1.1 Buddhism: Section 1 – Beliefs and teachings

Page 18

1. Anicca – everything is constantly changing.
   Anatta – there is no permanent self. Dukkha – all is suffering.

2. The causal links between events; the idea that everything is caused by something else; rebirth is part of such a chain.

Page 19

1. Five elements that make up the anatta (physical form, sensations/feelings, perception, mental formations, awareness/consciousness).

2. Because skandhas are always changing so the anatta cannot be a fixed or permanent self – there is nothing that does not change.

3. Emptiness; cease attachment and craving and thus achieve enlightenment.

4. Because the truth is emptiness, i.e. there is no permanent self, so it is non-attachment, including to the idea of a self, hence anatta.

5. All have Buddha nature; all can focus on the path to enlightenment in this or future lifetime; all have as many lifetimes as is necessary to attain enlightenment (no limit to attempts).

Page 22

1. Siddhartha Gotama

2. Mother dreamt of white elephant whose tusk pierced her side; Asita (holy man) predicted he would be either a great leader or great holy man.

3. Illness; old age; death; holy man

4. If he saw the Four Sights, he would become a holy man as per the prophecy. His father wanted him to be a great ruler so needed him not to see the Four Sights.

Page 25

1. (c) Samsara

2. (d) Dukkha

3. (c) 8

4. First – there is suffering; Second – suffering is because of craving; Third – end craving, end suffering; Fourth – the way to end suffering, the Noble Eightfold Path.

5. Affects the way they respond to suffering that they meet, e.g. accept their own, help others; might make them follow the Noble Eightfold Path (more closely); recognising that all things pass (i.e. are impermanent), then all bad times will pass.

1.1 Buddhism: Section 2 – Practices

Page 28

1. Karma - action. We are bound by it because every action we carry out has a consequence which can have an impact in this lifetime or a later one.

2. Rebirth - idea of being born into a new lifetime at the end of each life. Karmic actions will generate the new life and its opportunities (and our ability to take them).


Page 34

1. Puja - worship. Three elements - bowing to the Buddha; making offerings; chanting.

2. Key scriptures

3. Set phrases, short statements of belief, e.g. om mani padme hum.

4. Set of 108 prayer beads; used to focus in prayer/meditation.

Page 36

1. Focusing the mind in mindfulness, or focusing on understanding religious truths.

2. Part of Noble Eightfold Path; to copy Buddha; to attain understanding and/or enlightenment; health reasons.

3. Samatha is mindfulness; vipassana is wisdom/understanding truths. Need to master samatha before being able to do vipassana.
1.2 Christianity: Section 1 – Beliefs and teachings

Page 41

1 Christian idea of God – Father, Son and Holy Spirit.
2 Basic belief of Christianity; makes Christianity distinct as a religion; aids understanding of God.
3 God allows evil so we can learn responsibility; it is a punishment for misbehaviour; it is a test; needed so we can appreciate good; free will.
4 Makes them respond positively to help others; look for outcomes of evil to be able to help; helps appreciate goodness; accept issues in own life so that they are managed better.

Page 43

1 If I believe I will be judged after death, I will behave well, or I will worship God, as I want to go to heaven; means I will actively help others to gain good merit.
2 Heaven encourages good behaviour; hell motivates against bad behaviour; allows us to see that bad people will get their just rewards eventually; good people who seem to get no luck will get their real reward eventually.
3 Might see it as literal – judged then hell/heaven forever; whereas others might see hell as an opportunity to be purified, so not forever. They might believe there is no hell, just not a resurrection for the wicked, so judgement does not happen. They might disagree because of what they have been taught by their Christian denomination.
4 Being brought back to life by God/Jesus; can be a physical resurrection or a spiritual one.

Page 44

1 Belief that God was born as a man on earth – Jesus.
2 As a sacrifice for the sins of humans; to break the barrier between God and humans; to open heaven to humans; because of conflict with the Jewish authorities; to fulfil God’s plans.
3 Humans being saved by the death of Jesus to regain eternal life with God.

1.2 Christianity: Section 2 – Practices

Page 55

1 A ceremony in which God’s blessing is imparted. Baptism; confirmation; Eucharist; marriage; ordination; reconciliation; healing.
2 Bring blessing of God; sign of commitment to faith; sign of belonging to community; traditional.
3 A sacred journey to a sacred place. Lourdes/ Iona/ Jerusalem/ Rome.
4 Sense of commitment; walking in footsteps of someone great; show faith; spiritual growth and renewal; might bring healing.
5 Easter [death and resurrection of Jesus]/ Christmas [birth of Jesus].
6 Easter [death and resurrection of Jesus]/ Christmas [birth of Jesus].

Page 58

1 Mission is the duty to go and spread the word of God. Evangelism is spreading the word of God with the intention to convert and to grow the Church.
2 Jesus told them to; to bring the Christian message to more people; to grow the Church; to show how teachings are relevant in the modern world.
3 Ill-treatment because of prejudice which is ongoing, not limited to one incident.
4 Standing up for the rights of the persecuted; campaigning for laws to be changed; being role models; supporting victims; raising awareness of issues; educating; training people to work with the persecuted and funding projects to help them.

1.3 Islam: Section 1 – Beliefs and teachings

Page 62

1 Six – tawhid; angels; holy books; prophets; day of judgement; al-Qadr.
2 Five – tawhid; prophethood; justice; leadership; resurrection.
3 Helps believers to remember them all; unites a group of followers; makes simple the complex belief systems of a religion.
4. Both include belief in tawhid and prophethood (which make up the Shahadah); both are sets of core beliefs; both are seen as absolute; both are foundations of the Shi’ia/Sunni faiths.

Page 65

1. Communication between man and God.
2. Angels; prophets; holy books
3. Qur’an; Zabur; Scrolls; Tawrat; Injil
4. Muhammad; Isa; Ibrahim; Musa; Ismail; Dawud; Adam

Page 66

1. Night of Power; cave at Hira; Jibril instructed him to read; Muhammad illiterate; Jibril squeezed him; eventually recited from heart; told he was chosen by Allah.
2. Makkah rejected him; Madina embraced Muhammad and the faith.
3. Sunnah are written accounts of practices, customs and traditions of Muhammad; Hadith are written sayings of the Prophet.

Page 69

1. Mika’il; Jibril; Israfil
2. Created by Allah to do his bidding; specific roles; obey Allah without question.
3. Bring messages from Allah, blow the trumpet to end time, watch over heaven and hell, watch each human’s deeds, etc.

Page 71

1. Life after death.
2. Predestination of Allah’s will.
3. Awakened in grave to hear the words of the mourners; taken through lifetime actions to be cleansed of them; plain of Judgement; judged; paradise/hell.
4. Israfil blows trumpet; Mahdi comes to earth; Isa returns; world is ridden of evil; Qur’an taken to paradise; smoke covers earth; 40 days later, dead rise to judgement.

Page 74

1.3 Islam: Section 2 – Practices

Page 76

1. Five
2. Five (three if Shi’a)

Page 78

1. Shahadah (declaration of faith); Salah (prayer); Sawm (fasting); Zakah (welfare contribution); Hajj (pilgrimage).
2. Duties from Allah; hold up the faith; follow example of Muhammad; unites the ummah.
3. Fasting during Ramadan.

Page 82

1. Eid means festival, Eid is used to refer to Eid ul-Fitr.
2. The ending of Ramadan and fasting.
3. Great celebration on the day; realisation of how many people live their lives every day so they are more generous to them; thankful to God for what they have; have been ‘better’ Muslims because of strictures of Ramadan.

Page 83

1. Eid ul-Fitr/Eid ul-Adha/Ashura
2. Reminder of past events; traditional; unites Muslims across the world; energises people’s faith.
3. Family events (clothes, gifts, meals), mosque attendance. All Shi’a celebrate Ashura as a very solemn festival; Sunni remember a great prophet and his practices (many do not celebrate this festival).

1.4 Judaism: Section 1 – Beliefs and teachings

Page 85

1. Judge; law-giver; creator; Elohim; Adonai
2. Laws that Jews must follow.
3. Divine presence
4. Believing God is just might make them accept events in the knowledge God will make things just; believing God is the law-giver might make them keep the mitzvot; believing God to be the creator might make them take better care of the world.
Answers to Now Test Yourself

Page 88
1 Laws given by God.
2 Mitzvot that are judgements, e.g. do not kill.
3 Exodus 20:1–17
4 Found in every synagogue; given by God; basic code for living which covers every nation; basis for law in every country of the world.

Page 90
1 Moral principles are concepts which underpin what we see to be right or wrong; they are not laws.
2 Healing the world; e.g. doing conservation work.
3 Justice and charity; e.g. campaigning for a fairer law, giving charity donations.
4 Living by these principles pleases God; makes for a better world; is helpful to others and self; might bring Messianic Age nearer; sets standard for others to aspire to.

Page 94
1 Saving a life.
2 Idea that life is sacred because it is God-given, so must be protected; sacred even beyond law, so laws can be broken to protect life.
3 Means a law will be ignored if life is in danger; affects the food eaten; affects how we relate to others; might affect a person’s career choice.

Page 101
1 Synagogue attendance; mother opens Shabbat by lighting candles; family meal; blessings over wine/challah; Saturday – synagogue/Torah processed/Kiddush; study of Torah; Havdalah blessing to end.
2 Orthodox – study Torah; Reform – day of rest; attendance at synagogue on Friday may be male-only in Orthodox tradition.
3 Day of rest; recharging spiritually; shows devotion to God; unites Jews and binds them by covenant promises.
4 Demanded by law – Ten Commandments; covenant.

Page 102
1 Boys read Torah aloud in synagogue service; girls don’t [in Orthodox], rather reciting blessing at home; seen as point of adulthood for boys [responsible for own religious observance]; boys can be part of minyan.
2 Welcomes child into faith; introduces child to all community; formalising start of life.
3 Point at which boy takes on responsibility for own observance of religion; boy can be part of minyan; beginning of adulthood for a child; great community celebration; shows off the study done to be ready for this event; gives child first chance to read Torah in front of the congregation.

Theme A: Relationships and families

Page 115
1 Religious marriage is done under auspices of religion and taking religious vows; civil is just an agreement to be seen as a couple for legal purposes.
2 Love; money; family links; to legitimise a child.
3 Roles in marriage are seen practically. Looking after the household and finances, etc. are split depending on what works best for the couple.
4 The practice of a man having several wives.

Page 119
1 Legal dissolution of a marriage.
2 Fall out of love; abuse; financial reasons.
3 Most religions disapprove of divorce as vows are made for life; idea that God hates divorce; people should work at issues rather than give up and divorce.
4 Some religions disagree with remarriage if after divorce (e.g. for Roman Catholics, original marriage still seen to stand so remarriage not proper); many religious people accept remarriage as it makes people happy/second chance.
Page 122

1 Prejudice based on the gender of a person.
2 Men are often given leadership roles, e.g. of community and of religious group; most of prophets/founders/leaders through history have been male – which is seen as reason to maintain that tradition; women seen as homemakers and support/companion; power usually resides with men because of their role as leaders, etc.
3 Same importance but with different roles to fulfil.

Theme B: Religion and life

Page 125

1 Science – observed regularity and testing of hypotheses to work out how the world works. Religion – allows interpretation of why we are here, who is God and what happens at death. Based on holy books and personal accounts.
2 Nothing – explosion – cloud of dust and gas – settling of universe into what we see now.
3 Continual adaptation of species through time so that there is the survival of the fittest; means that species adapt and change to survive, hence development of species from ape to human, for example.

Page 126

2 Fundamentalist – believe it word for word; conservative interpretation – believe the gist of the story, e.g. ‘day’ is a period of time; as a myth – that the story gives the message of a good and deliberate creation with man as the centre-piece of that creation.
3 Yes – religion explains why, whereas science explains how – so they answer different questions; God could have made the Big Bang happen; if Genesis is not taken literally, no problem. No – seven days versus billions of years; religion is too simplistic to fit what we know from science.

Page 127

1 Created by God; we live on it, so we need to keep it in good health; we need to pass on a healthy world to our children; stewardship duty.
2 Over-presence of a substance in the sea/air/water/land which causes harm, e.g. air pollution from car fumes.
3 Theory that the earth is getting hotter due to over-release of greenhouse gases, and generally poor management of earth by human race.

Page 134

1 How good/comfortable a person’s life is; usually to do with being pain free or able to take part fully in ordinary life.
2 Belief that life is sacred or special because it is unique/has been created deliberately by God.

Page 136

1 Mercy killing; helping someone to die who is terminally ill, or in great unending suffering (e.g. degenerative illness).
2 Seen as murder; not our right to end life; ruins God’s plan for life; life is sacred, so can’t be thrown away.
3 My life, my right to end it; we put suffering animals to sleep; act of compassion; medicine cannot manage all pain.

Page 138

1 Death is the permanent ending of life – the brain and body cease to function permanently.
2 Rebirth, reincarnation, resurrection (body/soul - heaven/hell)

Theme C: The existence of God and revelation

Page 142

1 All-powerful
2 All-knowing
3 We can have a friendship/relationship with God.
4 Distant; no close relationship possible as God is not knowable to us.
5 Involved in the world.
6 Beyond space and time.
7 Their upbringing has led them to understand God in that way; an experience they had; what they read and understood.
Page 144

1 Design argument; argument from miracles; First Cause argument
2 Everything is caused by something else, but if this were true for everything then there would be nothing now. There must have been a first cause which was itself uncaused; this is God.
3 There is much evidence of design in the world around us. This is proof there was a designer. The designer is God.
4 They are logical; they use what we see of the world around us so use evidence we can understand.
5 Both assume the originator is God, without proving it is so; neither needs God to still exist; the world looks poorly designed.

Page 151

1 Justice is getting recompense for the side that has been a victim, e.g. if invaded; war might happen to get justice for a group within a country; it might be to gain justice/fairness for a group who were victimised during war.
2 To make things fair again, e.g. for a group within a country; for a damaged country to be recompensed if they were found to have been unfairly dealt with by/during war.
3 Bringing sides together after conflict to resolve issues and bring peace.
4 War makes people feel more angry towards enemies, even if they beat them; much hurt is inflicted by each side on the other – this is difficult to get past; everyone in a country suffers as a result of war, so few are happy to become friends again.

Page 155

1 Self-defence; land/money; ideology
2 Protecting oneself when attacked.
3 If you have been attacked, you have the right to defend yourself; you are innocent; a country has to protect its people.
4 Because those fighting claim religion is their cause; some teachings suggest wars can be right on religious grounds; differences in religious beliefs may lead/have led to war in the past; if two countries at war represent different religions then religion is assumed as one of the causes.
5 Religious teachings teach peace; religious leaders preach a peaceful message; reconciliation and forgiveness are key religious principles; war brings death and suffering for too many innocent people.

Page 158

1 Christian – controlled by elected government, right cause, clear aim, last resort, winnable, fair conduct and good outcome. Sikh – defence of justice, last resort, just cause, fought without hatred, territory not taken, soldiers’ behaviour to be fair, minimum force, war ends when aims are met.
2 General principles are not different but holy war is about a faith directing it or laying down the rules whereas just war is about moral principles directing events; just war is about defending people whereas holy war is about defending God or people’s rights to faith/belief.
3 Christian – last resort, fought to create peace, conduct in war should be fair, civilians and land should be protected, justice and peace restored, fought for God or faith. Muslim – to follow the rules of Qur’an, soldiers should be sane, should only start if the enemy attacks, soldiers must fight not run away, etc.

Page 159

1 Soldiers and civilians; those captured and the defeated; refugees; those injured; the dead.
2 Religious organisations work in war zones; provide third party interventions; help refugees and the injured; provide food and shelter; campaign politically and pray for peace.
3 Individuals can join groups that work directly with victims, raise awareness of wars and the suffering of the innocent; use their skills, such as medical, to work with the injured; pray for peace and healing.
Page 160

1 Weapons of mass destruction
2 They keep the peace, act as a deterrent; another country is unlikely to attack; nuclear weapons can prevent the use of other WMDs, such as chemical or biological.
3 WMDs cause mass death; they cannot control the victims; the effects disagree with the just war statements; religious teachings disagree with mass killing; WMDs have too many long-term effects; unknown scale of death and destruction; in the wrong hands they could cause untold death.

Page 161

1 The absence of war; when people live in tolerance and harmony with each other.
2 Golden Rule is to ‘Treat others as you wish to be treated’ – no one wants war; no one wants to suffer; no one want to be attacked or bombed so why do that to others; no one wants their lands and homes and families destroyed.
3 All religions promote peace and denounce violence; teachings in holy books oppose war and want people to live in harmony; peace should be the end game of any conflict; religious principles of reconciliation and forgiveness are designed to create peace.

Theme E: Religion, crime and punishment

Page 164

1 An action against the law and punishable by the law. For example: murder, theft or burglary.
2 People commit crimes for money, greed, poverty, upbringing, mental illness, addiction or opposition to unjust law; because they can; because they do not fear punishment.
3 Actions that are immoral and wicked; often associated with the worst of crimes.

Page 165

1 Buddhism – it’s not the act, it’s the impact that makes it evil; comes from Three Poisons to which everyone is subject. Christianity – evil is an abuse of free will; evil must exist to be able to see good; the devil or Satan causes it through temptation, i.e. internal and external factors. Hinduism – good and evil are natural parts of creation, free will allows humans to do evil, selfishness drives it. Islam – comes from Iblis who tempts people to be wicked so a mixture of human weakness and a powerful evil being. Judaism – the serpent from the Garden of Eden represents a malevolent force which subverts human behaviour and human free will gives in. Sikhism – selfishness is the root of evil, the more selfish a person is, the more evil will be committed.
2 Expect references to God, decency, morality, good upbringing, etc.

Page 171

1 A place to securely confine criminals to take away their freedom and to protect both them and society.
2 A punishment of a set number of hours spent paying back the community for the damage they have done – usually for less serious crimes.
3 Physical punishment like whipping to cause direct pain.
4 Prison: good – protection of society and criminal, retribution for crime, deterrence, help while inside; bad – brutalises, doesn’t help the vulnerable, high reoffending rate.
Community service: good – positive punishment, helps community, puts right damage done; bad – not severe enough, lack of projects, shames publically.
Corporal punishment: good – fits Shari’ah Law, direct pain to criminal, retribution and deterrent; bad – too severe, inhumane, disfigures, illegal in UK.
Page 173

1. The death penalty.
2. Eye for an eye; only appropriate for extreme acts; ultimate deterrent and protection.
3. Inhumane, life is sacred; no chance of reformation; could be innocent execution, not a deterrent.

Theme F: Religion, human rights and social justice

Page 176

1. The duty to look after, in this case the poor and less fortunate.
2. The duty to respect the rules of a country and the rights of others.
3. The idea of a fairer distribution of wealth, where the law is fair to all and there are equal rights and opportunities for all.
4. Right to food, shelter, education, healthcare and work; free speech; right to life; not to be persecuted.

Page 179

1. To pre-judge something or someone, usually without any evidence for that judgement.
2. Racism, sexism, ageism, homophobia, disability.
3. Bad experience, media, ignorance, scapegoating, upbringings.
4. It is wrong; it contravenes religious teachings; it goes against examples of religious leaders; everyone is equal. This answer should use teachings from the religion(s) studied.

Page 180

1. To discriminate on the grounds of the colour of a person’s skin or their race.
2. It is wrong; it contravenes religious teachings; it goes against examples of religious leaders; everyone is equal. This answer should use teachings from the religion(s) being studied.

Page 182

1. Money paid at an inappropriate level – either too little for the work done or at a different level for men and women doing the same job.
2. Excessive loans are where people are charged massive interest rates on money loaned (usually from ‘loan sharks’). People disagree as it leads to more debt seeing as people are not able to pay the interest never mind the original loan off – so debt becomes bigger.
3. People are trafficked by gangs offering a better life but the opposite usually happens – slavery, prostitution, etc. It is exploitation because it offers false hope to some of the world’s poorest people.