10.7 Charity: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Explain two contrasting views about whether charity is more meaningful when it is a fixed obligation or a free choice.

(Total for Question 1 is 5 marks)

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2 This question is about charity. It is the AQA-style 24-mark, five-part question.

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

(b) Give two forms that charitable giving can take. **(2)**

(c) Explain two religious teachings about giving to charity. Refer to a sacred text in your answer. **(4)**

(d) Explain two contrasting views about whether charity alone is enough to solve poverty. Refer to a religious and a non-religious view in your answer. **(5)**

(e) Evaluate this statement: 'Religious believers should focus on charity rather than trying to change society.' 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 · 10.7 Charity: 30-minute Pack

Question 1

view 1: charity works best as a set, required minimum, oe **B1**

development: this view points to Zakah's fixed 2.5% as guaranteeing consistent support for those in need every year, regardless of individual mood or circumstance, removing doubt about how much should be given, oe **B1**

view 2: charity is most meaningful when it is freely chosen rather than required, oe **B1**

development: this view points to 2 Corinthians 9:7's teaching that God loves a cheerful giver, suggesting that a gift given only because it is required may carry less moral or spiritual value than one given willingly, a view also reflected in Islam's voluntary Sadaqah alongside the obligatory Zakah, oe **B1**

reference to a specific teaching made accurately, oe **B1**

Answer: Contrast: charity works best as a required minimum (Zakah's fixed 2.5%) vs charity is most meaningful when freely chosen (2 Corinthians 9:7; Islam's voluntary Sadaqah).

Question 2

(a) voluntary charitable giving in Islam, beyond the obligatory Zakah, which can be given at any time in any amount, oe **B1**

(a) Answer: Voluntary charitable giving in Islam, beyond the obligatory Zakah, which can be given at any time in any amount.

(b) giving money, oe **B1**

(b) giving time (volunteering), oe (accept giving food or goods, or giving skills/expertise) **B1**

(b) Answer: E.g. giving money; giving time by volunteering.

(c) point 1: Muslims are commanded to establish prayer and give Zakah together, oe **B1**

(c) development: Qur'an 2:43 teaches believers to 'establish prayer and give Zakah', linking charitable giving as closely to faith as worship itself, oe **B1**

(c) point 2: Christians are taught that caring for those in need is caring for Christ himself, oe **B1**

(c) development: Matthew 25:40 teaches, 'Whatever you did for one of the least of these brothers and sisters of mine, you did for me', showing charitable acts are given deep spiritual significance, oe **B1**

(c) Answer: E.g. Muslim teaching linking Zakah to prayer as core worship (Qur'an 2:43); Christian teaching that caring for those in need is caring for Christ (Matthew 25:40).

(d) view 1: charity provides essential, immediate relief and is enough of a response in itself, oe **B1**

(d) development: this view, held by many religious believers, treats charitable giving (e.g. Zakah, or Matthew 25's teaching to feed the hungry) as a core religious duty that meets urgent, real need while longer-term solutions are worked out, oe **B1**

(d) view 2: charity alone cannot solve poverty, oe **B1**

(d) development: this view, shared by some religious social-justice voices and by secular/Humanist campaigners, argues charity does not fix the deeper structural causes of poverty, such as unfair wages or lack of opportunity, so it must be paired with efforts to change unjust laws and systems, oe **B1**

(d) reference to a specific example, teaching or organisation made accurately, oe **B1**

(d) Answer: Contrast: charity provides essential, sufficient relief vs charity alone cannot solve poverty and must be paired with structural change.

(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 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, 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**

(e) Indicative content:

- Agree: charity is a direct, practical religious duty commanded in scripture (e.g. Zakah, Qur'an 2:177; Matthew 25:35-40), gives immediate relief, and does not require political power, expertise or the cooperation of others.
- Agree: charitable giving unites communities in generosity and compassion, and is something every believer can do personally, regardless of their influence over wider society.
- Agree: focusing on charity avoids the risk of religion becoming entangled in party politics, which some believers feel is not the proper role of faith communities.
- Disagree: many religious traditions include a strong prophetic call for justice, not just charity; Old Testament prophets such as Amos condemned unjust systems (e.g. Amos 5:11's condemnation of unfair taxes on the poor), not just a lack of individual generosity.
- Disagree: charity can sometimes be criticised for treating the symptoms of poverty rather than its causes, and for being short-term, whereas campaigning for fairer laws, wages and systems can lift many more people out of poverty for good.
- Disagree: 'faith without works is dead' (James 2:17) has been read by many religious believers to include working for justice as well as giving charity, since both are ways of putting faith into action.
- A balanced answer might note that most major religious charities in Britain today do both: they provide direct charitable relief and also campaign for fairer policy, treating charity and social change as complementary rather than a real either/or choice.
- A balanced conclusion might argue that the statement understates how religious traditions actually operate in practice, since both charity and campaigning for social change are widely seen by believers as valid, connected expressions of the same underlying teaching to love and care for others.

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