance descriptions
<i>High performance</i> 5-6 marks	• Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall
<i>Intermediate performance</i> 3-4 marks	• Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall
<i>Threshold performance</i> 1-2 marks	• Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall
0	• The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning

PART A – CORE BELIEFS, TEACHINGS AND PRACTICES

CHRISTIANITY

QUESTION 1

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Christians mean by ‘revelation’? [AO1 2]

God making himself known to humankind; for instance, through the Bible.

Refer to the marking bands for question (b).

(b) Describe Christian beliefs about Heaven. [AO1 5]

- Heaven is eternal life in the presence of God.
- Christians aim to achieve an afterlife in Heaven.
- Heaven is for the good/those who have put their faith in Christ.
- In Heaven, the soul will be reunited with God and united with Christ.
- Christians should put their faith in God that there is a Heaven.
- The only way to Heaven is through a belief in Jesus.
- Some Christians believe that if they do not go to Heaven they may go to Hell.

Where appropriate, relevant references may include:

- *I am the resurrection and the life.* Those who believe in me, even though they die, will live. *John 11:24-25*
- *“Do not let your hearts be troubled. You believe in God; believe also in me. My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going. John 14:1-4*
- *Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. John 14:6*
- *Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it. Matthew 13:45-46*

Refer to the marking bands for question (c).

(c) Explain why pilgrimage is important to Christians.

[AO1 8]

- Pilgrimage is important as it shows commitment to God. Pilgrimage is an act of devotion which can sometimes be physically challenging.
- Pilgrimage can bring a believer closer to God as they are deepening their connection with God.
- Christians go on pilgrimage to learn more about their faith. This can help Christians to strengthen their faith in God.
- Pilgrimage allows Christians to engage with their surroundings and provides them with opportunities to reflect and pray.
- Pilgrimage can provide Christians with opportunities to feel connected to other Christians.
- Visiting significant sites of Jesus' life can have a powerful spiritual experience.
- Pilgrimage is important to Christians as it brings the stories from the Bible to life, e.g. the Church of the Nativity (where Jesus was born), the Garden of Gethsemane (where Jesus was arrested), the Church of the Holy Sepulchre (where Jesus was crucified).
- Christians may celebrate festivals in significant sites, such as Christmas and Easter.
- Some Christians go on pilgrimage as a form of penance. Pilgrimage is way of showing God that you are sorry for the sins that you have committed. Because the pilgrimage is difficult it demonstrates that you are prepared to do something difficult for God.
- Some Christians go on pilgrimage to find out more about places associated with the Saints, e.g. Lourdes which is associated with Saint Bernadette and the visions of Mary. At Lourdes there are stories of healing, so many unwell people go in the hope of being healed.
- Pilgrimage may reflect the Christian idea of life as a journey or a pilgrimage to God. This pilgrimage is journeying together towards the 'telos' or Heaven.

Where appropriate, relevant references may include:

- *'Do the little things that you have heard and seen me do.'* St David, Patron Saint of Wales
- *'Even though I walk through the darkest valley, I will fear no evil, for you are with me: your rod and your staff, they comfort me.'* Psalm 23:4
- *'Do the little things that you have heard and seen me do.'* St David, Patron Saint of Wales

Refer to the marking bands for question (d).

(d) 'The Bible is the only source of authority for Christians.'

[AO2 15+6]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question.

- Christians believe it is the only source of authority because it is the word of God.
- Christians believe that the Bible is the inspired, revelation of God's will.
- It is the only source of authority as the Holy Spirit still speaks through its pages.
- It has teaching and advice for every need and situation. So it can be the only source of authority.
- It has laws for living, such as the Ten Commandments, rules about relationships etc.
- It contains principles that still apply to modern circumstances.
- The Bible was written so long ago, it requires updating for modern situations.
- Conscience is a source of authority. It is an inner guidance from God that many Christians would use.
- Christians can seek authority and advice from ministers, priests.
- Advice from other, experienced, Christians within the community offer authority on issues that are relevant to today's society, such as gender equality, conflict.
- Personal experiences can impact on a person's life, and can, for some, be the only source of authority.

Where appropriate, relevant references may include:

- *Follow them so that you may live and may go in and take possession of the land the Lord, the God of your ancestors, is giving you. Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you. Deuteronomy 4:1-2*
- *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work. 2 Timothy 3:16-17*

PART A – CORE BELIEFS TEACHINGS AND PRACTICES

BUDDHISM

QUESTION 2

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Buddhists mean by 'puja'? [AO1 2]

Worship; expressions of honour and devotion.

Acts of puja may involve chanting, bowing, and making offerings.

(b) Describe Buddhist beliefs about the five aggregates ((s)kandhas). [AO1 5]

- Theravada Buddhists believe that humans are made up of five (s)kandhas or aggregates, heaps.
- Mahayana Buddhists believe that there are no such things as (s)kandhas as everything is subject to anicca (sunyata/empty).
- These parts are form (the body), sensations (emotions, feelings), perception (reasoning), mental formations (impulses, habits), and consciousness (awareness).
- Buddhists believe that these five parts are constantly changing (due to anicca).
- Buddhists believe that none of these parts would make a permanent self (anatta).
- The (s)kandhas separate at death, form (body) is left behind while Buddhists believe that consciousness (awareness) arises in another body (link with rebirth).

Where appropriate, relevant references are likely to include:

- *“What we call life ... is a combination of the Five Aggregates.” Walpola Rahula: What the Buddha Taught*
- *Nagasena and the Chariot*

(c) Explain the importance of features of a home shrine in Buddhist worship.
[AO1 8]

- In a home shrine there might be a statue or pictures of the Buddha to recognise the importance of his life and enlightenment, or to reflect on the qualities of the buddha-nature.
- There might be copies of scriptures to represent the importance of dharma (teachings).
- Flowers symbolise anicca (impermanence) and life in the cycle of samsara.
- Offerings of food placed in front of the statue show an understanding of pratitya (that everything is interdependent) and to express gratitude.
- Candles are lit as a symbol of enlightenment.
- Water is often placed on the shrine to show respect for life.
- Incense might be burned at shrines; the smoke symbolises the dharma permeating the universe.
- Most Buddhist worship begins and ends with the ringing of a bell; the bell might represent karma (e.g., the loudness of the bell depends on how hard it is hit).
- The home shrine might have photos of great Buddhist teachers or relatives; these are used as a focus to spread feelings of love.

Where appropriate, relevant references are likely to include:

- *'There is no need for temples ... our own brain, our own heart is our temple.'* Dalai Lama
- *'...their house was in the grounds of a temple, and the atmosphere of the household was very peaceful and unbelievably gentle.'* Robert J. Hawke (former Prime Minister of Australia)

- (d) **‘Suffering (dukkha) is the most important teaching in the Marks of Existence (lakshanas).’** [AO2 15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

Answers may include the following points, but other relevant and accurate points must also be credited.

- The Three Marks of Existence are the characteristics or qualities that mark all life, i.e. dukkha, anicca and anatta.
- The Buddha formulated these teachings/concepts after he experienced the Four Sights.
- It could be argued that, as suffering is experienced by everyone, it must be the most important.
- The teaching about suffering (dukkha) is also the first Noble Truth so must be the most important for Buddhists.
- The word dukkha can mean so many things (suffering/unsatisfactoriness/pain/being uncomfortable etc.) so this could be an indication of it being the most important of the lakshanas.
- There are different types of dukkha, e.g. pain, the realisation that good things don't last, the belief that things are permanent.
- Anicca (impermanence) is the idea that nothing stays the same and that everybody and everything will change. This could be seen as the most important of the lakshanas because not being able to understand this concept leads to suffering.
- As change (anicca/impermanence) is also an aspect of everyone's life, it could be argued to be as important as the teaching about dukkha.
- Anatta (no permanent self) could be the most important of the lakshanas as it leads to the realisation of anicca and dukkha.
- Anatta could be the most important teaching of the lakshanas as it shows that a person is constantly changing; understanding this teaching could help Buddhists accept the suffering they experience.
- To explain how human beings change (anatta) Buddha taught that people are made up of five (s)kandhas which is another valuable Buddhist teaching.
- It could be argued that all three lakshanas represent the reality of human life so must be of equal importance.

Where appropriate, relevant references are likely to include:

- *‘Birth is suffering, aging is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief and despair are suffering.’ Sutta Nikaya/Tipitaka*
- *‘The world is afflicted by death and decay. But the wise do not grieve, having realised the nature of the world.’ Sutta Nipata/Tipitaka*
- *‘Better to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things.’ Dhammapada 113*
- *The story of Nagasena and the Chariot*

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES

THEME 1: RELATIONSHIPS

QUESTION 3

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

- (a) What is meant by 'cohabitation'? [AO1 2]

To live together in a sexual relationship, without being married, or in a civil partnership.

- (b) Describe Christian or Buddhist attitudes towards adultery. [AO1 5]

Answers may include the following points, but other relevant and accurate points must also be credited.

Christianity

- Christianity teaches adultery is always wrong.
- Marriage is intended by Christians to be sexually exclusive and should not be shared with anyone who is not a person's husband or wife.
- Adultery breaks the marriage vows made before God to be faithful.
- Adultery breaks one of the Ten Commandments – 'You shall not commit adultery'.
- Marriage is a sacrament and gift from God that should be respected.
- Adultery is seen to destroy the special relationship between a husband and wife and cause the partner to feel betrayed.
- In the New Testament, Jesus did forgive women who committed adultery despite it being seen as wrong.

Buddhism

- Buddhism teaches that adultery is always wrong.
- Buddhists follow ahimsa which is the moral precept that means no living being should be harmed and adultery causes harm.
- Buddhists are encouraged to follow the precepts and one of these is to avoid sexual immorality which includes adultery.
- Committing adultery can be seen to lead to suffering which in turn, causes bad karma.
- Buddhism teaches that adultery is a selfish act that leads to unhappiness

(c) Explain Christian and Buddhist beliefs about marriage.

[AO1 8]

Answers may include the following points, but other relevant and accurate points must also be credited.

Christianity

- Christianity teaches that marriage is important as it is a union between a man and a woman that is intended to be for life; shown through the words of the vows being 'till death us do part'.
- Some Christians believe marriage is only for a man and woman and do not accept same sex marriage or allow it to take place in a Church.
- Christians believe marriage is a sacrament which is made with God's blessing and in God's presence so getting married in a Church is the ideal for Christians.
- Christianity teaches that marriage is a gift from God and the vows they make to each other and to God are sacred and binding.
- Marriage is accepted by Christians to be a special relationship where a man and woman make promises before God to show their commitment and vow to be faithful to each other.
- For Christians, marriage is the correct place to have a sexual relationship and start a family as they believe it is the best environment for this to take place.
- Christianity teaches that marriage is what God planned and intended for humans when he created them.
- Christians believe that marriage brings stability to society as it provides a good moral basis and children can be raised within the Christian faith.
- But from the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother [and be joined to his wife], and the two shall become one flesh. ' So they are no longer two but one flesh. Mark 10:6-8

Buddhism

- Buddhism holds liberal attitudes towards marriage because it does not consider it to have specific religious significance and instead believes it is a cultural action.
- For Buddhists, marriage is a secular and social institution as it is a legal contract that binds two people together, not a spiritual or divine bond.
- In Buddhist marriage, they emphasise that commitment is important both to a partner and commitment to leading a moral life as shown through vows they will make if they choose to marry.
- There is no suggestion that Buddhists should get married and there is no obligation for Buddhists to have children as Buddhism believes these decisions should be a personal choice rather than an expectation.
- The Buddha did set out basic rules between husband and wife for Buddhists who did marry which include, honouring each other and not being unfaithful.
- Buddhists believe that mutual respect, understanding, and love are essential in order to have a successful marriage and believe that marriage is a personal decision.
- Buddhist monks will not marry as they do not believe this is important but will take a vow of celibacy which is a commitment to not have a sexual relationship because they believe it is a distraction from their path to enlightenment.
- Buddhism is not against same sex marriage and believe that any form of commitment in marriage is a personal choice.

(d) **‘Religious believers should support same sex relationships.’**

[AO2 15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

Answers may include the following points, but other relevant and accurate points must also be credited.

- Some religious believers accept only heterosexual relationships due to religious teachings concerning the nature and purpose of sexual relationships.
- Same sex relationships may be seen as unnatural as children cannot be conceived naturally which is often considered to be a key purpose of a sexual relationship.
- Some religious believers do not recognise nor allow same sex marriage in their holy buildings.
- Other religious believers may view same sex relationships as equal to all other relationships as they believe that love is love and should not be challenged.
- Many religious believers point to ideas of equality in society and believe that there should be equality between different types of relationship.
- The law in the UK allows same sex relationships and changed in 2014 to recognise same sex marriage, giving couples the same rights as heterosexual couples.
- Same sex relationships is a matter of human rights and justice and there are some religious believers who have protested and stood up for them.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on marriage and same sex relationships.

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES

THEME 2: HUMAN RIGHTS

QUESTION 4

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

- (a) What is meant by ‘human rights’? [AO1 2]

The basic entitlements of all human beings, afforded to them simply because they are human.

- (b) Describe Christian or Buddhist beliefs about discrimination. [AO1 5]

Answers may include the following points, but other relevant and accurate points must also be credited.

Christianity

- Christianity teaches discrimination is wrong as all humans were made in the image of God and have equal worth and value.
- Any action that devalues a person because of factors such as race, gender or disability, is seen to be an insult to God and his creation.
- The Bible gives many teachings about equality and teaches Christians to treat people in a fair and just way.
- Jesus showed how discrimination is wrong through the way he treated everyone the same and taught stories such as the Good Samaritan which showed we should not discriminate.
- Christianity teaches that everyone will be judged by God in the afterlife on the way they have treated others.
- There are many examples of Christians standing up against discrimination showing it is wrong and there may be specific reference to individuals or organisations who have shown through their actions that discrimination is wrong.
- Christians will support examples of positive discrimination showing that some people may need different treatment to make it fair for them.

Where appropriate, relevant references are likely to include:

- *“For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.” Galatians 3:27-29*

Buddhism

- Buddhism teaches that discrimination leads to suffering and is therefore wrong and should be avoided.
- Buddhists follow the Precepts which teach them not to harm others or use harmful language.
- Buddhists look to the Eightfold Path and Right Action to determine that discrimination is wrong.

- Buddhists believe they should try to develop metta which is loving kindness towards others.
- In Buddhism, they show equality through many of their actions including making everyone welcome in the Sangha.
- Buddhists believe that discrimination creates bad karma and can have a negative impact on rebirth.
- The Dalai Lama has always taught about the importance of treating people with compassion and fairly and Buddhists believe they should follow his example.
- Buddhists will support examples of positive discrimination showing that some people may need different treatment to make it fair for them.

(c) Explain Christian and Buddhist beliefs about how wealth should be used.

[AO1 8]

Answers may include the following points, but other relevant and accurate points must also be credited.

Christianity

- Christianity teaches that wealth is neither good nor bad and there is nothing wrong with having wealth, but it is what you do with it that is important rather than desiring it.
- Christianity teaches that wealth should be used to help those in need because Christians believe that all humans have a duty to help each other as all humans were created by God to be equal.
- There are many teachings related to wealth including the Parable of the sheep and the goats taught by Jesus that tells Christians to help those in need and in doing so, this is the same as helping Jesus.
- The Parable of the Good Samaritan shows Christians how they should behave towards others including using their wealth for kindness to help others.
- Wealth is seen as a gift from God in Christianity and Christians are taught to share their wealth through charity; many Christians will donate to charities and organisations such as Christian Aid who use donations to help those less fortunate.
- Many Christians choose to tithe which means sharing 10% of their annual income to the Church because it can be used to help others.
- Christians believe gambling and lending for profit are wrong as this leads people to be greedy about money or waste it.
- Christianity teaches that using their wealth correctly to help others will gain them reward in the afterlife.
- Luke 16:19-31 tells the story of the rich man and Lazarus which can be followed by Christians to give guidance on how wealth should be used.
- Reference may be made to relevant teachings from sources of authority that relate to use of wealth and charity.

Buddhism

- Buddhism teaches that material things and craving money prevents people from achieving enlightenment, so Buddhists are encouraged to give away what they do not need.
- Buddhism teaches Right Action, Right Thought, Right Intention and Livelihood - for the wealthy to see poverty and ignore it would be wrong so Buddhists are encouraged to share what they have with others in need.
- Buddhists will follow the example of Siddhartha Gautama who was a rich man but gave it all up and they will try to do the same.

- In Buddhism, dāna is the practice of generosity and can take the form of giving money or helping those in need; Buddhists believe this is important and will try to perform this regularly.
- Buddhism teaches that giving to charity builds up good karma and is seen as 'merit-making' so Buddhists will try and do this to have a positive impact on their rebirth.
- Buddhists do try, however, to make sure that any giving they perform will not give a negative result; for example, if giving to another would lead the receiver to crave money, this would in turn cause more suffering and would not be encouraged in Buddhism.
- Reference may be made to relevant teachings from sources of authority that relate to use of wealth and charity.

(d) 'All religious believers have a responsibility to work for equality.' [AO2 15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

Answers may include the following points, but other relevant and accurate points must also be credited.

- All religions contain teachings that relate to equality and the importance of achieving it in the world so many religious believers may feel they have a duty to follow these in their lives.
- There are many examples of individuals who have stood up against injustice and worked to achieve equality in areas of life such as Martin Luther King, Malala, Gandhi.
- There are many teachings that point to the equality of all humans, and this may inspire many religious believers to act when they see inequality.
- There are many organisations and charities who work for equality and religious believers may choose to help out with these to make a difference.
- Some religious believers may feel that it is not their job to work for equality but that this is the responsibility of governments and those in authority who can bring about change.
- Religious believers may look to the examples of religious figures who have worked for equality and argue that it is dangerous to do this without support.
- Some religious believers may feel that they alone cannot make a difference.
- Some religious believers may see religion as part of the problem in terms of inequality with examples where men and women are not treated the same presently.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on equality.