



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

# Mark scheme

# June 2003

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## GCE

## Religious Studies

## Unit RS05

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## Levels of Response descriptors in AS examinations

Marks for 10-mark questions are shown in brackets

Level	Quality of Written Communication	AO1	AO2	Marks
<b>5</b>	Appropriate form and style of writing, clear and coherent organisation of information, with appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling punctuation and grammar.	A thorough treatment of the topic within the time available. Information is accurate, and good understanding is demonstrated through use of appropriate evidence/examples.	A very good response to the issues raised. Different views are clearly explained with supporting evidence and arguments and are critically analysed. A process of reasoning leads to an appropriate conclusion.	<b>13-15</b> <b>[9-10]</b>
<b>4</b>	Appropriate form and style of writing; generally clear and coherent organisation of information, mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of spelling, punctuation and grammar.	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / examples.	A good response to the issues raised. Different views are explained with some supporting evidence and arguments and some critical analysis. A conclusion is drawn which follows from some of the reasoning.	<b>10-12</b> <b>[7-8]</b>
<b>3</b>	Mainly appropriate form and style of writing, some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary. Satisfactory legibility and level of accuracy in spelling, punctuation and grammar.	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing reasonable understanding.	Main issues are addressed and views are considered, with some supporting evidence. There is some attempt at analysis or comment. Evaluation may not be fully supported by reasoning or evidence.	<b>7-9</b> <b>[5-6]</b>
<b>2</b>	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.	An outline account, including some relevant material. Limited in depth or breadth. Answer may show limited understanding. Some coherence.	A simple argument, with some evidence in support.	<b>4-6</b> <b>[3-4]</b>
<b>1</b>	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Isolated elements of accurate and relevant information. Slight signs of understanding.	A few basic points which are relevant, but no real argument.	<b>1-3</b> <b>[1-2]</b>
<b>0</b>	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Nothing of relevance.	No attempt to engage with the question or nothing of relevance.	<b>0</b>

## Unit 5: An Introduction to Aspects of a Major World Faith

For AO1 some top answers may include most information indicated but examiners should note that a top answer equally may be more selective and yet demonstrate sound knowledge and understanding. The following notes are not prescriptive but are intended to give an indication of the possible range of content for the examiner. Given the time available, even a top level answer does not necessarily have to include everything listed.

### Section A: Buddhism

1 Read the passage and answer questions (a) and (b) which follow.

*“The three refuges (triratna) or ‘jewels’ of Buddha, Dhamma and Sangha are the cornerstone of Buddhism. Their importance can be seen from the fact that they are always given great emphasis in Buddhist devotional chanting.”*

(a) Explain what Buddhists mean by the term ‘Dhamma’.

**For a basic answer**

Dhamma the teachings of the Buddha.  
The truths of Buddhism.

**More developed answer**

(generally more depth of understanding and detail to support this):

Outline of basic teaching (4 Noble Truths, Eight-Fold Path, etc.) and possibly of Pali Canon of literature.

Comment on their impact on Buddhist life.

Emphasis on practice of the dhamma.

The Pali canon and other Buddhist scriptures.

(Look for understanding of dhamma rather than a detailed explanation of a particular teaching.)

(10 marks) AO1

(b) Explain what Buddhists mean by the term ‘Sangha’.

**For a basic answer**

Sangha the Buddhist community, both monks and lay people.  
Outline of monastic lay organisation.

**More developed answer**

(generally more depth of understanding and detail to support this):

Possibly comment on world distribution.

Purpose for training.

Gathering of like-minded for encouragement.

Common incentive to aspire to the common goal of nibbana.

(10 marks) AO1

- 2 (a) *Examine the historical and social factors leading to the emergence of Buddhism in India.*

**For a basic answer**

A time of social and economic upheaval and change.

**More developed answer**

(generally more depth of understanding and detail to support this):

Developing urban centres moving away from sole dependency on agriculture - more trade and commerce.

Establishment of monarchies - emerging influence of a strong kshatriya caste.

Society based broadly upon the varna grouping.

Indian view of stages of life.

Old certainties were being questioned.

Diseases from population-concentration highlighted problem of human suffering.

Higher level answers should make the link between historical and social factors and the emergence of Buddhism.

(15 marks) AO1

- (b) *Outline the religious factors leading to the emergence of Buddhism, and assess the claim that the Buddha founded a new religious tradition.*

**For a basic answer**

A general awareness of different religious traditions.

Answer may not always be specific.

**More developed answer**

(generally more depth of understanding and detail to support this):

Brahminism was the traditional influence (dating back to Aryan invasion)

Based upon Vedic sacrificial rites - was elitist in nature but not the only form of 'Hinduism'.

Influence of asceticism and ancient yogic techniques - aranyaka forest dwellers. Development of the Upanisadic writings / ideas about atman / Brahman / reincarnation. Samanas - Ajivakas - niyati (destiny) a slight variation on Hindu karma. Jainism - jiva (life-principle) a negative view of atman and karma. Materialists - a non-religious view, pessimistic. Sceptics - "eel-wrigglers", evasive, unsure, uncommitted.

(10 marks) AO1

**In support of the statement**

Anatta - unique Buddhist teaching. Buddha's idea of karma was very different to Hinduism - a more meditative approach, true karma is 'thought-process'. Buddhist concept of rebirth not reincarnation. Nibbana pointed to a 'state' beyond Hindu enlightenment. Buddha found middle way and alienated many Indian / 'Hindu' customs. Role of samana groups but rejection of their main ideas.

**Against the statement**

General cosmology and ideas of karma and reincarnation. Buddha's search for peace by means of asceticism was typically Indian. Buddha's life is typical of the Indian 4 stages / four aims of life ideal. Buddha was instructed in the Brahminic religion but also was instructed by ascetic yogis. The Hindu god Brahma appeared to him in a vision. Empiricist style of Indian philosophy - test and see for yourself. Buddhism as just another samana group of the day.

(15 marks) AO2

- 3 (a) *Describe the main features of the life of a Buddhist monk in a Theravada Buddhist monastery.*

**For a basic answer**

Monks, nuns and the interaction between laypersons, e.g. instruction in dhamma.  
Basic structure of the monastic day (meditation, chanting, classes, meal, classes and chores).  
Balanced life of study and meditation.

**More developed answer**

(generally more depth of understanding and detail to support this). Knowledge of the following possibly offered:

More detailed knowledge of monastic day (meditation, early breakfast, chanting, classes, mid-morning meal, classes and meditation, afternoon drink of tea, chores, chanting, administrative tasks, bed) - typical day from 5am to 10pm.

Monastic boundary (sima).

Ordination rites and taking of robes, precepts within the boundary (lower and higher forms).

The role of the vinaya (discipline) - the patimokkha (individual rules) and the kamma vacanas (regulations for communal living).

Chanting of these on full-moon and observance days.

(15 marks) AO1

- (b) *Explain the relationship between a monastery and its lay community, and assess the claim that dependence on the lay community weakens the traditional role of a Buddhist monk.*

**For a basic answer**

Typical image of monastery away from village / town.

Isolation to focus on study and practice of dhamma.

Laity supporting practical needs of monastery.

**More developed answer**

(generally more depth of understanding and detail to support this). Further knowledge may include:

Typical Indic idea of asceticism.

Economic bases of monastery is alms (dana); daily alms rounds.

Land donations; monks prohibited from handling of monies. Lay community receive merit.

Practical role of monks according to culture, e.g. priest, teacher, counsellor, etc. Establishment of meditation and dhamma groups for laity.

(10 marks) AO1

**In support of statement**

Early division in monastic communities – conflict between village-dwelling monks and forest-dwelling monks. Buddha's emphasis was always to practice and not to spend all your time in study or teaching. Avoided speculative questions etc. Contact with laity hinders practice. Role of a monk is not to be teacher, counsellor, priest, etc.

**Against the statement**

Buddha always taught others and balanced his time between study, teaching and meditation. To instruct and serve others underlines the Buddhist path. Refuge in the Sangha (whole lay and monastic community) as well as Buddha and Dhamma. Inspires others to aspire to enlightenment. Buddhism is the 'middle way' and not extreme asceticism.

(15 marks) AO2

## Section B: Christianity

4 Read the passage and answer questions (a) and (b) which follow.

*“The Eucharist has always been the central sacrament of the Christian Churches, but its practice and frequency vary greatly. It has developed from a simple meal to a complex and highly symbolic ritual.”*

(a) *Outline what may be known of the development of the Eucharist in the first century.*

N.B. No credit for ‘simple meal’, which is in the question.

Eucharist started with the Last Supper  
 Eucharist of great importance.  
 Simple fellowship meal – *agapé*.  
 Followers partaking of bread and wine ‘in remembrance of Jesus’.  
 ? Passover as a model.  
 Breaking of bread.  
 Blessing and partaking.  
 Followed by meal.  
 1 Corinthians suggests that the Eucharist and meal were still together.  
 Didache indicates Eucharistic prayer.  
 No detailed account given until Justin Martyr in 2<sup>nd</sup> century  
 Etc.

Look for evidence of ideas such as these; credit may be given for depth or breath, but an outline is all that is required.

### Basic answer

Likely to focus on simplicity and breaking of bread.

### Developed answer

Likely to show more understanding of developments in 1<sup>st</sup> century.

(10 marks) AO1

(b) *Explain the ways in which different Churches today understand the significance of the Eucharist.*

(Note this refers to significance rather than practice.)

This looks for awareness of the differences between those Churches which take a highly sacramental view – e.g. Catholic and Orthodox.

Some mention of transubstantiation may be given.

Emphasis on ‘sacrificial’ language.

Contrast with those Churches which take much more of a memorial view –

Communion of the individual believer / participant.

Others will have strong focus on the ‘fellowship’ aspects, reflecting the *agape* tradition.

Some may comment on the names used within different traditions and their significance.

Etc.

Question asks for ‘different’ so for marks above Level 2 there would need to be reference to more than one view.

### Basic answer

Likely to focus on only one view.

### Developed answer

Likely to explore more views and to show more sophisticated theological understanding.

(10 marks) AO1

- 5 (a) *Examine the main similarities and differences between Catholic and Protestant Churches today in their understandings of the sources of authority.*

**Similarities:** Authority of God  
Scripture  
Both have a place for institutional / hierarchical authority, etc.

**Differences:**

**Catholic:** Authority of Pope  
and the magisterium  
Emphasis on tradition  
Decisions of councils such as Vatican II  
Authority at a local level through bishops and parish priests

**Protestant:** Ways in which this is answered will depend on examples of  
Protestantism used, but:  
Since the Reformation, emphasis on individual and his / her faith  
Authority of scripture  
Authority of various Church bodies / councils / synods / General Assemblies, etc.  
Individual conscience

Question asks for similarities and differences – no more than Level 3, however well done, if not both similarities and differences, but they may be presented passim.

**Basic answers**

Are likely to give simple outlines, or to talk about people in authority.

**Developed answers**

Are likely to give a greater range of sources of authority, and to show depth of understanding.

*(15 marks)* AO1

- (b) *“To speak of the ‘the Protestant Churches’ is to create a picture of uniformity between the different Churches.”*  
*Examine the variety which may be found in the views of authority within the ‘Protestant’ Churches, and assess how far it is possible to give a general picture of the sources of authority of the Protestant Churches.*

Need to give some examples of diversity here,

e.g. Authority ranging from ‘institutional’ views of the Church of England which may be linked to position as ‘established’ Church; authority of the bishop – through priests to decisions of General Synod.

But interpreted much more liberally than once the case to the stricter communal and Biblical views of some Evangelical groups where Biblical fundamentalism may be a chief source of authority, or where the Influence of elders and pastors may be very strong.

Some may approach this in a sociological way – this is perfectly acceptable, as long as they retain focus on the question.

**Basic answers**

Likely to talk about figures of authority.

**Developed answers**

Likely to be able to show understanding of views, institutions, and to take a more theological perspective.

*(10 marks)*    **AO1**

**Assessment:**

Look for reasoned argument on both sides to see whether there is sufficient in common to talk about the ‘Protestant Churches’ in this way.

e.g. whether, in spite of all the differences between them they still have sufficient in common to use this ‘umbrella’ term. Can be argued that the term is too loose to be useful.

*(15 marks)*    **AO2**



6 (a) *Examine the basic Christian beliefs about the human condition and the means of salvation.*

**Human Condition -** usually seen in terms of being fallen  
story of ‘the fall’ reflecting sin  
emphasis on original sin  
with some definition  
natural tendency to do bad things.  
but capable of good

**Means of Salvation** work of Christ through his death  
doctrine of atonement  
(detailed knowledge of theories of atonement not expected)  
access to means of grace through Holy Spirit  
given in Baptism and other sacraments  
obedience to commandments  
etc.

Look for ideas along these lines; no more than Level 3, however well done, if only one aspect dealt with.

**Basic answers**

Are likely only to concentrate on ideas such as ‘fallen’ and ‘atonement’.

**Developed answers**

Are more likely to be able to deal with both positive and negative ideas of human condition and salvation and to be able to develop these ideas.

*(15 marks)*      **AO1**

- (b) *Examine the ways in which the Christian practice of baptism reflects these beliefs about the human condition, and assess the claim that these views on the human condition are outdated in the 21<sup>st</sup> century.*

**Practice of Baptism**

Symbolism of the washing away of the old life  
Presumed to be sinful  
Entering into a new life  
White clothes  
Candle (for infant) symbolising purity / new beginning  
Whether infant or adult, similar meanings

Allow for variety of emphasis, according to tradition chosen.

Note that comments on baptism **must** be related to beliefs about the human condition – do not give credit for general descriptions of baptism.

**Basic answers**

Are likely to concentrate only on water – purity and new life, etc.

**Developed answers**

Are likely to look at a range of ideas, or in more depth.

**(10 marks) AO1**

**Assessment**

Idea of ‘depravity’ of the human condition in the 21<sup>st</sup> century?  
Plenty of evidence – no shortage of examples  
But may argue that humans more in control of their own destinies  
Some may comment on genetic issues  
And ways in which these may affect behaviour

Look for reasoned argument on both sides.

**(15 marks) AO2**

**Section C: Hinduism**

7 (a) *What are the main functions of each of the three gods of the Hindu Trimurti?*

**Basic answer**

Brahma / creator

Vishnu / preserver

Shiva / destroyer and re-creator

**Developed answer**

**Brahma** Creator through power of meditation, then remains in a celestial or transcendent realm removed from earthly affairs.

**Vishnu** Maintainer and preserver of order, harmony and righteousness. Restores order after chaos.

**Shiva** Function as power over destructive forces such as River Ganges; powerful flow of water and / or flames / fire. Depicted as a lingam to represent regenerative powers.

(10 marks) AO1

(b) *Explain the functions of the avatars of Vishnu with reference to Rama and Krishna.*

**Basic answer**

Vishnu takes the form of avatars in human or animal form which appear on earth to ensure the continuation of life, restore harmony, righteousness and save human race from forces of evil.

**Developed answer**

Avatars are actually descents or descendants of Vishnu. According to Hindu belief they have appeared nine times.

Rama the King's function is connected with the story of Ravanna in Sri Lanka and his function to rescue his wife from the demon king Ravanna and inherit his rightful kingdom.

Krishna is considered to be the loving aspect of Vishnu and there are several stories and myths about his role as an avatar. In the Mahabharata he advises the sons of the royal families of India about right duty and ways to liberation; in more popular stories it is believed that he came to earth to destroy the evil king Kansa and save the people of Vrindaban from danger and evil. Krishna has many forms as an avatar, as an attractive lover calling his devotees, as a powerful leader / warrior / king and as a wise teacher in the Bhagavad Gita.

(10 marks) AO1

- 8 (a) *Explain why puja is performed on a daily basis by the family in the Hindu home.*

**Basic answer**

To welcome the deity into the home.  
To treat the deity as an honoured guest.  
To make offerings and receive blessings.

**Developed answer**

To purify the home with divine presence.  
To have daily opportunity to recite prayers, and chant special mantras (Gayatri mantra).  
To make offerings on puja tray representing five senses and five elements.  
To receive light and wisdom of god through arti.  
To create blessed food / to distribute to family (prasad).

(15 marks) AO1

- (b) *What is the role of gurus for Hindus, and to what extent is the continuation of Hindu religious practices dependent on Hindu holy men rather than daily religious rituals in the home?*

**The role of gurus**

**Basic answer**

Some consideration of their role as teachers of religious truths.

**Developed answer**

In family, the elder uncle / father figure to younger members especially brahmins. In scholarly traditional setting gurukula (School for religious training).

In society renowned teachers and spiritual guides who offer special religious practice rituals and advice.

Gurus sometimes have ashrams and individual Hindus might seek out their own special guru and become their follower or disciple and submit to their authority for a period of time.

Some gurus have large following, e.g. Sai Baba in which they are seen as avatars.

(10 marks) AO1

**To what extent**

**In support of the statement.** Gurus are essential to the continuation of the Hindu tradition because the essential meaning of the dharma, roles and responsibilities are explained and exemplified through the gurus. The special relationship which can be developed between guru and disciple, is also a distinctive way in which the traditions of Hinduism are kept alive by this bond of loyalty.

**In disagreement with this statement.** It can be stated that the role of the guru is limited to certain sections of the Hindu community and many other factors contribute to the continuation of religious traditions, related to domestic rituals, caste customs, temples, sannyasin life style, dharmashastras, brahminical traditions.

(15 marks) AO2

- 9 (a) *Explain the principles of non-violence as presented by Gandhi.*

**Basic answer**

Ahimsa means non-harm-related to actions and words and all human relationships and non violence in relation to conflict.

**Developed answer**

Basic principle of Hinduism. All life contains an inner spirit. Ahimsa means not harming any living being.

Attitude of love and positive joy towards all life and living beings. Cultivation of compassion and kindness.

In relation to his campaign for the untouchables Gandhi extended the meaning of non violence to satya graha, which means soul force. The development of the inner self and courage to meet aggressive attacks and violence with passive resistance.

Gandhi's meaning of non-violence was to win over the enemy through the display of moral courage and the force of love

(15 marks) AO1

- (b) *How did Gandhi apply these principles in his campaign for the untouchables, and to what extent was he successful in winning his campaign?*

**How applied**

Fasting, imprisonment, transgressing caste laws and inviting untouchables into his ashram (Kindness rather than rejection).

(10 marks) AO1

**To what extent**

Considerable success in the government legislation with outlawed untouchability. Several laws to give positive discrimination on grounds of caste. This has continued to present day and had considerable effect in certain parts of Indian society mostly urbanised cities.

Not successful in changing attitudes to caste throughout India. Still a strong issue in political campaigns and contemporary reformers

Some temples still prohibit certain castes.

(15 marks) AO2

**Section D: Islam**

10 Read the passage and answer questions (a) and (b) which follow.

*“The time before Islam is known as ‘jahiliyya’. It is a time of ignorance of Islam and also known as a time of Shirk.”*

(a) *Examine what is meant by the term ‘jahiliyya’.*

Look for knowledge / understanding of phrase as ‘age of ignorance, barbarism, darkness’, both socially and religiously as uncivilised, corrupt, behavioural norms such as female infanticide, slavery, unlimited polygamy; lack of moral standards, sexual impropriety, polytheism, idolatry, fatalism.

**Basic answers**

Are likely to focus on a few aspects of ‘ignorance’.

**Developed answers**

Are likely to include a greater range and / or depth of understanding.

(10 marks) AO1

(b) *Explain what Muslims understand by the concept of Shirk.*

Look for knowledge / understanding of concept of Shirk as association of anything with God as the worst sin within Islam, blasphemous, idolatrous, pagan. Islam prioritises belief in only one God with no partners or association. Worship of Allah **the** God alone. God as omnipotent and transcendent; need for total allegiance to Allah compared with pre-Islamic polytheism / idolatry; concept of tawhid as central to Islam.

**Basic answers**

Are likely to be based on a definition.

**Developed answers**

Are likely to give appropriate examples and to show depth of understanding.  
Higher level answers should link shirk to the concept of God.

(10 marks) AO1

- 11 (a) *Examine the message preached by Muhammad in Mecca (Makkah), and explain why there was opposition to it.*

Look for knowledge / understanding of message preached as focusing on role of Muhammad as messenger of Allah and warner, recognition of power of God seen through nature, need for man to live morally, rejecting polytheism, idol worship and condemning socio-economic inequalities. The message stressed belief in reality of judgement and life after death. Look for knowledge / understanding of reasons for opposition to the message preached by Muhammad in Mecca as religious, social, economic and political; religious conflict of polytheism / monotheism with rejection of idol worship thus insulting ancestral sunna and prejudicing trade; social system attacked as Islamic focus was on God first not self / individual; allegiance to Allah not tribe; protection / support of fellow Muslims not exploitation or corruption; acknowledgement of status of Muhammad against tribal leader / Meccan oligarchs.

No more than Level 3 if only one demand dealt with, however well done.

**Basic answer**

Likely to give simple outline of message and reasons for opposition.

**Developed answers**

Are likely to see source of complexities of at least one aspect, and provide well expressed explanations.

(15 marks) AO1

- (b) *Explain how Muhammad was successful as a prophet of God in Medina (Madinah), and assess the claim that Medina established the perfect example of Islamic life for Muslims today.*

Look for knowledge / understanding of Muhammad as the final prophet, seal of prophets, chosen to perfect previous messages as the channel / vehicle of Allah, the ummi prophet chosen to recite the final message, to return people to monotheism and the straight path. Muhammad as vehicle of revelation which in Medina was pragmatic, with focus on social, moral, legal issues. Muhammad was seen as both prophet and statesman, leading the Medinan ummah as emigrants, supporting Medinan converts and fighting against idolatry, and dealing with betrayal by the Jews to establish Islam as a theocracy.

**Basic answers**

Likely to focus on narrative.

**Developed answers**

More likely to show awareness of key issues, and the process involved in Muhammad becoming successful.

(10 marks) AO1

**Agree**

Consideration of life in the city  
Medinan constitution  
Ideal Muslim society  
Etc.

**Disagree**

Problems relating this to 21<sup>st</sup> century, etc.

Look for reasoned and balanced view.

- 12 (a) *Explain what Muslims believe about life after death.*

Lots of points / various teachings on this topic.

Look for knowledge / understanding of judgement as the final Day of Reckoning which all people face – life is a test so man must be prepared for judgement; a trumpet will sound, there will be an earthquake, graves will open, recording angels, your deeds will be read out and you will be assigned to Heaven or Hell; some Muslims may view this literally, others metaphorically. Some believe in intercession, e.g. Shia; others do not, e.g. Sunni. Life after death is described graphically in the Qur'an – Heaven as Paradise and Hell as eternal torture; Muslims believe life after death is unknown; normal rules of the material world cannot apply. God, has absolute power over man – al qadr – predestination with some Muslims accepting free will (others accepting mutazilife view) a compromise (Asharite view). To achieve Paradise you must act as a caliph, ensure greater Jihad and submission in all life to God.

**Basic answers**

Are likely to consider one or two aspects.

**Developed answers**

Are likely to consider a range of aspects and recognise differing views.

(15 marks) AO1

- (b) *Explain how the act of prayer shows submission to God, and assess the claim that prayer has greater social than spiritual value for Muslims today.*

**Explain**

Look for knowledge / understanding of how prayer shows submission, e.g. intent / ritual washing to purify heart and mind / ritual actions showing physical and mental submission with reference to intent and actions to show submission – facing Mecca, prostration, use of specific Quranic passages and dhikr, recall of judgement reminder to live accountably.

(10 marks) AO1

**Assess**

**Agree**

Important of community coming together  
Brotherhood of Islam  
Collective support  
Raising awareness of others  
Global community.

**Disagree**

Prayer as Pillar  
Spiritual value  
Raising awareness of God  
Denial of self, etc.

Look for balanced argument.



**Section E: Judaism**

13 Read the passage and answer questions (a) and (b) which follow.

*“The Jewish home is the key to the survival of Judaism; at its centre are both religious teaching and religious practice.”*

(a) *Outline how both religious teaching and religious practice are part of life in the Jewish home.*

The answers here will partly depend upon the examples chosen by the candidates, but they should be able to show that the children are educated in Judaism in the home. The mother’s task is to do just this. There can be reference to festivals where there is a teaching element at home, like Passover, Sukkot. There can be example of Shabbat and how the children are involved and what is taught there, about God and his creative power and the whole theme of salvation. Religious practice also comes from these examples but there are others which are very home centred like the use of the mezuzah, prayer, both private and family, the use of tallit and phylactery. Kosher rules in the home.

**Basic answer**

Candidates may give limited examples of what happens in the home with little about teaching and more outlining practice.

**Developed answer**

Candidates will be able to give full detail and demonstrate that practice is often about teaching. Passover has themes like salvation, freedom and the power of God which are brought out in the practice.

(10 marks) AO1

(b) *Examine the significance of the idea of a “chosen people” in both the teaching and practice in the Jewish home.*

There needs to be some statement about the concept of being chosen: the idea of special relationship with God and the need for obedience and that the most clear demands for this are the laws provided by God. This will then enable candidates to show the Shabbat is set in the laws of God and demands that there should be no work during the day, that there should be reading of the Torah, that there should be quality time for study, that the day should be separated from other days for the Jew. Dietary law would be another good example of the need to keep to the laws of God and the effect this will have upon the daily life of the Jew in the home: separated kitchen, not mixing milk and meat would be good examples. Equally Passover shows the idea of the chosen in the themes of salvation and freedom in particular.

**Basic answer**

Candidates will be able to refer to the basic idea of a special group of people and particular practices in the home which show that they are ‘chosen people’.

**Developed answer**

Candidates will give full detail and make the link between the idea of chosen and practice.

(10 marks) AO1

- 14 (a) *Examine the main features of the Covenant relationship between God and his people.*

There needs to be a clear idea that monotheism and covenant is at the heart of the Jewish idea of God and candidates should be able to show what this means. There needs to be reference to the idea of God and his special relationship with man and even more especially the Jews, that God is active especially in history. They should refer to God and salvation and the meaning of this for the Jews. Mercy and forgiveness are two other aspects that can be well illustrated from Jewish practice and belief, e.g. Abraham and Moses.

**Basic answer**

Candidates will give an outline but without detail and may not be able to show clear understanding of the ideas, like monotheism.

**Developed answer**

Candidates will be able to give a full description of the covenant relationship according to Judaism, referring to the different aspects rather than being limited to one or two.

*(15 marks)* AO1

- (b) *How is this relationship understood and interpreted by Jews today, and to what extent are these views a major problem for Jews today?*

How there must a full expansion of the idea of God working through history and this would be best illustrated through example, the exodus, the conquest, the prophets, the survival after the holocaust, the creation of the modern state of Israel. All of these with sufficient detail and reference would be excellent examples.

**Basic answer**

Candidates will give a simple or partial explanation of the idea and limited range of illustrations to show what Jews think the phrase means with reference to different examples found in Jewish history.

**Developed answer**

Candidates will give a full explanation with plenty of relevant examples drawn from different Jewish events.

*(10 marks)* AO1

**To what extent**

The problem to be discussed is centred around the idea that there is a God, let alone One who will intervene and set about creating a path for his Chosen People. From this the candidate can widen the discussion into the other aspects of God and the creditability of these ideas today.

Look for balanced argument on ways in which Covenant is / is not a major problem for Jews today. Source may focus on **major** problem, and argue that whilst it is a problem, they have bigger problems to face.

*(15 marks)* AO2

15 (a) *Outline how Shabbat might be observed by Orthodox, Reform and Hasidic Jews.*

Essentially there should a description of Shabbat observance with reference to the differences. The similarities heavily outweigh the differences and therefore the sensible candidate will show that this is the case by outlining Shabbat, the home and the synagogue observance. The home, with preparation for the Shabbat meal and the role of the woman, the Shabbat greeting, the meal. Other factors, like not working during the Shabbat, would need to be mentioned too. There needs to be reference to the synagogue services, the Friday Eve, the Morning service, Afternoon and Concluding. Some reference to the events, prayers, reading of the Torah. The differences in the synagogue would be: Reform use lingua franca, music and musical instruments, no separation of men and women, women rabbis are possible. Hasids will be very traditional with little or no role for women even in the gallery. Dress tends to be the traditional East European and many will still use Yiddish. Some reference to the swaying at prayer could be appropriate. The services tend to be much less ordered with people coming and going.

**Basic answer**

Candidates will make generalised statements about the three and their views of Shabbat – or will not deal with all three traditions.

**Developed answer**

Candidates will give a range of detail showing clearly the distinction between the three traditions is reflected in the Shabbat practice.

(Candidates may chose to focus on either the home or the synagogue to highlight differences.)

(15 marks) AO1

(b)(i) *Explain the teachings from all three traditions which provide reasons for differences in the observance of Shabbat.*

The teaching for Orthodox and Hasidic about Shabbat are largely the same, but Reform Judaism is based around the idea that the Torah is not the Absolute Word of God. This means that it can be interpreted and that it may be the principle rather than the letter of the Law which is important; thus the Reform may drive the car to the synagogue, will argue that society now sees women as equal to men and therefore so should Judaism. Hasidim will stress even more the need to adhere to tradition as well as the letter of the Law, hence the traditional slightly chaotic service pattern.

**Basic answer**

Candidates will give limited detail about different teachings and make some comments about scripture, its authority and about tradition and the part this plays in observing Jewish practices.

**Developed answer**

Candidates will be able to give a full response to the question with detail about the different teachings and with a discussion about the fact that the different practices are not in themselves the cause of the differences but rather it is the teaching which lies behind these.

(10 marks) AO1

(b)(ii) *Assess the view that the different practices of Shabbat are more to do with culture than religion.*

Candidates will need to consider the importance of religion for Jews set against where they live (e.g. Reform Judaism more suited to liberal America, Orthodox more suited to Israel? Could look at origin of the three, Reform Germany, Hasids from Poland and earlier the Spanish Kabbalistic tradition. Orthodoxy from Israel. Can argue the more liberal the style of Judaism the more likely it is influenced by culture?).

**Basic answers**

Candidates will refer briefly to one of these with little depth of discussion.

**Developed answers**

Candidates will look at the variety of aspects with examples and discussion about culture and religion also about different views of religion as in part (i).

(15 marks) AO2

**Section F: Sikhism**

16 Read the passage and answer questions (a) and (b) which follow.

*“Sikhs should get up before dawn and bathe, and then say their daily prayers. They should meditate on God’s name all through the day. They should also try to visit the gurdwara and be a member of the Guru Singat.”*

(a) *Examine the main features of Sikh worship in the home.*

The passage from Guru Granth Sahib is based on the daily pattern of living for Sikhs according to Guru Ram Das (AG 305).

**Basic answers**

Might include some of the following:

Sikhs should get up at amrit vela.

After bathing, say their prayer: Japji Sahib, Jap, five banis of Guru Gobind Singh

In the evening Sikhs should say the prayer reharas.

Before retiring for the night Sikhs should say the sohilla.

During the day they should also meditate on God’s name (nam simran), work honestly (kirt karo), give a portion of what they earn to those in need (vand chhako) and practice sewa (service to God and humanity).

Candidates may include samples of both kinds of sewa.

**Developed answers**

Might also include:

Amrit vela is seen to be the most spiritual time of the day.

Some Sikhs regard amrit vela as 4.00 a.m., others as early as 12.00 midnight.

That Guru Nanak was called into God’s presence while taking his morning bathe in the River Bein.

That all kinds of sewa are of equal importance.

That the passage comes from the gurbani of Guru Ram Das and is found on page 305 of the Guru Granth Sahib.

The passage is quoted in the Rahit Maryada as the pattern for living Sikhs.

(10 marks) AO1

- (b) *Explain the meaning of the Guru Sangat and examine why it is important for Sikhs to be a member of the Guru Sangat.*

**Basic answers**

Might include some of the following:

The Guru Sangat is the local congregation of Sikhs at a gurdwara; it is the congregation of practising Sikhs.

It is there Sikhs meet together for nam simran and kirtan.

The Guru Granth Sahib is installed so the sangat hear its words, including the hukamanama, or God's word for the Guru Sangat.

*Members of the sangat hold Panjabi classes, kirtan classes, and Sikh workshops where Sikhs can study the Guru Granth Sahib.*

**Developed answers**

Might also include:

That there is an emphasis in the Guru Granth Sahib of keeping holy company, i.e. being a member of the sangat.

In the sangat the spiritual energy of all Sikhs is harnessed for the benefit of those present.

Some explanation of the spiritual significance of the hukamnama may be included.

That shortly before he passed away Guru Gobind Singh invested spiritual authority in the Guru Granth Sahib and temporal authority in the Khalsa; this is understood as being with the Guru Sangat in gurdwara.

From the Guru Sangat the five most devout members are chosen to be panj piare.

Technically the panj piare should decide all temporal matters although often an elected committee does so.

Other functions of the panj piare include: to officiate at amrit sanskars and lead to the process at nagar kirtan.

**(10 marks) AO1**

- 17 (a) *Outline the importance of the Khalsa for Sikhs today.*

**Basic answers**

Might include:

The distinctive Sikh appearance: 5K's.

The Rahit Maryada, the Sikh code of conduct.

Membership of religious family where everyone is equal regardless of birth or gender.

The religious names of Kaur for women and Singh for a man.

**Developed answers**

Might also include:

The idea that the Khalsa is of little importance; few (about 10% at most) are actually members of the Khalsa.

An explanation of the consequences of having a distinctive religious dress, including the assaults on Sikhs in the aftermath of the destruction of the World Trade Centre on 11 September 2001.

The opinion of some that Sikhism must adapt to the different cultures in which Sikhs now live and separate itself from the Panjabi culture, or the youth will move away from Sikhism.

Note: This question is about the importance for Sikhs today, and is not about the following of the Khalsa.

(15 marks) AO1

- (b) *“Without the contribution of Guru Har Gobind, Guru Gobind Singh would not have founded the Khalsa.”*

*Examine the contribution of Guru Har Gobind to Sikhism, and assess the claim in this statement.*

**Basic answers**

Might include some of the following:

Guru Har Gobind's main contributions:

He obeyed his father Guru Arjan's instruction 'to sit fully armed on the throne and to maintain an army to the best of his ability'.

He wore two swords, one as a symbol of temporal authority and one as a symbol of spiritual authority.

He was the first Guru to have a standing army.

He gave the Sikhs a pennant, the nishan sahib.

He instructed his army to have a kettledrum.

The term gurdwara for the Sikh place of worship was first used during his reign (c.f. dharamsala of Guru Nanak and his previous successors).

His release from the Gwalior fort is celebrated by Sikhs at the festival of Diwali, one of the two main Sikh festivals.

**Developed answers**

Might include an explanation of the circumstances of his day which made the militarising of the Sikhs important:

The activities of the Mughul Empire.

The martyrdom of his father and predecessor Guru Arjan.

The significance of the nishan sahib; today it is flown from gurdwaras as a symbol that any person he will be given a meal and one night's accommodation free of charge.

The religious celebrations at the festival of Diwali.

(10 marks) AO1

**Assess the claim in this statement**

**Candidates may argue that Guru Har Gobind**

Introduced concepts such as the two swords and the idea that Sikhs should be both religious and soldiers, which Guru Gobind Singh later developed.

His introduction of a standing army, nishan sahib, kettledrum, all of which were developed by Guru Gobind Singh.

The same jot, or divine light, was passed from Guru Nanak to his successors and therefore their teachings were one and the same.

**However they may also argue that**

It was Guru Gobind Singh who introduced the idea of the Guru having an army with personal loyalty to himself which was later developed into the Khalsa.

The times in which they lived, and different policies of the respective Mughul Emperors.

Look for balanced argument in assessing the statement.

*(15 marks)*    **AO2**

- 18 (a) *Why is Guru Granth Sahib known as the ‘living Guru’ for Sikhs?*

**Basic answers**

Might include some of the following:

Explain it is gurbani, meaning the Guru’s words.

Examine the concept of the gurbani tracing it from Guru Nanak;

Through to the Adi Granth of Guru Arjan in 1604;

To Guru Gobind Singh naming the Guru Granth Sahib and his successor as Guru.

**Developed answers**

Might include examples to show that the Gurbani (God’s word) was of more significance than the human Guru:

Guru Nanak’s use of gaddi when speaking gurbani.

The siege of Saidpur.

Guru Arjan bowing to the scriptures when he installed the Adi Granth in the newly completed Harmandir Sahib.

(15 marks) AO1

- (b) *Examine the centrality of the Guru Granth Sahib during the worship service (diwan) in the gurdwara, and assess the relevance of the Guru Granth Sahib for Sikhs today.*

**Examine the centrality of the Guru Granth Sahib during the worship service (diwan) in the gurdwara**

**Basic answers**

Might include:

Without its presence diwan can not take place.

For kirtan, only passages from Guru Granth Sahib, Dasam Granth or Bhai Gurdas Vars can be sung in kirtan.

Hukamnama taken from it.

Katha (talks) given based on passages from it.

**Developed answers**

Expand on concepts given above, e.g.

Kirtan: literally means ‘praise’.

Kirtan is a means by which Sikhs meditate on God’s name.

Hukamnama / vak lao is a means of obtaining God’s guidance.

Examples of well known vak lao include 1910 regarding outcastes offering karah parshad at the Harmandir Sahib.

(10 marks) AO1

**Assess the relevance of Guru Granth Sahib for Sikhs today**

**Very relevant:**

Means of obtaining God’s guidance.

Means of meditating on God’s name (nam japna) which is essential in order to achieve muki (salvation).

There are Sikh camps, workshops and classes in gurdwaras to make it more accessible.

**Of little relevance:**

Not accessible to many Sikhs.

Written in Gurmuki so few can read it (even if you know modern Panjabi you can’t).

Explanations that exist are in Panjabi and predominantly only of most popular shabads (hymns)

It doesn’t give answers to contemporary moral / social issues.

(15 marks) AO2