



## General Certificate of Education

# Religious Studies 5061

*RS05 An introduction to Aspects of a Major World Faith*

## Mark Scheme

*2005 examination – June series*

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

## Examination Levels of Response

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

[Marks for 10-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.

*“Buddhists live their lives according to the principles of Dhamma. Ever since the beginning of Buddhism, this has been the way for the Sangha, based upon the timeless guidance of the Buddha. To fail to live according to Dhamma would have a negative effect on personal kamma.”*

- (a) Explain the meaning of the term *Dhamma*.

Answers may include / refer to the following:

**Basic answer**

Dhamma the teachings of the Buddha. Later to become the Pali Canon. Sometimes referred to as the ‘truth’. One of the three jewels / refuges.

**Developed answer**

(generally more depth of understanding and detail to support this)  
Outline of basic teaching (Four Holy Truths, Eightfold Path, etc.) and possibly of Pali Canon of literature. Comment on their impact on Buddhist life. Emphasis on practice of the Dhamma.

(10 marks) AO1

- (b) Explain what Buddhism teaches about *kamma*.

**Basic answer**

An awareness of *cause and effect* and *implications for future life and rebirth*.

**Developed answer**

Explores specific meaning of *kamma*. Relates to intentions in addition to the above. (Literally “action”, but correctly speaking denotes thoughts and intentions which cause rebirth and shape the destiny of beings. Buddha said, “Volition, O monks, is what I call karma”. Our thoughts dictate our actions and thus shape them (Dhammapada v1).) Action can be *skilful or unskilful*. *Seriousness of action is according to intention*, e.g. diminished responsibility, pre-meditated, without compunction. *Distinct from traditional Indian ideal* whereby action is equated with *karma*. Gombrich (“Theravada Buddhism”) argues that the Buddha “internalised” the Indian concept of *kamma*.

(10 marks) AO1

- 2 (a) **Explain the ways in which Mahayana Buddhism is different from Theravada Buddhism.**

**Basic answer**

An awareness that *one or two major aspects* such as Bodhisattva, scriptures, emptiness (sunyata) and Buddhology are different.

**Developed answer**

Would be able to outline some of the details of the new, innovative and clearly distinct Mahayana principles.

*Bodhisattva, compassion* (“karuna”) – given as much emphasis as wisdom (“prajna”). *Skill in means or skilful means* (“upaya kaushalya”) – Buddha used this to make the teaching appropriate to the spiritual capacity of original followers.

*Buddhology* – plays down the historical aspects and emphasises the transcendent aspect of Buddha. The ‘*trikaya*’ teaching – Nirmanakaya (“transformation body”), Sambhogakaya (“enjoyment body”) and the Dharmakaya (“dharma body”).

*Devotion* – made to heavenly Bodhisattvas in faith with a hope for the compassionate parivarta (“turning over”) of merit for their benefit. Gave rise to different Buddha / Bodhisattva cults. *Emphasis on the laity* – householder could become enlightened, e.g. Vimalakirti. The “*emptiness*” of all conditioned phenomena (sunyata) as exemplified in the school founded by the monk Nagarjuna. *Tathagata-garbha* (“*embryo of the thus-attained one*”, i.e. *Buddha nature*) as an eternal, absolute principle that lies within each of us but it is not a soul. *Two levels of truth* – ultimate truth indicates the “way things really are”, i.e. absolute insight whereas conventional expresses “how things appear” through the distortion of ignorance. The *identity of samsara and nirvana* – definitely not a Theravada teaching! Geographical and cultural.

(15 marks) AO1

- (b)(i) **Outline Buddhist teaching on the first Holy Truth.**

**Basic answer**

Meaning of dukkha and a possible explanation of the various types.

**Developed answer (explains different types in more detail)**

Explores dukkha with relation to life and teaching of Buddha / a Buddhist. 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*.

(10 marks) AO1

- (ii) ***“Mahayana Buddhism offers a more effective response to suffering than Theravada Buddhism because of its focus on compassion.”***

*Assess this claim.*

**For the statement**

Mahayana is known as the compassionate vehicle. Assistance of Bodhisattvas. Role of praying to Buddha and Bodhisattvas. Ability to receive merit. Lay orientation – more all-inclusive.

**Against the statement**

Theravada is less complex and focuses more on the matter at hand. Attempts to cope with own suffering rather than looking to other power. More realistic because it is what the Buddha taught directly.

***(15 marks)***      **AO2**

**3 (a) Outline the three different forms of Buddhist meditation that you have studied.**

Emphasis here is on ‘**outline**’. If only two different forms discussed, maximum Level 4.

**Basic answer**

**Zen**

Idea of ‘just sitting’, sometimes facing a wall. Strict rules. Mention of posture. May have some knowledge of ‘koan’. Different traditions of Soto / Rinzai.

**Vipassana**

Known as ‘insight’ meditation. Advanced level of mindfulness. Posture or practice – ‘mindfulness of walking’.

**Samatha**

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

Allow Meta as a form of meditation, and Soto and Rinzai as distinct forms.

**Developed answer**

Further knowledge may include:

**Zen**

Soto and Rinzai schools. Emphasis on za-zen (just sitting) facing a wall in Soto and emphasis on the mental wrestling with enigmatic haiku, mondo, koan, etc. in Rinzai. Great emphasis on the sudden awakening of Buddha-nature to enlightenment (satori) which happens in an instant. The meditational process also involves a more in depth appreciation of the emptiness (sunyata) of all phenomena.

**Vipassana**

Actually extinguishes (‘nibbana’) 3 fires / defilements. A distinct ‘path’ in the mind is formed. Opens the mind rather than focuses it on a single point. Concerned with ‘reality’. Deep appreciation of the 3 marks: arise and pass away (impermanent); do not last, (frustration); do not belong to anyone and are ‘not self’. Highly mentally skilled practice – cannot be done without the discipline of Samatha.

**Samatha**

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 and spiritual) reference to the following may be made – five hindrances suspended that are counter-acted by the ‘five factors of jhana’. The end result of Samatha is a gradual appreciation of calm, concentration or collectedness (‘samadhi’).

**(15 marks) AO1**

- (b) *Explain the significance of the Sangha as a refuge, and assess the claim that meditation is far better for a Buddhist when it is practised with other members of the community.*

**Basic answer**

Sangha the Buddhist community. Some will see as just monastery. Outline of monastic-lay organisation.

**Developed answer**

Possibly comment on world distribution. Fourfold membership (nuns, monks, (novices) and laity (men and women). *Purpose for training. Gathering of like-minded for encouragement. Incentive to aspire to the common goal of nibbana.*

**For the statement**

The role of the samana and wandering holy man. Monastic ideal. Retreats. Example of the Buddha.

**Against the statement**

Sangha is vital for advice. Traditional relationship between pupil and teacher. Meditation groups. Help, advice and assistance from each other. Buddha developed the idea of Sangha.

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

## Section B: Christianity

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

*“Many different styles of worship can be found in Christian churches today, and visitors to these churches may see people involved in doing very different things as part of their worship. The activities which are found may range from very formal liturgies to dancing and banner-waving.”*

(a) **Briefly outline the range of activities which may be found in Christian worship today.**

Note: There is a vast amount of material which may be included here. Beware of lists of points. Although this is only a ‘brief outline’ for higher levels, candidates need to show some understanding of the features they are describing, and where appropriate, to ascribe these to a denominational context. Obviously no credit for phrases lifted directly from the stimulus.

Examples may include:

### **Formal Liturgy**

Usually focussed on priestly action, usually involving Eucharist / mass.  
Priest leading, people making formal responses.  
Other ways of celebrating the Eucharist – with emphasis on fellowship.

### **Prayer**

Formal and liturgical.  
Extempore.  
Silent.  
Intercessory.  
Spontaneous.

### **Praise**

Hymn singing.  
Role of music – variety of forms.  
Spontaneous response.

### **Preaching / Teaching**

Bible readings.  
Sermons.  
Testimony.  
Children’s activities.

### **Charismatic activity**

Blessings.  
Laying of hands.  
Glossolalia,  
etc.

No more than Level 2 for brief list.

No more than Level 3 if no examples, however brief.

No more than mid Level 4 (7 marks) if some breadth and range is not shown.

**(10 marks) AO1**



**(b) Explain why there is such a variety of activities in Christian worship.**

Obviously, the way in which this will be answered will depend on the examples chosen in part (a). The question asks for the reasons for the diversity, not the reasons for each of the practises listed above.

Look for such awareness of such factors as:

The importance of sacramental worship within some traditions.

Increasing informality in later 20<sup>th</sup> and 21<sup>st</sup> centuries

Legal constraints on language of worship in the case of the Church of England.

Influence of charismatic forms – which cut across denominational boundaries.

Influence of Afro-Caribbean traditions,

etc.

Some candidates may write about historical or sociological factors in the formation of different denominations and practices. This is an equally valid approach.

No more than Level 2 for simple reasons, which only consider one area.

For marks above mid Level 4, there should be some breadth of approach.

**(10 marks) AO1**

**5 (a) Christianity has certain traditional views on what people are like, or the nature of the human condition. Explain what Christianity teaches about the human condition.**

Expect some awareness of the idea of ‘the Fall’.

Humanity originally created in the image of God.

But ‘fell’ due to succumbing to temptation.

Now prone to sin (doing evil), rather than good.

Likely to be some awareness of the idea of Original Sin (Augustine).

Although the exact term is not required.

Also capable of doing good, but Christian teaching believes that people need God’s help to do this, and to overcome the tendency to do wrong.

No more than Level 2 for simple views on ‘evil’ / sinful.

For marks above Level 4 (11 marks), there needs to be awareness of both the positive and negative sides of the human condition.

**(15 marks) AO1**

- (b) ***Explain the ways in which Christian teaching understands the connection between salvation and baptism, and assess how far this connection is the main reason for people to be baptised today.***

**Explain**

Look for basic awareness of the idea of baptism as a ‘means of grace’.  
Traditional teaching that baptism was ‘necessary to salvation’.  
No hope for people to get out of their bad condition without this.  
Many may refer to this as a traditional reason for paedo-baptism.  
And also perhaps, the immediate baptism of babies at risk of dying.  
Reference to Baptist tradition.

No more than Level 2 for simple reasons such as necessity.  
Better answers likely to show awareness of diversity of views and practice.

**Assess**

Here candidates will probably need to draw distinction between paedo-baptism and believers’ baptism.

**How far**

For many this is still important.  
Language of some baptismal service makes connection very clear – renouncing the devil, etc.  
Also still the ‘insurance policy’ element for many people!  
Also, in most churches, necessary to have been baptised before one can receive the Eucharist – which itself is a means of grace.

**But – other reasons**

Social factors are important – for some it is when ‘the baby gets its name’.  
The ‘done thing’.  
Celebration of the safe arrival of the child.  
Welcoming into the family of the Church.  
Many parents may be unaware of the traditional beliefs (despite the language of the service).

Look for reasoned and balanced approach, taking both sides into account.

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

- 6 (a) ***Describe the ways in which the eucharist (Lord’s Supper) may be celebrated in a Baptist church.***

Variety of forms of practice.  
Some very formal and liturgical.  
Some practise closed communion.  
Infrequently – once a month or less frequently.  
Often as a separate service after the main morning or evening service.  
Led by minister or pastor, but may be conducted by lay person.  
Role of deacons.  
Emphasis on communion and memorial.  
Individual cups.  
Partaking simultaneously,  
etc.

*(15 marks) AO1*

- (b) ***Outline the main differences in practice which there would be between the eucharist in a Baptist church and in an Anglican church, and assess the claim that despite the differences in practice, the meaning for the individual Christian remains the same.***

New material on Baptist practice may be added to credit for part (a).

**Outline**

Look for contrasts such as:

Anglican having greater priestly role.

Sacramental / sacrificial elements.

Fixed liturgy, with main service.

Probably including children.

Frequency.

Common cup.

Wafers.

Reception of elements at altar,

etc.

No more than Level 2 for one or two differences, undeveloped.

Answers above Level 4 (7 marks) should show detail, and be able to contrast features effectively.

**Assess**

**Agree**

Fundamental understandings – important act of personal spirituality and commitment.

Reminder of Jesus and his sacrifice.

And on the believer's relationship with Jesus.

**Disagree**

There are fundamental differences between sacramental / sacrificial views and fellowship / memorial views.

Churches do understand the Eucharist in different ways, and these differences cannot be ignored.

Religious experience is very much a matter for the individual (links with studies for RS01) so that no one can enter the mind / experience of another on such matters, etc.

Look for balanced and reasoned approach.

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

**Section C: Hinduism**

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

***“The avatar is the descent of the Divine into the world. This concept is particularly applied to Vishnu who has taken various forms to conquer evil. Of all the avatars of Vishnu, Rama and Krishna are the most popular and have become the object of devotion and worship.”***

*Sharada Sugirtharajah Picturing God in “Themes and Issues in Hinduism” edited by P. Bowen, Cassell, 1998.*

(a) **Identify the main symbols associated with Krishna and explain their meaning.**

Allow flexibility in interpretation of symbols, which can include aspects of stories.

**Basic answer**

Playing flute / call to love God.  
Radha / unconditional love and devotion.  
Gopis and young white calf / loyalty.

**Developed answer**

Young child yoghurt / miraculous pranks as a child.  
Playing flute / the allure and attraction of God.  
Peacock feathers / opening out of nature.  
Radha / complete devotion and love, union of man / woman, union of devotee with God.  
Crown / time as a king leader of people protecting them from evil and danger.  
Blue skin / sign of divine nature.

No more than Level 3 for identification alone.

**(10 marks) AO1**

(b) **Explain how a story associated with Rama reveals his importance for Hindus.**

Most obvious choice is Divali story. Others may have similar theme.

**Basic answers**

General accounts of Divali’s story with triumph of goodness over evil.

**Developed answers**

Fuller account with reference to his qualities and powers.  
His exile and separation from the royal court.  
His sojourn in the forest with wife Sita and brother Laskmana.  
The abduction and his rescue of her with the help of monkey king Hanuman.  
His defeat of evil demon king of Sri Lanka.  
His restoration of righteousness in his home kingdom of Ahyodya.

**Importance for Hindus**

His qualities of powers and role as an avatar.  
Brave warrior.  
Defender of justice and righteousness.  
Ideal king and leader.  
Loyalty to family values.  
Establishment of law goodness and harmony in society.

**(10 marks) AO1**

- 8 (a) *Describe how puja is performed in the home, explaining the meaning of each part of the ritual.*

**Basic answer**

General and limited range of points and general explanations given.

**Developed answers**

Appropriate selection of details with coherent explanation.

Daily ritual in the morning usually performed by the mother.

Images cleansed and decorated with perfumed powders, oils or yoghurt / to express their role and status as honoured guests.

Woken up with sound of bell / evoke the presence of God in the home.

Use of turmeric, kum-kum powder and sandalwood powder to mark deities and worshipper / outward signs of commitment and belonging to that deity.

Offering of elements of life on puja tray.

Thankfulness for gift of life.

Flowers, lighting incense and ghee lamps / giving gifts making the atmosphere as pleasant and beautiful as possible.

Offerings of coconut and betel leaves, etc.

Arti ceremony / purifying thoughts and making resolve at the start of the day to bring the light of God into daily life.

Gayatri mantra / receive the wisdom enlightenment of God.

Prasad / to imbibe the blessed food.

**(15 marks) AO1**

- (b) ***Explain the role of temple priests within Hinduism, and assess the view that the Hindu way of life is based in the home rather than the temple.***

**Basic answer**

General points about temple priests' role in the temple, and their performance of essential rituals.

Their ability to chant verses create scriptures.

**Developed answer**

Detailed description with specific reference to their role in performing rituals.

Look after the muftis and conduct all the rituals in the temple.

“Wake up” deities.

Wash decorates and adorns deities and shrine.

Look after welfare of the deities.

Receive and make offerings of flowers and take to the central shrine, on behalf of worshippers.

Regulating the flow of visitors to the shrine.

Granting ‘darshan’ or sight of the God.

Lead congregational chanting.

Conduct elaborate arti ceremony.

Distribute Prasad.

Offer special rites of passage in home and temple.

Organise and conduct ceremonies and rituals for festival occasions.

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 associated with purification, rites of passage and other practices. 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 teachers of the orthodox scriptures and preserve these Vedic traditions. They are fully cognisant with the correct performance of ritual and mediation techniques. Some live in temple complexes especially in South India and it is a distinctive way of life.

**Assess the view**

**In support of the view**

Hindu way of life in the home as its basis is in the rules and laws of dharma which is about correct performance of duty including religious rituals. Family traditions related to diet, marriage caste, and occupation are an integral part of the Hindu way of life. If one is not born into the priestly family and is part of a caste which is engaged with worldly activities then it is right to centre religious life in the home. The visits to temple are additional aspects of the Hindu way of life rather than its basis.

**In refutation of the view**

Temples are a big part of the Hindu way of life many important activities go on there. Religious traditions and main festival occasions are celebrated there. The teaching and prayers conducted are an essential part of life. Also the home is a temple any sacred place is considered a temple.

There are various ways of following the Hindu way of life of a temple priest is just as valid a way as the householder and businessman.

In support of the statement the basis of Hinduism is the way it is perceived as a way of life in which every aspect of daily life is affected by certain beliefs, customs or rituals. The communication of moral values and religious practices is learnt, experienced, nurtured in the home environment. Also religious ritual is an integral part of meal times and daily routines and the yearly cycle.

In refutation of the statement it could be said that without temples Hinduism would be a totally domestic religion, which is not the reality, as many rituals and important occasions are centred on temple. Also the priestly caste and the sannyasins are sometimes based around the temple. The ideal of a renunciate and devotion to religious life is expressed in the temple and shrine.

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

- 9 (a) *Examine the principle of non-violence as taught by Gandhi.*

**Basic answer**

Non-violence as conceived by Gandhi is rooted in the Hindu concept of Ahimsa which means non-harm related to actions and words and all human relationships.

**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 graham, 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.

**Assess****He was successful**

Because the new Indian constitution formed after his death abolished discrimination on the ground of caste and made such discrimination illegal. Other aspects of Hinduism he attempted to reform or re-interpret such as the use of non-violence and return to a simple self sufficient lifestyle (spinning own cloth, etc.), and avocation of principles of equality and compassion influenced later thinkers in India and the western world. Without his mass influence the plight of untouchables would never have been known. His particular interpretation of Hindu philosophy and scripture has inspired many people through the world.

**He was unsuccessful**

In his lifetime as the reforms came later. Other reformers notable Ambedkar were more instrumental in the upliftment of the untouchables. Violence and prejudice still characterise some Hindu religious movements and political parties.

He was assassinated by a Hindu extremist.

(15 marks) AO1

- (b) *Explain how and why Gandhi campaigned for the untouchables (Dalits), and assess how far he was successful in creating a new form of Hinduism in which untouchability had no part.*

**Explain**

**Basic answer**

**How**

Fasting / giving speeches and writing / creating ashram.

**Why**

Wanted equality among Hindus and to abolish injustice of caste system.

**Developed answer**

Must include both how and why.

**How**

Published own newspaper and constantly campaigned for removal of 'untouchability' status.

Used propaganda.

Re-named them 'harijans' or Children of God.

Embarked on several periods of fasting to publicise their plight.

Initiated many social and educational programmes for the upliftment of the harijans.

Created an ashram for training in Gandhian principles of satyagraha also included harijans on an equal basis to higher castes. True communal living. Model community.

**Why**

The concept of purity and pollution in Hinduism meant that the dalits were outcasts in the villages and not allowed into many temples. Gandhi thought it was not part of Hindu teaching but an outmoded social structure. The discrimination and injustice suffered by the untouchables contradicted Gandhi's principles that everyone was equal in the sight of God. He wanted to demonstrate that the principles of love and compassion were central to Hinduism as part of the eternal dharma.

(10 marks) AO1 and (15 marks) AO2



**Section D: Islam**

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

**“Central to Islam is the belief that there is only one God, that God created angels and human beings, and that from among human beings he chose certain people to have the role of Prophet of God.”**

(a) **Summarise the teaching of Islam about angels.**

**Basic answer**

Brief expansion of belief that angels are not human; they are sinless and guide Muslims in life. They have different functions.

**Developed answer**

Angels are heavenly beings who were created of light by God; they are sexless, sinless and immortal. They have no free will.  
 God’s first creation that praise Him and act as messengers to communicate with man and carry out God’s will.  
 Specific roles, e.g. Jibril who gives God’s message to prophets (as Holy Spirit).  
 Mikail who looks after paradise.  
 Israfil who is responsible for the Day of Judgement.  
 Azrall who takes away last breath.  
 Guardian angels act as guides.  
 Recording angels note deeds in life.  
 Iblis / Shayton - fallen angel, role is to tempt humans.

**(10 marks) AO1**

(b) **Explain what Islam means by “Prophet of God.”**

**Basic answer**

Prophet means messenger of God.  
 Muslims believe there were many prophets before Muhammad.  
 Muhammad was the final prophet.

**Developed answer**

Prophet means messenger / warner.  
 Muslims believe that they bring God’s message and accept 25 named in Qur’an.  
 Every nation has been sent a prophet.  
 Muslims believe prophets to be sinless as they have been chosen by God.  
 Muhammad was the Seal of Prophets given the final message.  
 No other prophets will come after Muhammad.

**(10 marks) AO1**

11 (a) *Explain why Muhammad moved from Makkah (Mecca) to Madinah (Medina).*

**Basic answer**

Some brief expansion of how this was both to escape persecution and set up an Islamic community.

Some detail of persecution / opposition.

**Developed answer**

Main reasons for the hijrah were continued opposition of escalating nature from leading Makkans, the person and message of Muhammad was seen as a threat to religious beliefs, to trade, to ancestral sunna and to status of Makkah leaders.

- Attempts to migrate to Taif had failed; Muhammad had made converts from Madinah at trade fairs and agreed treaties of al Aqaba. He saw this as a sign from God.
- His own life and that of followers was at risk.
- He was re-motivated after the Night Journey.
- His role as prophet could be expanded in Madinah where he was secure as Chief Arbiter and Chief of Emigrants.
- He was able to unite believers and continue to preach and develop Islam as a theocracy.

(15 marks) AO1

(b) *“The example of the Muslim community in Madinah (Medina) can provide a complete guide to life for Muslims today.”*

*Explain the reasons for this claim, and assess how far you agree.*

**Basic answer**

Muslims prayed, recited Qur’an, followed teachings and example of Muhammad. Islam became a way of life. Qur’anic revelations cover religious and social issues.

**Developed answer**

Elaboration of points for basic answer with examples of Qur’anic teaching, reference to practice of Qur’anic recitation / prayer / public prayer / fasting / almsgiving / moral conduct, e.g. sharing wealth, support of weak, no stealing, respect for life, etc.

Life is based on adherence to Qur’an as word of God and example of Muhammad as prophet / leader. This shows submission to Islam.

**In support of claim**

Muhammad continued to receive revelations from Allah; many of these were practical, legal instructions on how to put Islam into practice which still apply today. His aim was to conquer Makkah, to overcome idolatry and polytheism, and to set up Islam as a theocracy.

Muslims today see this community as normative.

The same effort is needed to overcome opposition to Islam.

Islam is a whole way of life and all aspects are covered in Madinah.

**In opposition**

The example of Muhammad and the Madinan community is more problematic to follow in 21<sup>st</sup> century. It cannot provide a complete guide, e.g. polygamy may be seen as no longer necessary.

The community is established and strong, so there may be no real need for use of force as a defence of Islam. Greater Jihad may be enough.

The community is broader and has different needs.

Some teachings may be seen to be directed at a particular audience for a specific time.

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

- 12 (a) *Examine the ways in which the Qur'an is used both in everyday life and during the month of fasting (Ramadan).*

Focus during Ramadan **must** be on **use** of the Qur'an during Ramadan.

**Basic answer**

Brief expansion that the Qur'an is used for worship and prayer. It is a guide to how to live. It is used at rites of passage. In fasting it is read through and is the focus for worship.

**Developed answer**

It is used in worship, e.g. daily prayer and reflection as a means to come closer to God.

Repetition of names of Allah may be used in private prayer.

In public prayer, verses are repeated to focus on Allah.

It is used as a basis of moral conduct and in rites of passage.

In everyday life, reference may be made to teaching to implement Shari'a.

It is used as reference for religious, social, moral, political and historical issues.

It is recited by hafiz and learnt / studied at madrassah. In fasting, the Qur'an may be read and used in intense meditation.

Muslims remember the first event of revelation and use the Qur'an as a spiritual text during Ramadan.

The Qur'an is recited from beginning to end during Ramadan.

*(15 marks) AO1*

- (b) *Explain what is meant by the term Muslim, and assess the view that recitation of the Qur'an is the most important act of worship for Muslims.*

**Basic answer**

Brief expansion of concept that Muslim means one who submits, or belonging to Islam, or acting as servant of Allah.

**Developed answer**

Submission to greater power, acknowledgement of role as caliph, desire to respond to God by sacrifice, worship, awareness of God in all life, allegiance only to God and Muslim community, global transcendence of faith as way of life.

**In support of claim**

Recitation of Qur'an is a sacred act as it is seen to be God's word.

Muslims use Qur'an in public and private worship.

It has beneficial effect, e.g. recited at birth / death / before important events.

**In opposition**

Worship should be in all actions of life.

You may also need to refer to the Sunnah of Muhammad who was chosen as God's final messenger; he was the vehicle of Allah's will, the 'perfect pattern of conduct'.

The Qur'an endorses Muhammad's role as living Qur'an. Muslims today follow the teaching and example of Muhammad as it adds to the Qur'an.

Therefore, the actions / teachings of Muhammad are also important for Muslims to put into practice to worship God.

It is also important for Muslims to come together as a family and as a community to worship God.

5 Pillars are all equally as valid as recitation of the Qur'an and also a form of worship.

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

**Section E: Judaism**

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

*“There are a number of different expressions of Judaism in the 21<sup>st</sup> century. For some this is quite acceptable, whilst for others it is not, because they believe that there can only be the one true form of Judaism, which is living according to the Law of God.”*

**(a)** Outline the central differences in belief and worship between Orthodox and Reform Jews today.

**Differences of belief**

View of scripture (Orthodox God given, Reform man expressed)

View of Judaism (Reform evolving, Orthodox fixed)

**Different worship**

Reform

Synagogue use of vernacular, men and women not separated, sometimes prayer for Israel different, use of musical instruments.

Role of women (Rabbis, reading Torah, etc.)

Shabbat and some festivals slightly different in synagogue, e.g. a lot of vernacular, prayers shorter, some customs seen as primitive and not used, Tisha B’Av (destruction of the Temple)

Reference to either belief or worship alone maximum Level 4 (7 marks).

Also, if only Orthodox or Reform dealt with, maximum Level 4 (7 marks).

**Basic answer**

Basic range and some explanation.

**Developed answer**

Provides good range and a depth of explanation.

**(10 marks) AO1**

**(b)** Explain what makes Hasidism distinctive within Judaism.

Hasidism distinctive:

East European origin and tradition

Role of Kabbalah

Synagogue service, very east European with more singing and dancing

Lubavitch and separation

Rebbe and difference from Rabbi

**Basic answer**

Gives basic range and some explanation.

**Developed answer**

Provides good range and a depth of explanation.

**(10 marks) AO1**

- 14 (a) *Explain how Orthodox Jews observe Yom Kippur, both at home and in the synagogue.*

**Home**

Could mention 10 Days of Penitence  
Kaparot with chicken killed  
Use of Mikveh  
Food sent to poor  
Money collected for charity  
Festive pre-fast meal and prayers

**Synagogue**

On day almost all in synagogue  
Fasting 25 hours  
Use of Kittel  
Five services in the synagogue  
Ark covered in white  
An account of the ritual of the temple in Jerusalem  
Service ends with first line of Shema and the shout of Elijah

**Services in synagogue**

Including Kol Nidre and N'eilah emphasis upon atonement and forgiveness but clear idea that forgiveness is gift from God not a right. Shofar is blown at end of font.

**Basic answer**

Basic range of material, may only deal with one aspect.  
Level 4 (10 marks) if only synagogue and Level 3 if only home.

**Developed answer**

Gives good range of material and deals with home and synagogue.

(15 marks) AO1

- (b) *Explain what Jews believe about the covenant today, and assess the significance of the covenant relationship for 21<sup>st</sup> century Jews.*

**Covenant Belief**

Special relationship with God  
Covenant promise of survival and land  
Law given to establish covenant  
God acts in history for His People as part of covenant

**Assess**

Discussion around central point of Religious Judaism – relationship between God and People, and the role both play. Might argue that for orthodox most important but less for Reform, and then for secular (Romantic) Judaism relationship with God is irrelevant. Might want to suggest that evil and problems for Jews challenge the covenant relationship idea. Generally, for orthodox, 'Chosen People' concept very important.

**Basic answer**

Answers fail to present key points and thus no basis for assessment.

**Developed answer**

Present key points and thus can support assessment in the 21<sup>st</sup> century.

(10 marks) AO1 and (15 marks) AO2

15 (a) **Explain how Rosh Hashanah is observed by Jews today.**

A two-day festival for all.

Could mention that preparation is very like Shabbat.

In synagogue main theme of Rosh Hashanah which is seen in prayers and scripture is asking God to accept kingship of the world.

Linked with this is idea of reflecting upon sins and preparing to seek forgiveness from people wronged and eventually God. Idea of New Year and new beginning is celebrated.

Blowing of the Shofar 100 notes, crying of soul to be reunited with God.

Round bread (chala).

In home; apple is dipped in honey, the sweetness of the new year if people are immersed in the Torah. Fish head used to symbolise good deeds being multiplied. Ceremony of Tashlich, casting away of sins.

**Basic answer**

Basic range of material.

**Developed answer**

Provides a good range of detail.

(15 marks) AO1

(b) **Explain what Judaism teaches about the nature of God, and assess how far the observance of Rosh Hashanah is related to Jewish ideas about God.****Nature of God**

Active in history

God as King

God as Lawgiver

Special relationship with Chosen People

Forgiving (Yom Kippur) but will also judge

Monotheistic ideas and stress in Judaism, thus God is all powerful,

etc.

Rosh Hashanah has strong link with *forgiveness* but could also discuss the idea that this is a gift from God and cannot be won. *Covenant theme* could be discussed because of the link with *Law* and the link with Law to sin. Inviting God to accept Kingship of the world.

Equally there could be some discussion about the fact that many of the customs are very much a reflection of tradition and thus the festival also has strong purpose of reminding Jews about their national traditions not God. New Year theme is important for the secular, cards, etc. at this time which are religious.

**Basic answer**

Will fail to provide detail and thus in discussion lack material for full assessment.

**Developed answer**

Will give rich response, providing sound basis for assessment element, giving both sides.

(10 marks) AO1 and (15 marks) AO2

**Section F: Sikhism**

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

*“I saw Sikhs entering the gurdwara bowing down and touching the ground with their hand and then putting their hand to their forehead. They then took off their shoes and covered their heads unless they were wearing turbans. They then went into the diwan hall, bowed before the Guru Granth Sahib and made an offering.”*

(a) Explain the ways in which the gurdwara is the ‘gateway to the Guru’.

**Basic answers** might include:

- The Guru Granth 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 hukamnama, of God’s word for the Guru Sangat.
- Members of the sangat hold Panjabi classes, kirtan classes, and Sikh workshops where Sikhs can study Guru Granth Sahib.

**Developed answers** might 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 hukamnarna 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 a 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 to lead the process at nagar kirtan.

**(10 marks) AO1**

(b) Explain the meaning of Waheguru and its importance for Sikhs.

**Basic answers** may include:

- Include the familiar meaning ‘Wonderful Lord’.
- Refer to the use of waheguru in mediation.

**Developed answers** may include:

- The literal meaning of Waheguru, i.e. Wah is more accurately translated by the word “wow”.
- And Guru means ‘that which takes away darkness (spiritual ignorance) and brings light (spiritual understanding).
- It is the gurmantra, and used in mediation in the home and the gurdwara.
- An understanding of the meaning and importance of a mantra.
- At amrit sanskar conducted by the Akand Kirtani Jatha, the gurmantra is implanted on the breadth of those taking amrit.

**(10 marks) AO1**



- 17 (a) **Outline the contributions of Guru Tegh Bahadur and Guru Gobind Singh to the Sikhism of their time.**

**Guru Tegh Bahadur**

**Basic answers** may include:

- Martyrdom: during the time of Mughul persecution – at request of Hindu Brahmins of Kashmir.
- Gurbani: found in Guru Granth Sahib.

**Developed answers** may include:

- Relate his martyrdom to the issue of religious freedom – he is regarded as a shaheed, or martyr, to both Hindus and Sikhs.
- Explain that he placed an emphasis on the spiritual aspect of Sikhism.

**Guru Gobind Singh**

**Basic answers** may include:

- The founding of the Khalsa at Vaisakhi 1699, although extended descriptions of the events on that day will gain few marks.
- Installing the gurbani as the Guru Granth Sahib and ended the line of the living Gurus.

**Developed answers** may include:

- Details of the new concepts that he introduced at Vaisakhi 1699, e.g. amrit sanskar as the new initiation ceremony, introduction of a rahit or Code of Conduct, a religious name thereby ending the use of caste based family names, the explicit equality of women and men in the Khalsa.
- That the Guru Granth Sahib was the Adi Granth and the gurbani of his predecessor and father Guru Tegh Bahadur but that his gurbani is included in the Dasam Granth, i.e. the collection (of the gurbani) of the tenth Guru.

For the highest marks candidates need to include both the Guru's contribution, although there may be greater details about one of them.

**(15 marks) AO1**

- (b) *Examine the continuing importance of each of these Gurus, and assess which of them is more important for Sikhs today.*

**Outline the continuing importance of each of the Gurus**

**Basic answers** may include:

- An understanding of the importance of the Guru Tegh Bahadur and the martyr tradition in Sikhism and may make reference to others perceived as martyrs, e.g. in modern times, Sant Jarnail Singh Bhindranwale.
- An explanation of the importance of the Khalsa for Sikhs today.

**Developed answers** may include:

- An understanding of the need for religious freedom and may apply this to the events after September 11, and subsequently, and the need to respect all religions.
- A more detailed explanation of the importance of the Khalsa for Sikhs today, and while greater emphasis may be given to one Guru, the continuing importance of both Gurus must be included for the highest level marks.

**Assess which one of them is more important for Sikhs today**

**Basic answers** may include:

- Contend that one Guru is more important than the other, e.g. that Guru Tegh Bahadur was a martyr and he gives the example that Sikhs should be prepared to die for their religious beliefs, or that the Khalsa is the most important and, therefore Guru Gobind Singh's contribution is the greater.
- Offer a theological answer and argue that both were only men chosen by God to utter the gurbani and, as such, neither is more important than the other for their importance is in the words they uttered which were divinely given.

**Developed answers** may include:

- That both Guru Tegh Bahadur and Guru Gobind Singh were martyrs and that Guru Gobind Singh encouraged his father to defend the religious freedom of the Hindus.
- That the Khalsa is understood not to have started by Guru Gobind Singh but to have been realised on earth at Vaisakhi 1699 and is the climax of the teaching of the Gurus.
- The theme of 'giving your head to the Guru' was first introduced by Guru Nanak (AG1412), that Guru Tegh Bahadur physically gave his head and that Guru Gobind challenged those present at Vaisakhi 1699 to do so.

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

**18 (a) Explain the concept of sewa.**

**Basic answers** may include

- Sewa means service.
- Different ways in which sewa may be practised.

**Developed answers** may include:

- Sewa may be of man (mind / heart), dhan (voluntary gifts), tan (body, physical activity).
- Should be done for anyone, regardless of birth, gender and religion.
- An explanation of a Sikh organisation that practises sewa, e.g. Khalsa Aid, or a person well known for sewa, e.g. Bhai Puran Singh or Bhai Ghanaya Ji.

**(15 marks) AO1**

**(b) Explain the reasons why Guru Nanak introduced the practice of sewa, and assess the view that sewa is less important for Sikhs today than it was at the time of Guru Nanak.**

**Why did Guru Nanak introduce the concept of sewa?**

**Basic answers** may include:

- A general discussion of the belief in equality of birth with mention of the caste system.
- Guru Nanak taught that your actions were more important than when you believed.
- That it is through sewa that a person's conquered.

**Developed answers** may include:

- An explanation of the Hindu caste system.
- Explain Guru Nanak's teaching that 'Truth is high, but higher still is truthful living'.
- Guru Nanak taught that in order to obtain spiritual liberation (mukti) is it necessary to conquer ego, which a Sikh can do through practising sewa.

**Assess**

**Basic answers** may include:

- **Agree** with the statement, arguing that there are different kinds of sewa so people of all ages and abilities can practise it and that it is a means of conquering the five evils.
- **Disagree** with the statement and argue that the Sikh path is more than practising sewa and make references to other aspects of Sikh religious life, e.g. mediating on God's name.

**Developed answers** may include:

- **Agree** with the statement as without sewa the ego (haumai) can not be conquered and Guru Nanak taught that without conquering ego a person can not obtain spiritual liberation (mukti). An explanation of the five evils of lust, covetousness, greed, anger and attachment may be given.
- **Disagree** with the statement as ego (haumai is not the only obstacle to spiritual liberation (mukti), for example there can be delusion (maya). Spiritual liberation is through grace (gurprassed); the example of, for example, sajjan may be given as someone who received God's grace without practising sewa.

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