



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

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# Mark scheme January 2004

## GCE

# Religious Studies

## Unit RS05

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## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

Marks for 15-mark questions are shown in brackets

Level	AS Descriptors for Quality of Written Communication in AO1 and AO2	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks
5	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.	13-15 [9-10]	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.	13-15
4	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.	10-12 [7-8]	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.	10-12
3	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.	7-9 [5-6]	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.	7-9
2	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.	4-6 [3-4]	A simple argument, with some evidence in support.	4-6
1	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.	1-3 [1-2]	A few basic points which are relevant, but no real argument.	1-3
0	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.	0	No attempt to engage with the question or nothing of relevance.	0

## RS05: *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.

*“All Buddhists, regardless of cultural tradition, take refuge in the three jewels of the Buddha, Dhamma and Sangha. So although Theravada and Mahayana Buddhism are described as different ‘vehicles’, they do in fact share many common features.”*

- (a) *What do Buddhists mean when they say, “I go to the Buddha for refuge”?*

Buddha the teacher, ‘awakened one’ or ‘enlightened one’. General description of role of Buddha and his influence on Buddhists. Buddha as teacher and human being; guidance and respect more than worship. Life of the Buddha as an example for others to follow. Buddha’s life illustrates foundational teachings of Buddhism.

**Basic answer**

Idea of the Buddha as teacher and inspiration.

**Developed answer**

Idea of a role model, delivering the Dhamma, living out the Dhamma and as a focus for meditation.

*(10 marks)* AO1

- (b) *Outline other features shared by Theravada and Mahayana Buddhism.*

Any features to be offered from the following.

Both aspire to nibbana / nirvana and see it as the ultimate goal. Bodhisatta / Bodhisattva path and the goal to bring all beings to enlightenment. Four noble truths and related teachings to do with the cause and remedy to suffering. Eight-fold path but it is described differently sometimes. Affirmations about the historical Buddha but Mahayana has a more developed Buddhology. The practice of meditation as the means by which to achieve nibbana / nirvana. Authority of Buddha. Idea of ‘taking refuge’. The idea of moral precepts. Goal of deliverance from suffering.

**Basic answer**

One or two features not fully explored.

**Developed answer**

An in depth treatment of one or two aspects and / or a broad coverage of many.

*(10 marks)* AO1

- 2 (a) **What is the Buddhist teaching about suffering (dukkha) as presented in the first of the Four Holy Truths?**

Dukkha - “suffering / ill”. Dukkha is also the first of the noble truths. It can be better translated as “frustration” or “general unsatisfactoriness” - literal rendering of dukkha as “that which is difficult to endure”. The whole idea of dukkha comes from the Buddha’s experience of the four sights. It is a characteristic of ‘being’, i.e. existence (along with anicca and anatta). It can be both physical and mental ‘pain’ or ‘suffering’; however, dukkha is not limited to painful experience but refers to the unsatisfactory nature and the general insecurity of all conditioned phenomena which includes also pleasurable experience.

**Basic answer**

Narrow meaning / interpretation of dukkha.

**Developed answer**

Meaning of dukkha and the various types explored.

(15 marks) AO1

- (b) **Outline what the second Holy Truth says about the cause of suffering, and assess the claim that Buddhism is so concerned with suffering that it is far too negative in its outlook on life.**

**Outline**

Suffering is a natural result of ignorance (not seeing things as anicca and anatta); consequently objects, ideas and experiences that are seen as permanent and as existing in themselves naturally lead to attachments. Such attachments then lead to painful experiences when they inevitably collapse and they do not last just as the ‘laws of existence’ dictate. The ‘three fires’ of greed, hatred and delusion that are the driving force within a human being naturally give rise to dukkha. Idea of karma.

(10 marks) AO1

**Assess**

On the one hand much has been made of the emphasis on dukkha in Buddhism. Indeed, Buddhism suggests that unless the ‘middle way’ is adhered to then a human being will always suffer. The Buddhist goal is a state of equilibrium and rejects any significant value in the ‘ups and downs of life’.

On the other hand, dukkha is only one half of the often quoted message of the Buddha : “suffering I teach and a way out of suffering”; that is, the whole orientation of the Buddhist teachings is away from suffering towards enlightenment. Suffering is only the premise from which to begin. It can easily be seen why such a statement could be made - Buddhism can appear ‘escapist’, however, this could be seen as only a very superficial and inaccurate interpretation.

Despite this, how do we know what happiness is without experiencing sadness? Maybe going through ups and downs in life is to gain the fullest and richest experience of what it means to be human?

**Basic answer**

The idea of attachment.

**Developed answer**

Explores why a person becomes attached e.g. ignorance and the ‘three fires’.

(15 marks) AO2

**3 (a) Explain the nature and purpose of Samatha meditation.**

Comfortable meditation posture (sitting, lotus, half-lotus or even on a chair, etc.) hands rested in meditation posture ('mudra') in the lap. Chanting as a 'warming up exercise'. Thorough observation is required - use of objects for concentration including mental images (e.g. Buddha), a bodily focus (e.g. breathing) or even physical objects (e.g. small round coloured circles 'kasinas'). Most popular practice is anapana-sati (mindfulness of breathing). Others include qualities of the Buddha etc.

Procedures - (physical + spiritual) reference to the following may be made - five hindrances suspended (sense desire, hatred, sloth, anxiousness and fear of commitment) counter-acted by the 'five factors of jhana' (application of thought, examination, joy, happiness and concentration). Fourth jhana is crucial - a state of equanimity – provides access to six knowledges (abhinnas) - the sixth provides access to the four formless realms / false states beyond which is nibbana. However, nibbana, the achievement of cessation, can only be reached in partnership with vipassana. The end result of Samatha is a gradual appreciation of calm, concentration or collectedness ('samadhi').

**Basic answer**

Idea of mindfulness (sati), some recognition of posture and basic techniques such as mindfulness of breathing. Goal / purpose of nibbana.

**Developed answer**

Explores the various types of practice and the different results of advanced meditation related to purpose.

**(15 marks) AO1**

- (b) ***Outline the benefits of meditation for Buddhists, and assess the claim that meditation brings the Buddhist community together.***

Benefits are both *psychological / emotional*, e.g. calm, reduces anxiety / stress, or they are *physical*, e.g. general good health.

Spiritual benefits include to develop powers of concentration, to experience the jhanas and extend the bounds of perception / consciousness, to achieve insight into a higher truth, to reduce the effect of suffering.

***(10 marks) AO1***

**Assess**

On the one hand Buddhist meditation is an individual pursuit. Emphasis in Theravada is on the individual, e.g. isolated forest monasteries, etc. This has divided monks in the past.

On the other hand meditation is a communal practice in the Sangha e.g. groups, chanting, puja and classes. This certainly unites the Buddhist community and is the purpose of the Sangha. The parable of the thieves and the King's elephant may be used here, i.e. it is good to be together with like-minded people for positive influence.

**Basic answer**

Comment about improved general health.

**Developed answer**

Explores physical, mental and spiritual benefits.

***(15 marks) AO2***

**Section B: Christianity**

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

*“Since New Testament times, the ritual of baptism has been of great importance. It is full of symbolism, the most important symbol being that of water. Whether for the baptism of infants or of adults, this symbol remains immensely important.”*

**(a)** *Outline the variety of ways in which water is used within Christian rites of baptism, and explain the symbolism of water.*

Gk – baptizo – to dip

Basic distinction between sprinkling, immersion and effusion

Denominational / traditional context of each of these

Those who practice immersion may do so within a baptistery in a church or in a river or swimming pool

Symbolism – cleansing, washing away of sin - both original and actual; strong imagery of this in language of service

May link with baptismal activities of John the Baptist in the Jordan

Some may show awareness of various Baptismal movements of the time

Going through the water of death to new life in the Church

No more than Level 3, however well done, if only one aspect (outlining / explaining) dealt with.

**Basic answer**

Likely to deal with only one aspect, or to be purely descriptive of practice.

**Developed answer**

Likely to show awareness of variety of forms of practice, and to show good understanding of symbolism.

**(10 marks) AO1**

(b) ***Explain other symbols which may be used within Christian baptism.***

The examples chosen here will vary according to denominational practice- candidates are not expected to use all of these. It is important that they concentrate on symbols and do not give a narrative on the whole rite.

**Light candle:** in some traditions parents given a candle as symbol of Jesus

**Sign of the Cross:** making the sign of the cross either with the water or over the candidate, (orthodox, Catholic, protestant) – relic of ancient enrolment ceremony

**Anointing with oil:** (some Catholic)

**White garments symbol:** of purity

**Laying on of hands:** (Baptist) – after the actual Baptism

No more than Level 3 (5 marks) for only one other symbol, however well done.

**Basic answer**

Likely to give just one other symbol, or to give a narrative with incidental focus on symbols.

**Developed answer**

Are likely to consider a range of symbols and to give appropriate comments on their meaning.

N.B. Some candidates may also use these examples from the Orthodox Church. These should be credited but are not required.

**Insufflations:** triple breathing upon the candidate by the priest (orthodox)

**Exorcisms:** (orthodox)

**Anointing with oil:** (orthodox)

**(10 marks) AO1**



- 5 (a) ***Describe the ways in which the eucharist is practised in the Anglican and Roman Catholic traditions.***

**Anglican**

(N.B. Majority of examples are likely to be based on Church of England but answers which reflect other Anglican traditions must also be credited. The range of practice within the Anglican tradition is very broad, so some may reflect very 'high Church' practices under this heading.)

Frequency of celebration

According to fixed liturgy – Common Worship

Greeting

Confession

Collect

Reading of Word

Prayer for Church and world

Exchange the peace

Preparation of table

Eucharistic prayer

Breaking of bread – wafers

Receiving Communion

Blessing and departure

**Roman Catholic**

Daily celebration of the mass

According to fixed liturgy

Involvement of priest and people

Mass may be said or sung

Use of incense

Procession to the altar

Priest genuflects in front of the tabernacle

Sign of cross

Prayer

Reading from Old Testament

Proclamation of the Gospel

Homily

Creed

Prayers of the faithful

Peace

Dedication of the host and chalice

Offertory procession

Offering prayer

Priest washes hands

Eucharistic prayer

Receiving communion - usually only bread - despite Vatican II

Concluding prayer.

Some may comment on effects of Vatican II.

Even at Level 5, candidates would not be expected to provide all this detail - but this indicates features on which they may draw.

No more than Level 3 if only one tradition dealt with, but not that some may treat the two traditions together, drawing on what they have in common.

**Basic answer**

Are likely to give a sketchy description or only to focus on one tradition.

**Developed answer**

Are likely to give fuller descriptions. The best may show awareness of the range within the Anglican tradition, although this is not required, even for the highest marks.

(15 marks) AO1

- (b) *Explain the ways in which these two traditions understand the eucharist, and assess the claim that despite the differences in practice between these traditions, the meaning of the Eucharist remains the same.*

**Explain**

**Roman Catholic**

Essentially sacramental  
 Understanding of transubstantiation, and its significance  
 Importance for the believer:  
 Union with Christ  
 Increase of grace  
 Forgiveness of sin  
 Pledge of resurrection

**Anglican**

Sacrament – but emphasis on communion  
 Real presence  
 Fellowship  
 Importance for the believer  
 etc.

**Assess**

Use of the above to show agreement with the statement:  
 Would say that differences not very significant  
 etc.

**But**

Stress on transubstantiation marks fundamental difference in meaning.

Sacramentalism - mystery of the Eucharist makes Roman Catholic view different.

Best answers are likely to point to the fact that the real meaning can be seen to transcend the formulations of the Church and to be within the experience of the individual believer. Such answers are also likely to show awareness of the breadth of practice within the Anglican Churches and the very high sacramentalism which can be found in some.

(10 marks) AO1 and (15 marks) AO2

**6 (a) Explain the Christian beliefs about the nature of the Holy Spirit.**

Third person of the Trinity

Nicene Creed describes Spirit as:

Giver of life

Double procession

(Credit here any knowledge of filioque dispute and differences in the Orthodox tradition)

With the father and son is worshipped and glorified

Spoke through the prophets

More generally, likely to look at spirit as active force

Present with individuals

Some may write about beliefs in spirit as expressed in worship of Pentecostal

Churches – credit this as long as the focus is on beliefs

etc.

If answers are only from ideas in Creed no more than Level 3 if no explanation and development.

**Basic answer**

Likely to give few points or only to quote Creed.

**Developed answer**

Will show understanding with a range of ideas.

**(15 marks) AO1**

- (b) *Examine the ways in which an emphasis on the Holy Spirit can be seen in Christian worship today, and assess the claim that there is a much greater emphasis on the holy Spirit in Protestant worship than in Roman Catholic worship.*

**Ways**

Many are likely to identify the charismatic or spirit-filled Churches and to give examples of the spontaneity, or glossolalia, etc. Some may make reference to specific Pentecostal traditions, although these are not demanded by the specification.

They may consider less dramatic examples of charismatic behaviour from within other Christian traditions, and ways in which the language of the spirit has become increasingly important in Christian worship.

New eucharistic prayer, bringing fresh expression of the role of the Holy Spirit, introduced in 1969.

Invocation of the spirit present in many of the prayers of more traditional Christian worship and in the Eucharist.

Within the Catholic Church, very strong emphasis on the sacramental, although less on the 'person' of the Holy Spirit.

**How far?**

Use of points such as the above.

Many likely to agree with the statement - and to argue that the very formal structure of the liturgy within the Catholic Church allows little space for this emphasis.

In disagreement: many changes within Catholic worship, including Catholic Charismatic movement, which would demonstrate the same features as found in other Churches.

More generally, even if the language of the Holy Spirit is less prominent, the working of the spirit among the individuals is just as important.

Some may rightly use examples from RS01 material on religious experience from Catholic mystics as examples in this context. Provided that these are related to worship this is acceptable.

Look for a balanced view - some points may be used to support either side of the argument.

*(10 marks) AO1 and (15 marks) AO2*

**Section C: Hinduism**

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

*“Archaeological evidence from the Indus Valley in India of 2 000 BCE includes large buildings and religious artefacts and figurines. The evidence suggests that certain religious beliefs and practices in Hinduism today originated in this era.”*

(a) *Describe the main features of the Indus Valley civilisation.*

Urban civilisation  
 Brick built houses  
 Well designed streets and drainage system  
 Monumental temple like buildings  
 large bathing tanks  
 Trading activities  
 Undeciphered script  
 Well organised stratified society

Some reference may be made to religious and ritual aspects of IVC these will need to be repeated in part (b), e.g.

Fertility cults related to female figurines and phallic shaped stones, and fertility deity seated cross legged (possibly meditative pose) with corn growing out of chest and horns out of head. (Shiva prototype)

**Basic answer**

General account with reference to urban characteristics.

**Developed answer**

Variety of features and some relevant detail.

(10 marks) AO1

(b) *Outline the aspects of Hinduism today which can also be found in the religion of the Indus Valley civilisation.*

**Worship of Shiva**

In form of lingum, and Shiva as mahayogi as indicated in clay seals with proto shiva seated in meditation pose with corn growing out of chest

Practice of **yoga**, ascetic practices and meditation.

**Worship of goddesses (fertility figurines)****Ritual bathing** (large bathing tanks)

Possibility of **priestly class** (suggestions of rituals and temples)

**Fire sacrifices** (hearths in houses)**Veneration of the cow** and other sacred animals, plants and trees**Basic answer**

Two or three general points.

**Developed answer**

Range of aspects and some relevant detail.

(10 marks) AO1

8 (a) *Examine the Hindu teaching on the nature of the self (atman).*

The inner self, non material essence with all living beings.

It is indestructible.

It is eternal, immortal, unchanging and perfect.

The same reality as Brahman the ultimate reality and universal energy and life force of the universe. Idea of dualism / non-dualism.

It leaves the body at death and moves onto another body.

Realisation of the true nature of the self is the experience of self realisation which is freedom and moksha.

(15 marks) AO1

(b) *Explain the Hindu understanding of the impersonal Brahman and personal gods, and assess the view that personal gods have more meaning for Hindus than the impersonal Brahman.*

The cosmic life force.

The energy which brings the material universe into existence.

Transcending, other than, and beyond the created universe.

Dwelling within all forms of life. Immanence.

Expressed in the AUM / OM symbol, creating, sustaining and destroying and recreating energies.

**Basic answer**

Two or three generally stated points.

**Developed answer**

Understanding of the meaning of transcending and yet immanent within and outside the universe.

**Evaluation**

**In support of view**

Personal gods are universally worshipped and are regarded as channels or intermediaries to make contact with the ultimate godhead.

Personal gods are expressions or manifestations of Brahman and not different from it

Personal gods are much easier for humans to relate to. The personal form of

Brahman is seen by some Hindus as the ultimate reality even beyond Brahman, e.g.

Krishna consciousness. Krishna is the ultimate godhead. God is personal.

**In refutation of the view**

The personal gods are not the ultimate reality but a means to the end of becoming one with Brahman, the ultimate goal. Some Hindus in Vedanta schools do not

worship personal deities but practice meditation and follow the teaching of certain gurus or swamis (Ramakrishna) to attain more direct self realisation or moksha.

It is possible to both worship personal gods and acknowledge the ultimate reality of Brahman as impersonal energy.

**Basic answer**

Recognition of the Hindu teaching that one god many forms.

**Developed answer**

Balanced view recognising the variety of meanings and status given to personal deities.

(10 marks) AO1 and (15 marks) AO2

- 9 (a) *Explain the purpose of puja and identify the similarities in the way puja is performed in the home and in the temple.*

Purpose of puja

To awaken / evoke the presence of the deity,

To show respect, reverence and devotion for the deity by treating the deity as an honoured guest

To express thankfulness for the gift of life

To receive the blessings (darshan) from the deity

To make petitions with the deities

To make contact with god

To be reminded of one's duties and principles of being a good Hindu.

Similarities in the performance of puja in the temple and the home.

- the preparation of the shrine,
- decoration and veneration of the murtis
- awakening the deities / ringing the bell / blowing the conchshell
- making of offerings of food
- arti ceremonies
- chanting the Gayatri mantra, or other chants
- distributing prashad

**Basic answer**

General points about the purpose and practice of puja.

**Developed answer**

Well selected comprehensive range of points in relation to purpose and practice of puja.

*(15 marks)* AO2

- (b) *Examine the role of temple priests, and assess the view that temple priests are not important in the Hindu way of life.*

Ongoing full time activity for the priest looking after and caring for the deities / murtis

Taking the offerings to the central shrine

Regulating the flow of visitors to the shrine (in big temples in India)

Granting 'darshan' or sight of the god.

Leading congregational chanting

Conducting the 'arti' ceremony.

Distribution of prashad

Organisation of festivals and certain celebrations

Performing rituals associated with rites of passage both in the temple and in the home.

**Basic answer**

Two or three basic points.

**Developed answer**

Recognition of a good range of particular acts which are the responsibility of priests.

**Evaluation****Priests are very important**

Temple priests are an integral part of Hinduism and have a very special role to play at times of festivals and larger celebrations. Only they are able to conduct certain ceremonies and rituals. They study and know the scriptures and usually of brahmin caste they learn many of the Sanskrit chants by heart. In this sense they are the teachers of the orthodox scriptures and preserve these Vedic traditions. They are fully cognisant with the correct performance of ritual and sometimes yoga and meditation techniques. Some live in temple complexes especially in south India and it is a distinctive way of life.

**Priests are not important**

The Hindu way of life is based on following moral principles related to stage and status in life. This maintenance of religious and social traditions and adherence to moral and religion principles by the majority of Hindus ensures that the Hindu way of life is maintained. The priesthood offers an *option* of further development in a religious or spiritual way but the Hindu way of life is not dependent upon them.

**Basic answer**

Should show an awareness why priests are important.

**Developed answer**

Should appreciate the interpretation of Hindu way of life as both a moral way of life and also based on religious ritual and spiritual development.

**(10 marks) AO1 and (15 marks) AO2**



**Section E: Islam**

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

*“The Muslim faith can be described as resting on five pillars – five basic duties which all Muslims must perform. These include the pillars of daily prayer (sallah), and fasting (sawm).”*

**(a)** Describe how fasting is practised in Islam.

Look for knowledge and understanding of fasting and communal obligation during month of Ramadan, beginning with sighting of new moon and lasting from dawn to dusk for 30 days with no food, drink, inhalation of anything through any orifice. Extra effort is made re: moral conduct and spiritual discipline; extra prayer, meditation, reading of Quran, retreats in mosque. Some are exempt - young, travellers, breast-feeding mothers, the elderly and sick.

**(10 marks)** AO1

**(b)** Explain the ways in which fasting is a “pillar” of Islam.

Look for knowledge and understanding of: global nature of fasting as means of unifying ummah in allegiance to Allah; reminder of meditation / practice / example of Muhammad as ideal practice; support through faith as common act of submission, sacrifice, dedication; reminder of duty to please Allah, act with humility and obedience anticipating judgement; common sense of unity and purpose in commitment to practice of Islam. Examples of underlying principles of Islam. Strengthens faith.

**(10 marks)** AO1

**11** **(a)** Explain how beliefs about God in Islam differ from those of the pre-Islamic society.

Look for knowledge and understanding of Islamic concept of God as Allah, the God, without partners or Trinity who is omnipotent, omniscient, omnipresent; a creator God who will judge man whose power is seen through nature and whose will is known through the message given to Muhammad. In contrast the Pre-Islamic Meccans worshipped many gods and idols, believed in poly daemonism and accepted the power of fate attempting to make sacrifices and offerings to please the gods and effect changes in life having no understanding of judgement of life after death. However, some monotheists were known, e.g. Jews, Christians, Hanifs. The concept of an all powerful God who could judge man meant mans actions had consequences for the next life – in contrast to the selfish, corrupt immoral way of life lived by a majority. Possible link to Theocracy and social order.

**(15 marks)** AO1

- (b) ***“Muhammad’s role was to give a warning from Allah to the people of Makkah (Mecca), but the people took no notice.”***

***Explain Muhammad’s role in Makkah (Mecca), and assess how far this statement is true.***

Look for knowledge and understanding of Muhammad’s role confirmed as that of a warner in the Qur’an. The message preached by Muhammad in Mecca warned the people of the emptiness of worshipping idols, associating God with other partners, of immoral conduct especially lack of generosity and respect for life. The Meccan Surahs of the Qur’an give graphic descriptions of Hell / Paradise and warn man of God’s power to determine fate.

**In support of the claim**

Muhammad himself initially rejected the message saying “I cannot (Recite)”; the majority of Meccans were scornful of the message preached, harassing followers and asking for proof / a miracle. Converts were weak and had no influence in Meccan society. The converts were rejected, persecuted and some sought refuge elsewhere.

**Against the claim**

Muhammad accepted his role as messenger of Allah; converts were made, who continued to keep the faith despite persecution. These included some Jews, Christians and prominent Meccans. Abu Talib continued to protect Muhammad. The Meccan opponents were sufficiently concerned to mount attacks against the supporters of Islam.

***(10 marks) AO1 and (15 marks) AO2***

- 12 (a) ***Explain what Muslims understand by shirk.***

Look for knowledge and understanding of shirk as association of anything with God, e.g. pre-Islamic idolatry, polytheism, polydaemonism; Christian acceptance of Trinity; Jewish belief in Messianic Redeemer. Look for contrast of Islam with existing beliefs / jahiliyah + Quranic teaching re: tawhid, oneness of God. Shirk is the greatest sin in Islam - man must accept God’s absolute transcendence and act as God’s servant, giving total allegiance to Islam.

***(15 marks) AO1***

- (b) ***Explain the teaching in Islam on judgement, and assess the view that Muslims today live their lives in fear of God.***

Look for knowledge and understanding of: teaching in Qur’an re: judgement; concept of life as a preparation and / or test; responsibility to submit to God, act with humility and servitude, live life as worship of God; follow guidance given in Qur’an and sunna of prophet / early community; live according to God’s will, act on faith, put into practice social / moral teaching, acknowledging actions are recorded and consequences of actions are portrayed in Qur’an as a reminder. General description of Judgement Day and the role of angels.

**In support of claim**

The Qur'an has vivid depictions of reward / punishment; the early community lived in fear of God's power. The omnipotence of God is a main feature of Islamic theology "He guides whom He wills" and the implications of rejecting God are clear in the Qur'an. To fear God means to accept accountability.

**Against the claim**

Response is of awe not fear; Muslims are 'God conscious' in intent / action. God is merciful, loving, having given guidance for "man's betterment" through the Qur'an and the example of the prophet. If you live in fear, you are not free to respond to God's will.

*(10 marks) AO1 and (15 marks) AO2*

**Section E: Judaism**

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

*“Many changes were taking place in Europe during the 19<sup>th</sup> century and Germany was no exception. The Jewish communities in Europe, especially in Germany, were affected by these changes. Out of these circumstances emerged Reform Judaism, which continues to this day.”*

(a) **Outline the reasons for the emergence of Jewish Reform movements in the 19<sup>th</sup> century.**

Reasons included should be: growth of nationalism in Germany, Jewish persecution, e.g. Dreyfus, development of various styles of Zionism (religious and political especially), success of many German Jews thus wanting to be seen as Germans first and Jews second. Biblical criticism and questions about authenticity of material.

Also, to integrate socially. Not just persecution but also acceptance of Jewish people. To change with them.

**Basic answer**

Will be limited to one or two causes which will not be fully developed.

**Developed answer**

Will provide a variety of reasons with clear links to the emergence of the Reform movement.

**(10 marks) AO1**

(b) **Explain the major differences in practice in the home between Orthodox and Reform Judaism today.**

In the home more relaxed dietary law not adhered to in detail, Shabbat not so strict, e.g. walking allowed, using of light allowed, travel by car thus permitted. Various festivals like Passover not so strict, less use of Hebrew. Education more secular. Less likely to use Jews symbols like mezuzah.

**Basic answer**

Will be limited in the range of differences and lack full detail, e.g. dietary laws are not observed in the Reform home, in the Orthodox, they are.

**Developed answer**

Will give a range of differences with clear description about the differences.

**(10 marks) AO2**

**14 (a) *Outline the covenants established between God with Abraham and with Moses.***

Reference should be made to the biblical accounts (Genesis 15 & 17 for Abraham and Exodus 19, 20 & 34). In the case of Abraham there should be recognition of Covenant with individual, promise of land and descendants hint at obedience, primitive ceremony and for Moses covenant with the people detailed law established for people, land and future promised, strong emphasis upon need for obedience. More sophisticated ceremony and indication of God's presence.

**Basic answer**

Will only refer to one of the covenants or will simply not give the detail for both.

**Developed answer**

Will provide full and accurate detail for both, with the additional textual material.

*(15 marks)* AO1

**(b) *Explain the Jewish ideas about the nature of God, and assess how far ideas about covenant and God's nature are still relevant for Jews today.***

Monotheism strong, creator, a personal God who may intervene, special relationship with His People, God requires obedience to law, can forgive but will also punish.

Assessment needs to look at Jews and how relevant these ideas and covenant is, answers should see for Orthodox Judaism, yes it is, for Reform not so much and for movements which are only interested in nationalism not at all. Examples should show this.

**Basic answer**

Will be limited in the description of the nature of God probably generalised rather than particular to Judaism, perhaps limited to aspects like monotheism and it will not be able to discuss the two issues of covenant and nature of God and will not have the depth of discussion.

**Developed answer**

Will have full detail with clear explanation of Jewish ideas about God's nature and will provide a sound discussion about arguments for relevance and against.

*(10 marks)* AO1 and *(15 marks)* AO2

15 (a) ***Describe how Orthodox Jews observe Shabbat in the home and the synagogue.***

In home, preparation for Shabbat (clean house and prepare food), Shabbat eve, Shabbat meal, dietary requirements and no work on Shabbat, family occasion.

In synagogue, number of services from eve, morning, afternoon and concluding. Some reference to style of these services in Hebrew, psalms, Torah set reading, prayers set down in Siddur. Havdalah and the ceremony marking of the end of Shabbat.

**Basic answer**

Will be limited in range and might well only deal with either the home or the synagogue.

**Developed answer**

Will deal with both and give detailed description.

(15 marks) AO1

(b) ***“It is because of Shabbat that fewer Jews are practising Judaism these days.”***

***Explain the Jewish teaching on Shabbat, and assess how far this claim is true.***

Should be observed because set by God, Genesis creation of the seventh day, Ten Commandments and subsequent laws about keeping Shabbat also set in Talmud (39 prohibitions), thus the idea of a day of rest and setting aside a day for God is bound up in the teaching.

Shabbat examples, the separation of Jew from rest of community in diaspora and thus rejected now, also secular Jews in Israel. Reform moderation does allow work together thus more popular (see growth of Reform in America). Debate about the demands of Shabbat in the secular world and the issue of obedience. Most likely to argue that there are other issues wider than Shabbat, like belief in the existence of God which are more likely to lead to Jews abandoning the religious life.

**Basic answer**

Will lack detail and reference in the description of the teaching and will be limited in their debate not recognising that the Shabbat issue is only one part of the question about Jewish practice.

**Developed answer**

Will tackle the detail in the teaching and the full range of responses.

(10 marks) AO1 and (15 marks) AO2

**Section F: Sikhism**

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

*“Wherever Guru Nanak went, his friend Mardana went with him. When Guru Nanak received God’s word, Mardana played music to fit the words. Guru Nanak told people that they should meditate on God’s name. He also told the people that it was important to treat all people equally.”*

(a) *Outline the main teachings of Guru Nanak.*

**Basic answers** might include:

- Equality of birth and gender
- Practice sewa (service)
- Importance of kirtan when Sikhs meeting each other
- Honest work and give some of what you earn to others

**Developed answers** might include:

- Examples of his teachings on birth and gender, e.g. inclusion of women and all men in nam simran
- Story of Bhai Lalo, an example of honest work
- Kartarpur community where everyone welcome to eat langer and listen to Guru Nanak’s teachings; Guru Nanak practised honest labour and undertook manual work
- Community life centred on the gurbani and teachings of Guru Nanak
- Power of kirtan shown in story of Sajjan

*(10 marks)*      **AO1**

(b) *Examine the ways in which Guru Nanak’s teachings challenged the religious and social climate of his day.*

**Basic answers** might include:

- Stated that both women and all men may obtain mukti
- Was opposed to the mindless religious practices of his day by both Hindus and Muslims
- Had Muslim companion, Mardana

**Developed answers** might include:

- An explanation of the Muslim caste system
- Give examples of incidents when he opposed mindless ritual, e.g. the Brahmins at Hardwar, or praying at the mosque
- Was a time of Hindu / Muslim tension due to occupation of Maghul army
- Taught that family life was the ideal, c.f. Hindus who became sannyasin to show their devotion to God, and contrary to view of his day that women were a cause of distraction away from God

*(10 marks)*      **AO1**

- 17 (a) *Examine the importance of Guru Granth Sahib at the worship (diwan) service in the gurdwara.*

**Basic answers** might include:

- That it is necessarily present
- Explanation of ways people show respect to it: cover heads, take off shoes, make offering and prostrate towards it
- Diwan begins when it is opened at random and passage read
- Kirtan is sung
- Katha will be given, based on teachings from Guru Granth Sahib
- At the end diwan, Guru Granth Sahib again opened at random

**Developed answers** might include:

- Guru Granth Sahib is living presence of God, the 11<sup>th</sup> Guru
- Explanation of the importance of hukamnama: royal command, God's word to the sangat for the day
- Kirtan, literally 'songs of praise', singing of Guru Granth Sahib and other approved writings, i.e. Guru Gobind Singh's hymns, and compositions of Bhai Gurdas and Bahi Nand Lal

*(15 marks)* AO1

- (b) *Explain the nature and value of sewa, and assess the view that the gurdwara is the most important place in which sewa is practised.*

**Explain**

**Basic answers** might include:

- Sewa means 'service'
- Sewa may be for God or humanity
- May give examples of different kinds of sewa

**Developed answers** might include:

- All kinds of sewa are of equal value
- Way of showing humility
- Way of conquering haumai, one of the main obstacles for Sikhs obtaining mukti

**Assess**

**Basic answers** might include:

- Many opportunities for practising different kinds of sewa for people of all ages
- Sewa is not limited to gurdwara, there are many different kinds of sewa outside the gurdwara

**Developed answers** might include:

- Rehat maryada states that langer is the 'laboratory of sewa'
- May give examples of sewa outside the gurdwara, e.g. the work of Sant Puran or Khalsa Aid

*(10 marks)* AO1 and *(15 marks)* AO2



18 (a) *Examine the contributions of Guru Arjan and Guru Har Gobind to Sikh belief.*

**Basic answers** might include:

- Imprisonment of Gwalior fort and release of 52 Hindu princes
- Released and celebrated at Diwali
- Wore two swords
- Has a standing army
- His gurbani included in Guru Granth Sahib

**Developed answers** might include:

- Release of princes expressed respect for other faiths
- Details of the religious celebrations at Diwali today
- Two swords represented the spiritual and temporal

(15 marks) AO1

(b) *Explain why Guru Har Gobind introduced the use of force for Sikhs, and assess the claim that Guru Har Gobind changed Sikhism from a spiritual to a military path.*

**Explain**

**Basic answers** might include:

- Increasing persecution of Mughul Empire
- Martyrdom of Guru Arjan
- Guru Arjan instructed him to ‘sit fully armed on the throne’

**Developed answers** might include:

- Details of increasing persecution
- Reasons why Guru Arjan persecuted

**Assess**

**Basic answers** might include:

- Details of ways in which Guru Hargobind militarised the panth, e.g. introduction of nishansahib and kettledrum
- That the circumstances changed and Guru Hargobind was responding to the changes

**Developed answers** might include:

- That the same jot (light) was present in all the Gurus and their teachings were one and the same
- That all the Gurus from Guru Nanak onwards exercised both temporal and spiritual authority, although the balance between the two changed according to the circumstances of the day.

(10 marks) AO1 and (15 marks) AO2