



RS.TD11 Refugees and the Plight of Civilians Displaced by War

AQA 8062 · Calculators not allowed · about 50 minutes

Total Marks

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Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** Which one of the following best defines a refugee, in the context of modern forced displacement and international law and the 1951 Refugee Convention?

- ☐ A person who has left their home purely for economic reasons
- ☐ A person forced to leave their country because of persecution or conflict
- ☐ A person who has been displaced inside their own country
- ☐ A tourist who overstays a visa

(Total for Question 1 is 1 mark)

- 2** Give two common causes of forced displacement in modern conflicts, as seen in recent refugee crises around the world and cited in international reports.

(Total for Question 2 is 2 marks)

- 3** State one Islamic teaching that supports giving refuge to someone fleeing persecution, naming the teaching or a Quranic reference in the context of sanctuary and hijrah.

(Total for Question 3 is 1 mark)

- 4** State one Christian teaching that supports welcoming strangers or refugees, naming a relevant New Testament reference such as Matthew or Luke and the context of hospitality.

(Total for Question 4 is 1 mark)

- 5** Explain two ways that the parable of the Good Samaritan (Luke 10:25-37) might be used by Christians to justify helping refugees fleeing war or persecution. Name the parable and the context in your answer.

(Total for Question 5 is 4 marks)

- 6** Explain two religious teachings about the treatment of refugees, drawing on one Christian source and one Muslim source of authority, and name those sources explicitly.

(Total for Question 6 is 4 marks)

- 7** Explain two contrasting beliefs about how nations should respond to incoming refugees, referring to the tension between compassion and national self-interest in public policy debates.

(Total for Question 7 is 5 marks)

- 8** Give three practical challenges refugees commonly face when displaced by war, as observed in refugee-hosting contexts and humanitarian reports.

(Total for Question 8 is 3 marks)

- 9** Explain two Muslim teachings or historical examples that encourage offering sanctuary to migrants and refugees, referring explicitly to the concept of hijrah and to a Quranic or Hadith reference.

(Total for Question 9 is 4 marks)

- 10** Explain two reasons why some people support stricter border controls and tighter refugee vetting, and evaluate how these reasons might conflict with religious teachings on hospitality.

(Total for Question 10 is 4 marks)

- 11** Explain two ways Christian churches or Muslim communities might offer practical support to refugees in a local UK town, naming concrete examples of actions or services they might provide.

(Total for Question 11 is 4 marks)

- 12** 'Religious individuals and communities have a special responsibility to welcome and support refugees, even if this makes life harder for the host country.' Evaluate this statement. In your answer you should give reasoned arguments to support this statement, give reasoned arguments to support a different point of view, refer to religious arguments, and reach a justified conclusion. This question carries up to 12 marks for quality of evaluation and up to 3 SPaG marks for spelling, punctuation and grammar.

(Total for Question 12 is 15 marks)

Mark scheme · RS.TD11 Refugees and the Plight of Civilians Displaced by War

Question 1

- **B1** selection of the definition that a refugee is a person forced to leave their country because of persecution or conflict, oe
- **Answer: A person forced to leave their country because of persecution or conflict.**

Question 2

- **B1** point 1: armed conflict or civil war, oe
- **B1** point 2: persecution on grounds such as religion, ethnicity or political opinion, oe
- **Answer: Any two, e.g. armed conflict or civil war; persecution because of religion, ethnicity or politics.**

Question 3

- **B1** reference to Quran 9:6, the example of the Prophet's hijrah, or the general duty to offer protection, oe
- **Answer: For example, Quran 9:6 teaches that if someone asks for protection, they should be given it.**

Question 4

- **B1** reference to Matthew 25:35, Luke 10:25-37 or a clear statement of welcoming the stranger with an accompanying scripture citation, oe
- **Answer: For example, Matthew 25:35 says, 'I was a stranger and you welcomed me', supporting hospitality to refugees.**

Question 5

- **B1** point 1: the parable teaches compassion across social and ethnic boundaries, so Christians should help refugees even if they are from a different group, oe
- **B1** development: the Samaritan cares for a stranger in need, showing practical help and hospitality that Christians can mirror towards refugees, oe
- **B1** point 2: the parable emphasises active love and practical assistance rather than mere words, so Christians must provide tangible aid such as shelter, food or medical help to refugees, oe
- **B1** development: the Samaritan pays for care and sacrifices time and resources, supporting refugee assistance that involves real cost and commitment, oe
- **Answer: E.g. compassion across boundaries so help refugees even if different; emphasis on practical action so provide shelter, food and medical care as the Samaritan did.**

Question 6

- **B1** point 1: Christian teaching example, such as Matthew 25:35 supporting welcoming the stranger and offering care to refugees, oe
- **B1** development: this is presented as an obligation to the needy and a sign of faith in practice, oe
- **B1** point 2: Muslim teaching example, such as the concept of hijrah and Quran 9:6 supporting offering protection and sanctuary to those fleeing danger, oe
- **B1** development: this can be linked to the Prophet Muhammad offering asylum and the idea that Muslims should care for those seeking refuge, oe
- **Answer: E.g. Matthew 25:35 teaches welcoming the stranger and offering care; Quran 9:6 and hijrah support offering protection and sanctuary.**

Question 7

- **B1** belief 1: some argue nations should welcome refugees out of compassion, moral duty and international obligation, oe
- **B1** development: this view may cite human rights duties, religious teachings and the humanitarian need to protect those fleeing persecution, oe
- **B1** belief 2: others argue that national self-interest requires strict border controls to protect security, public services and economic stability, oe
- **B1** development: this view may point to concerns about vetting, integration costs and the need to prioritise citizens in scarce resources, oe
- **B1** a reasoned contrast that recognises both perspectives as genuine policy considerations, oe
- **Answer: Contrast: welcome refugees for moral, humanitarian and legal duties vs limit refugee intake to protect security, services and national interest, with both sides offering legitimate concerns.**

Question 8

- **B1** point 1: lack of safe shelter or overcrowded camps, oe
- **B1** point 2: limited access to food, water or medical care, oe
- **B1** point 3: difficulty accessing legal status, work or education in the host country, oe
- **Answer: Any three: lack of safe shelter; limited access to food, water or medical care; difficulty accessing legal status, work or education.**

Question 9

- **B1** point 1: hijrah as an example of offering refuge when the Prophet and early Muslims migrated to Medina to escape persecution, oe
- **B1** development: hijrah shows the importance of providing safe haven to those persecuted for faith, oe
- **B1** point 2: Quran 9:6 or other guidance encouraging protection of those who seek asylum, oe
- **B1** development: this may be linked to the wider Quranic emphasis on justice and kindness to the stranger, oe
- **Answer: E.g. hijrah shows that providing refuge to persecuted believers is praiseworthy; Quran 9:6 supports offering protection to those who ask for it, both encouraging sanctuary.**

Question 10

- **B1** point 1: security concerns, such as the need to prevent terrorists or criminals entering, oe
- **B1** development: this can be linked to arguments for thorough vetting and tighter controls even if it limits immediate access for some refugees, oe
- **B1** point 2: economic and resource concerns, such as pressure on housing, jobs and public services, oe
- **B1** development: this view argues orderly admission preserves social cohesion but can conflict with immediate humanitarian duty, oe
- **Answer: E.g. security concerns require vetting; economic/resource limits require controlled intake, both of which can conflict with immediate religious calls to welcome and help refugees without delay.**

Question 11

- **B1** point 1: provide practical aid such as food banks, clothing drives, or temporary shelter, oe
- **B1** development: example given might be church halls used for overnight shelter or mosque-run food distribution, oe
- **B1** point 2: offer integration support such as language classes, legal advice or help finding work, oe
- **B1** development: example given might be volunteer English lessons, help with benefit or housing forms, or mentoring schemes, oe
- **Answer: E.g. practical aid like food banks and temporary shelter in church halls or mosque centres; integration help such as English classes, legal advice and mentoring to help refugees settle.**

Question 12

- **Level 4** (10-12): A well-developed, balanced evaluation that analyses both sides of the argument, refers to relevant religious teachings and examples, and reaches a justified conclusion. Clear reasoning and evidence of synthesis.
- **Level 3** (7-9): A clear evaluation that gives arguments for and against, with some reference to religious teachings and a supported conclusion, but lacking some depth or balance.
- **Level 2** (4-6): An attempt to evaluate with some reasoned points for and against, limited reference to religious teachings, and an obvious but unsupported conclusion.
- **Level 1** (1-3): Simple assertions for or against with little development, limited or no reference to religious teachings, and no real conclusion.
- **Level 0** (0): No relevant material.
- **Indicative content:**
 - Arguments supporting the statement: religious teachings such as Matthew 25:35 and the parable of the Good Samaritan emphasise welcoming strangers and helping those in need, suggesting a moral duty to refugees.
 - Christian teachings about love of neighbour and bearing one another's burdens could be used to argue for active support, even where it involves sacrifice by the host community.
 - Muslim teachings such as the example of the Prophet's hijrah, Quran 9:6 and the general emphasis on charity and protecting the vulnerable support offering sanctuary and aid to refugees.
 - Religious charities have a long history of providing humanitarian relief and moral leadership, which can justify a special responsibility for faith communities to act.
 - Arguments against the statement: legitimate concerns about national security, economic pressures on housing, jobs and services, and the practical limits of absorption may justify prioritising citizens' welfare.
 - Some argue that voluntary religious action should not substitute for properly funded state systems and that governments must balance compassion with policy and public order.
 - Possible reconciliation: religious communities can lead by example in offering support while still recognising the need for sustainable, regulated systems and sensible vetting; emphasis on charity can be balanced with respect for law and prudence.
 - A strong conclusion will weigh religious obligations against practical consequences and may propose a balanced approach where religious groups provide support within lawful, collaborative frameworks with the state.