



Cambridge O Level

ISLAMIC STUDIES

2068/22

Paper 2 Development, Sources, Beliefs and Observances

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MARK SCHEME

Maximum Mark: 60

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

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This document consists of **16** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Generic levels of response marking grids for AO1 Knowledge and understanding

The table should be used to mark the 10 mark part (b) questions for Sections A and B and the 12 mark part (a) questions for Section C.

Level	Marks for Sections A and B	Marks for Section C	Level descriptor
4	8–10	10–12	Very good/excellent: A thorough, well developed response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with expertise. Likely to demonstrate knowledge of religious sources to support and illustrate points made. Confident, thoughtful and comprehensive in understanding this knowledge.
3	5–7	7–9	Good: Addresses the question confidently and coherently with understanding of the facts. Demonstrates sound, detailed and mostly relevant and accurate knowledge of the subject matter in detail. Covers the main points. May demonstrate knowledge of religious sources to support points made.
2	3–4	4–6	Satisfactory: A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and wider than at basic level. Some of the main points are covered but lack substance and understanding.
1	1–2	1–3	Basic: An attempt to answer the question but lacks potential and/or is unfinished. Very limited knowledge and understanding of the subject. Response includes only a small amount of relevant material or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response.

Generic levels of response marking grids for AO2 Evaluation

The table should be used to mark the 6 mark part (c) questions for Sections A and B and the 8 mark part (b) questions for Section C.

Level	Marks for Sections A and B	Marks for Section C	Level descriptor
4	6	7–8	Very good/excellent: Demonstrates a thorough understanding of the demands of the question. Can reason, evaluate and discuss the issues in a thoughtful manner. Recognises fully the significance of belief and practice in the lives of Muslims today, where relevant. Likely to use religious sources and examples to support and illustrate points made.
3	4–5	5–6	Good: Understands the significance of the question; engages with and discusses the issues. Can consider different ideas in a thoughtful manner. Recognises the links between belief and practice in the lives of Muslims today where relevant.
2	2–3	3–4	Satisfactory: The response is descriptive but there is some attempt to move beyond the purely factual approach with some limited discussion of the issues and some understanding of the relationship between belief and practice. Covers main points.
1	1	1–2	Basic: Limited understanding of the subject. The response is descriptive with no attempt to engage with or evaluate the material.
0	0	0	Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response.

Question	Answer	Marks
1(a)	<p>Describe the election which took place for Caliph ‘Uthman.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> • ‘Umar formed a committee of six people • These included ‘Ali, ‘Uthman, Talhah, Zubayr, Abdul Rahman bin Awf and Sa’d ibn Abi Waqqas • As ‘Umar was dying, he asked the committee to decide within three days • The next Caliph should make an oath of office on the fourth day • Abdul Rahman bin Awf acted as moderator • He interviewed each committee member separately • ‘Uthman voted for ‘Ali • ‘Ali did not vote • Sa’d voted for ‘Uthman • Zubayr did not mind ‘Uthman or ‘Ali • The committee chose ‘Uthman • According to some, ‘Uthman was chosen for his strength and closeness to the Prophet (pbuh) <p>One mark for each point made, or one mark for point made and up to three further marks for elaboration.</p>	4
1(b)	<p>Explain how Caliph ‘Uthman led the military.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>‘Uthman took to a different style of leading the military than his predecessor ‘Umar, who had been a strong leader. ‘Uthman preferred to give positions to trusted people and let them take decisions for their own regions. He appointed many family members and others, such as Mu’awiyah, who were strong and talented leaders. This enabled the expansion of the Caliphate eastwards to Sindh in Pakistan. However, some people criticised ‘Uthman’s appointments.</p> <p>‘Uthman organised the military in new ways, which resulted in expansion. He tasked Mu’awiyah to create a naval fleet. Beginning in 649, the fleet was built up and went to battle against the Byzantines (Romans) at the Battle of the Masts in 655. This brought the forces of the Caliphate to the Mediterranean; some ships even went as far as Spain and were said to have taken some coastal areas there. Rhodes, Crete and Cyprus were taken.</p> <p>‘Uthman was a persistent leader who did not give up. After the first six years of expansion, ‘Uthman faced more challenging times, but he supported and encouraged his military to stand firm against the two superpowers of the time: the Byzantines (Romans) and the Sasanians (Persians). ‘Uthman’s leadership resulted in taking further territory from both regimes.</p>	10

Question	Answer	Marks
1(c)	<p>Discuss the significance of 'Uthman's expansion for the early history of Islam.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches and support a clear judgement and/or give a reasoned answer. Responses may include the following and/or other relevant information:</p> <p>Candidates might argue that 'Uthman was important for the early history of Islam in expanding and consolidating the Caliphate. If it were not for him, then the Muslim Caliphate might not have expanded so far and wide. This also provided a launch pad for further expansion in the later history of Islam.</p> <p>In the east, 'Uthman's forces got as far as the borders of Pakistan. This enabled Muslims to establish themselves there and later to drive further into South Asia. The faith was introduced so that people began to learn about it and could explain it to others. At the time of 'Uthman, more was done to expand political control of new territory, but in the later history of Islam, as Muslim rule developed, more was done to spread the word of Islam.</p> <p>In the West, 'Uthman set up a navy so that his forces could expand into the Mediterranean. They even reached parts of Spain. This was significant in setting the scene for 700 years or so of Muslim influence in Europe and North Africa. The western Umayyad Caliphate built upon this, as well as several Muslim kingdoms in North Africa.</p>	6

Question	Answer	Marks
2(a)	<p>Give <u>four</u> ways in which Caliph 'Umar was brave.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • 'Umar had a brave character in standing up for Islam and the reputation of the Prophet (pbuh). • He took part in all the major battles. • He was known as physically strong and very tall. • He was a champion wrestler. He took part in wrestling matches at the yearly fair of Ukaz. • He was a forthright debater, not afraid to argue with anyone for what he believed was right. • He launched the brave campaigns against the Romans/Byzantines and Persians, the superpowers of the day. <p>One mark for each response.</p>	4

Question	Answer	Marks
2(b)	<p>Explain how Caliph ‘Umar was a humble and pious leader.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • He listened to the views of others through the <i>majlis shura</i> council. He gave individuals the right to complain to him and question his policies. • He thought about the needs of his people and provided many facilities for them, including: <ul style="list-style-type: none"> – Mosques and prayer facilities – Facilities for pilgrims – New roads – Schools and teachers – Public rest areas – Ablution stations – Payments for Imams and public servants – Increased salary of teachers. • He encouraged prayer such as taraweeh in the evenings in Ramadan, as well as the regular practice of the daily prayers. • ‘Umar used to wear humble clothes and go around the streets at night, according to tradition, meeting ordinary people and talking to them as if he were one of them, and finding out their condition. • ‘Umar provided payments for non-Muslims living within the Caliphate conquered lands and considered their needs too. • He thought of religion first and was humble in offering prayers and generous in providing for religious facilities. He even established lighting for mosques at night so the night prayers could be completed. • ‘Umar even thought of the needs of animals and established stables for lost camels. <p>In these ways ‘Umar was thought of as selfless and always ready to act with humility, considering the needs of others.</p>	10

Question	Answer	Marks
2(c)	<p>To what extent should leaders today be humble and pious like ‘Umar? Give reasons to support your answer.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches and support a clear judgement and/or give a reasoned answer. Responses may include the following and/or other relevant information:</p> <p>Candidates could argue that ‘Umar’s humility and piety are an excellent example and many leaders today would be wise to follow this. In some cases, leaders are criticised for their wealth or use of power, and they might see ‘Umar as a good model to show them how to lead with humility.</p> <p>However, it could be argued that it is difficult to follow ‘Umar’s model because times are so very different nowadays, and leaders might need to show other qualities such as intelligence or strength first of all. It could be argued that as a leader, these are more important than humility and if a leader shows too much humility, then it might be interpreted as weakness or submissiveness, and others might not follow what they say.</p> <p>It could be argued that Muhammad (pbuh) provides the best model for leaders to follow, or other examples from different times, or a mixture of people rather than just one.</p>	6

Question	Answer	Marks
3(a)	<p>State <u>four</u> places where the Qur’an was revealed.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Cave Hira • Mecca • Medina • Badr • Uhud • Taif • Quba • Hudaibiya • Cave Thawr <p>One mark for each response.</p>	4

Question	Answer	Marks
3(b)	<p>Choose <u>two</u> revelations from Mecca and describe the circumstances in which they were revealed.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information.</p> <p>Candidates might choose any occasion of the Qur'an being revealed. These might include:</p> <p>The Night of Power</p> <ul style="list-style-type: none"> • Muhammad (pbuh) was meditating in Cave Hira when Angel Jibril appeared to him. • Angel Jibril told him to read, but Muhammad (pbuh) said that he could not read. This was repeated three times. • On the third occasion, Muhammad (pbuh) read aloud the first verses of the Qur'an from Surah 96. • It was both a wonderful and worrying experience for Muhammad (pbuh) as he trembled and shivered, not fully realising the enormity of the situation. • He went home to his wife Khadijah who comforted him and believed what he said was true. <p>Muhammad (pbuh) preaching in Mecca</p> <ul style="list-style-type: none"> • Candidates might choose from various revelations in Mecca, at times of increasing opposition and persecution of the Muslims. • Some revelations addressed the idol worshippers and warned them to give this up and turn to the worship of the one God. Eternal life was the reward from God for doing this, after judgement in the afterlife. • Revelations helped Muhammad (pbuh) to address the people in the market place and other areas around the city of Mecca. • Examples include Qur'an 26:214 in which Muhammad (pbuh) was told to preach to his family. He climbed Mount Safa and called the tribal chiefs. He asked them if they considered him a liar or truth teller, and when they replied truth teller, he declared the oneness of God. However, they scorned him in response. • Examples of preaching to the Meccans and supporting revelations include Qur'an 38:70 and Qur'an 6:19. • Qur'an 16:41–42 commanded the Prophet (pbuh) to make the Hijrah to Medina, at a time of persecution, and this gave him the confidence to plan his escape. 	10

Question	Answer	Marks
3(c)	<p>Discuss what Muslims today can learn from Meccan revelations about facing hardships.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches and support a clear judgement and/or give a reasoned answer.</p> <p>Candidates might find answers to different problems by considering the circumstances of revelation. If they are facing hardship, they might look to the occasions of hardship in which revelations of the Qur'an comforted Muhammad (pbuh) and gave him strength to persevere. There might be many occasions when a Muslim feels they are facing hardship, and wants to give up, but then finds strength from the fact that Muhammad (pbuh) was able to cope with hardship with God's support and revelations: God never abandoned his Prophet (pbuh).</p> <p>The circumstances of revelation help Muslims to understand the life of Muhammad (pbuh) and how God guided him on every occasion. This can give Muslims confidence that God always guides them in all that they do. Muslims could learn from this to help guide them and know what to do in times of hardship today.</p>	6

Question	Answer	Marks
4(a)	<p>Give <u>four</u> characteristics of Yusuf (AS).</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • handsome • helpful • gentle tempered • respectful • well-mannered • patient • kind • considerate • wise • forgiving • a family man <p>One mark for each response.</p>	4

Question	Answer	Marks
4(b)	<p>Explain what happened between Yusuf (AS) and Zulaikha.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Yusuf (AS) was sold into slavery, but was bought by the chief of Egypt. He was made personal assistant of the chief minister's wife. The chief minister recognised Yusuf's qualities and trusted him to look after his family. The minister's wife was called Zulaikha, who watched Yusuf (AS) whom she thought was handsome. She fell in love with him. Zulaikha closed the doors and tried to seduce Yusuf (AS) to bed with her, but he refused, saying wrongdoers would never be successful.</p> <p>Yusuf (AS) tried to escape but Zulaikha ran after him and ripped his shirt from the back. The chief, her husband, appeared at the door. Immediately, Zulaikha started speaking angrily, pretending it was Yusuf's fault. Yusuf (AS) said that it was Zulaikha who tried to seduce him. An advisor said to look at where the shirt was torn, as this would give away whose fault it was. The chief saw that his shirt was torn from the back so it must have been Zulaikha. He told Zulaikha to ask for forgiveness.</p> <p>At a banquet prepared by Zulaikha, each woman had a knife for their food. She told Yusuf (AS) to come out to show them his beauty, and they were so stunned they cut themselves. Zulaikha said Yusuf (AS) must be cast into prison if he did not obey her order then, but he did not wish to commit the sin. So Zulaikha persuaded her husband to send Yusuf (AS) to prison to save her reputation.</p>	10

Question	Answer	Marks
4(c)	<p>Yusuf (AS) told the truth in difficult circumstances. Discuss what Muslims today can learn from this.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches and support a clear judgement and/or give a reasoned answer.</p> <p>Yusuf (AS) knew that he risked jail or worse by telling the truth. Zulaikha had all the power and it would be easy for Yusuf (AS) to try and escape from the situation by lying. However, telling the truth was a quality given by God and expected of God's prophets. So, by sticking to truthfulness, Yusuf (AS) was putting principle first.</p> <p>Today, Muslims can find themselves in situations where they may find it difficult to tell the truth. It might result in a punishment at school, or worse. They could end up taking the blame for something, or lose out financially. However, by reading the story of Yusuf (AS) they learn that the one who tells the truth finds they are rewarded in the end by God, and things eventually fall into place. They are given strength from Yusuf's example, even when it is difficult or they might feel nervous of telling the truth in front of powerful people.</p> <p>Telling the truth shows strength of character and faith, in that you are doing something even when it is challenging. Whilst there might not be any immediate reward, there is always the reward in the afterlife to think of, for doing the right thing.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the Islamic rejection of associating partners with God (<i>shirk</i>).</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Muslims rejected associating partners with God (<i>shirk</i>) by shunning idols and removing them where they are found in their buildings, especially in places of worship. In the days of Muhammad (pbuh), the Ka'ba was full of idols and every Meccan family had idols in their home. Each tribe also had its favourite idol. Muhammad (pbuh) challenged the Meccans to remove their idols and worship the one true God. He warned them that association of others besides God might lead to hellfire. The same message was given out by previous prophets such as Ibrahim (AS) and Musa (AS). However, over time people forgot and started worshipping idols again, requiring God to send Muhammad (pbuh) to clear the Ka'ba and teach the people once again.</p> <p>Muslims reject associating partners with God (<i>shirk</i>) in their worship by not worshipping anything other than God in all they say and do. They frequently say the words of the Shahadah in their prayers, which form the statement of faith in one God and Muhammad (pbuh) as his messenger. Muslims do not join the worship of other religions or state the name of other gods in their prayers. In their homes, Muslims do not pray towards any picture or figurine, as this might indicate they were praying towards some form of deity, like the pagan idol worshippers. If one happens to be in the room, they may remove or cover it.</p> <p>Muslims are also careful not to treat people as in any way associated with God. Muhammad (pbuh) is always referred to as a prophet and messenger, never a god and never a son of God. Occasionally, a Muslim has referred to God as if they are in union with him, and they have been corrected or condemned. Nevertheless, Muslims do learn from Imams and scholars as long as the division between people and God is made clear.</p>	12

Question	Answer	Marks
5(b)	<p>Evaluate different ways Muslims today can avoid being distracted from the worship of God.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches. Candidates may agree or disagree with this statement but they must give reasons for their views. Responses may include the following and/or other relevant information.</p> <p>Responses may argue that:</p> <p>Muslims today might find distractions in pursuit of wealth or possessions. It is not that these are wrong, but allowing them to become more of a focus than daily prayer, to the extent that worship is missed, is where the problem begins. This question asks how Muslims can avoid such distractions.</p> <p>Muslims might ensure they establish a regular routine of prayer at the right time, so that they know the time and where the facilities or mosques are, to make it a focus for them. They could also make clear to their friends that it is their wish to pray, and not be afraid to leave them and other activities when prayer time comes.</p> <p>Muslims might think of the Five Pillars and Islamic beliefs and the importance of zakat and caring for others, rather than hoarding possessions. In that, they can think of putting God's will first.</p> <p>Another way in which Muslims reject putting partners beside God (<i>shirk</i>) is that they protect their religious traditions today. No change from what God has ordained is permitted, and the Qur'an is still recited in the original unchanged Arabic text. Any invention in religious matters would be regarded as innovation (<i>bidah</i>), which is unlawful according to scholars, as only God can decide religious practices. Muslims might check they are saying prayers correctly and not cutting corners or changing routines in order to spend time doing something else.</p> <p>Evaluation might be made of which ways are most effective in focusing the minds of Muslims today on worship of the one God and shutting out other concerns which might distract.</p>	8

Question	Answer	Marks
6(a)	<p>Explain in detail <u>two</u> rituals performed during the <i>Hajj</i> pilgrimage.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information.</p> <p>There are various stages of <i>Hajj</i> which might be developed in detail. Candidates can choose any two stages.</p> <ul style="list-style-type: none"> • Wear ihram. This involves donning two unstitched pieces of white cotton clothing for men, leaving behind all other clothes. It symbolises purity and equality, so all pilgrims, rich and poor alike, see no differences between them and are dressed in pure and clean white. The intention to perform <i>Hajj</i> is also made and from this point nothing may be harmed, no fly killed or anything like that. • Tawaf. Before arriving, pilgrims recite <i>talbiyah</i>. They then circle the Ka'ba seven times anticlockwise, drawing a little nearer on each round as much as they can. Many try to touch the black stone. This stage is particularly meaningful as the site where Muhammad (pbuh) cleared the Ka'ba of idols and the direction to which all Muslims from around the world pray toward. • Sa'y/Sa'i – rushing/dashing between the hills of Safa and Marwah. Pilgrims run between the two hills Safa and Marwah, remembering the time when Ibrahim's wife Hagar desperately ran between these hills searching for water for her son Isma'il. She found it miraculously at a place which is now known as the Zamzam well, from where pilgrims collect water. • Rami – stoning the devil. Stone pillars, jamraat, represent the devil. Pilgrims collect pebbles on the way and throw them at the devil, representing their hatred of Shaytan/Satan and all evil in the world, which they are helping to drive out with this symbolic action. • Wuquf – standing at 'Arafat. This involves standing whilst asking for forgiveness of sins. It is here that Muslims believe they receive forgiveness and can make a fresh start with dedication to their faith. It is a traditional belief that Adam (AS) and Hawa met here and Muhammad (pbuh) received his final revelation at 'Arafat. There is no <i>Hajj</i> without Arafat, according to the Hadith tradition. <p>Accept references to the Eid sacrifice, which comes at the end of <i>Hajj</i>, with development about the background to this sacrifice.</p>	12

Question	Answer	Marks
6(b)	<p>Some Muslims are unable to undertake the <i>Hajj</i>. Evaluate different ways they can still learn from the pilgrimage.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches and support a clear judgement and/or give a reasoned answer.</p> <p>Muslims who are unable to go can still learn from the history and traditions of <i>Hajj</i>, and from the spiritual side of the pilgrimage. It could be argued that the symbolism of equality in ihram could inspire Muslims learning about it anywhere around the world. The equality of different races and nationalities could help Muslims think that they are equal and connected to Muslims as brothers and sisters around the globe, even if they are unable to undertake the pilgrimage themselves. They might see scenes of <i>Hajj</i> on television or read about it or hear talks about it from pilgrims in their local mosque. Learning about the rituals of <i>Hajj</i> can help Muslims think of fighting the devil in their own lives, and think of forgiveness and judgement at 'Arafat, and bear that in mind when choosing their daily actions.</p> <p>Some Muslims are not able to go themselves for health reasons, but have money available to pay for someone else to go. They can therefore learn from talking to that person, when they return, and share their experiences.</p> <p>It could be argued that Muslims unable to go on <i>Hajj</i> can always learn from the Eid-ul-Adha/Id-ul-Adha festival, which includes Muslims all over the world. By being involved in Eid/Id prayers, greeting families and making the animal sacrifice in particular, Muslims can learn about the story of Ibrahim (AS). They can learn empathy for the needs of others by seeing meat given to the poor. This can help Muslims, rich and poor alike, to feel part of the same family.</p>	8