6.9 Stewardship and the Environment: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Explain two contrasting religious beliefs about how far humans should use the earth's resources for their own benefit. Refer to a source of wisdom and authority in your answer.

(Total for Question 1 is 5 marks)

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2 This question is about religious and non-religious perspectives on protecting the environment. It is the AQA-style 24-mark, five-part question: parts (a) to (d) are worth 12 marks; part (e) is the 12-mark evaluation.

(a) State what is meant by khalifah. **(1)**

(b) Give two reasons why environmental protection matters to religious believers. **(2)**

(c) Explain two religious teachings about the human relationship with the natural world. Refer to a source of wisdom and authority in your answer. **(4)**

(d) Explain two contrasting beliefs, religious and/or non-religious, about how urgently action to protect the environment is needed. Refer to a source of wisdom and authority or another source in your answer. **(5)**

(e) Evaluate this statement: 'Religious believers have a greater responsibility than anyone else to protect the environment.' In your answer you should: refer to religious teaching, refer to different points of view, reach a justified conclusion. **(12)**

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(Total for Question 2 is 24 marks)

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Mark scheme · 6.9 Stewardship and the Environment: 30-minute Pack

Question 1

belief 1: some believers emphasise dominion, believing humans were given authority to use the earth's resources for human development and need, oe **B1**

development: Genesis 1:28 teaches humans to 'fill the earth and subdue it', which some read as permission to actively use and develop the earth's resources, oe **B1**

belief 2: many other believers emphasise stewardship/amanah, believing humans are only trustees of the earth and must prioritise its long-term protection over short-term human benefit, oe **B1**

development: this is supported by teaching that humans hold the earth in trust and will be held accountable for how they cared for it (Qur'an 2:30), oe **B1**

reference to a source of wisdom and authority made accurately, oe **B1**

Answer: Contrast: dominion read as authority to use resources for development (Genesis 1:28) vs stewardship/amanah read as a duty of protective care (Qur'an 2:30).

Question 2

(a) a steward/trustee/vicegerent; the role given by Allah to human beings to look after the earth, oe **B1**

(a) Answer: A steward or trustee; the role given by Allah to human beings to look after the earth.

(b) the earth is believed to belong to and be created by God, so damaging it is seen as disrespecting God's creation, oe **B1**

(b) many believers hold that humans will be held accountable by God for how they cared for the earth, oe **B1**

(b) Answer: E.g. the earth belongs to and was created by God; humans will be held accountable by God for their care of it.

(c) point 1: many Christians believe the natural world is God's good creation, entrusted to humans to look after responsibly, oe **B1**

(c) development: Genesis 2:15 teaches that humans were placed in the garden 'to work it and take care of it', oe **B1**

(c) point 2: many Muslims believe the natural world belongs ultimately to Allah, and humans are only trustees over it, oe **B1**

(c) development: the Qur'an teaches that Allah appointed humans as khalifah (steward) on earth (Qur'an 2:30), a role that carries accountability, oe **B1**

(c) Answer: E.g. the earth as God's creation, entrusted to humans (Genesis 2:15); humans as Allah's accountable khalifah (Qur'an 2:30).

(d) belief 1: some believe that human needs and economic development, especially for the poor, must be weighed alongside environmental protection, rather than always taking absolute priority over it, oe **B1**

(d) development: this can be supported by Genesis 1:28's teaching that humans were given the earth's resources to use, understood as including responsible development to meet human need, oe **B1**

(d) belief 2: many non-religious environmentalists, and many religious believers who emphasise stewardship, argue that urgent, far-reaching action is a moral necessity because of the scale of environmental harm and the duty owed to future generations, oe **B1**

(d) development: this can be supported by teaching that humans are accountable trustees of the earth (Qur'an 2:30), alongside secular arguments about fairness to people who are not yet born, oe **B1**

(d) reference to a source of wisdom and authority or another appropriate source made accurately, oe **B1**

(d) Answer: Contrast: weighing environmental protection alongside human development need (Genesis 1:28) vs urgent action as a moral necessity for future generations (Qur'an 2:30 and secular arguments).

(e) **L4** A well-argued, balanced answer that considers more than one point of view in a developed way, using accurate and detailed references to religious teaching and/or scripture to support each point, and reaches a clear, justified conclusion. **10-12**

(e) **L3** A clear and reasoned answer that considers more than one point of view, supported by relevant references to religious teaching and/or scripture, though the justification of the conclusion may be less developed. **7-9**

(e) **L2** A reasoned answer that considers at least one point of view, with some relevant supporting evidence, but with limited or no consideration of an alternative view. **4-6**

(e) **L1** One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion. **1-3**

(e) **L0** No relevant content. **0**

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(e) Indicative content:

- Agree: religious believers who hold that the earth was created by God have an additional theological reason to care for it, since damaging creation can be seen as failing a trust (amanah) or duty given directly by God, not just harming the planet.
- Agree: Qur'an 2:30 describes humans as Allah's khalifah (steward) on earth, and some Muslims teach that people will be held accountable by Allah for how well they cared for it, adding a distinctively religious dimension of responsibility.
- Agree: Genesis 2:15's instruction to 'work and take care of' the garden is sometimes read as giving humans, and religious believers in particular, an ongoing spiritual duty of care, not just a practical or legal one.
- Agree: some argue that responsibility grounded in obedience to God can sustain long-term commitment to environmental care more consistently than responsibility based only on changing personal opinion.
- Disagree: many Humanists and other non-religious people argue they have just as strong a responsibility to protect the environment, based on their own reasoning about harm, fairness to future generations, and shared interest in a habitable planet, without needing belief in God.
- Disagree: the scale of climate change and environmental damage affects everyone regardless of religious belief, so many argue responsibility for addressing it is universal and shared equally by all of humanity, not concentrated on religious believers.
- Disagree: historically, both religious and non-religious individuals and institutions have caused serious environmental harm, and today both religious and non-religious people and organisations are active in environmental campaigning, suggesting responsibility does not divide neatly along religious lines.
- Disagree: some non-religious ethicists argue that duties to protect the environment can be grounded just as firmly in secular values, such as justice and the wellbeing of future generations and other species, as in religious teaching.
- A balanced answer might conclude that religious teaching gives many believers an additional, distinctive motivation to protect the environment, but responsibility for the environment is best understood as shared by everyone, religious and non-religious alike, given the scale of the challenge.

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