



## General Certificate of Education

# Religious Studies 5061

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

## Mark Scheme

*2006 examination – January 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 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 is not expected to include everything listed.

### **Section A Buddhism**

#### **1 Read the passage and answer parts (a) and (b) which follow.**

*‘Meditation is perhaps the most obvious identifying feature of Buddhism. It holds great importance for the individual Buddhist and is perhaps the most important aspect of the Buddhist religion. There are many different types of meditation but Samatha meditation is very popular.’*

#### **(a) Outline the ways in which Samatha meditation is practised.**

##### **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 (possibly related to purpose).

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 and 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’).

**(10 marks) AO1**

**(b) Explain the purposes of meditation in Buddhism.**

**Basic answer**

Possible mention of the three types and their specific purpose e.g. Samatha (calm, one-pointedness), Vipassana (insight, appreciation of ‘reality’) and Za-Zen (‘just sitting’, instant enlightenment—‘satori’, realisation of Buddha nature).

**Developed answer** (generally more depth of understanding and detail to support this)

The following points could be introduced and explained:

A general appraisal of several aims common to all, e.g. nibbana / satori, nirodha, 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.

There are two possible aspects to an answer. The first is specifically Buddhist. The second aspect is that the purposes of meditation for a non-Buddhist may be very different and the best candidates may recognise this.

Allow credit for references to purpose made under part (a) but do not credit twice.

**(10 marks) AO1**

**2 (a) Explain the historical and social factors that led to the emergence of Buddhism in India at the time of the Buddha.**

**Basic answer**

A time of social and economic upheaval and change.

**Developed answer** (generally more depth of understanding and detail to support this)

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

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

Society based broadly upon the varna grouping.

Indian view of stages of life.

Old certainties were being questioned.

Diseases from population - concentration highlighted problem of human suffering.

**(15 marks) AO1**

- (b) ***Outline the religious factors that led to the emergence of Buddhism in India at the time of the Buddha, and assess the view that Buddhism was a reaction against the religious ideas of the time.***

**Basic answer**

An awareness of the different religious traditions. May not be specific. May just focus on one aspect or factor.

**Developed answer**

More detail and depth of understanding about the different religious traditions. Should clearly link the factors to the emergence of Buddhism.

Brahminism was the traditional influence  
Role of priest, Vedic rites of sacrifice, 'elitist' in nature  
Other minor traditions  
Great variety of ideas, new questions  
Ascetics and yogic tradition—aranyaka (forest dwellers)  
Upanisadic writings—ideas about atman  
Samana (wandering) tradition  
Ajivakas—niyati; variation on Karma  
Jainism—jiva (life principle) i.f. soul  
Materialists  
Sceptics

**(10 marks) AO1**

**For**

Unique idea of anatta (not-self). Rejection of Brahmin tradition and deities. Mixed with and tried different ideas and traditions.

**Against**

Could argue that it was more an acceptance of new ideas of the time. Very much a product of the historical and religions context. Buddha used various ideas from different sources and refined them. Not a negative reaction but a positive one.

**(15 marks) AO2**

**3 (a) Explain what Buddhism teaches about the second and third Holy Truths.**

**Basic answer**

Could highlight only one teaching or have a general idea of the cause and solution to suffering.

**Developed answer**

Deals with both aspects with depth and / or breadth and detail.

**Second Holy Truth**

- Tanha “thirst” or “grasping” directly causes the arising (samudaya) of suffering. Attachment to things is, therefore, the root of suffering.
- The most common causes of attachment are the three defilements / fires: greed (lobha), hatred (dosa) and delusion (moha). Tanha is not the only or first cause but the general cause.
- A more universal perspective could be paticcasamuppada “dependent origination” / “conditioned arising” (12 links). This gives a rationale to samsara / rebirth (punabhava).

**Third Holy Truth**

Nirodha literally means “cessation” and refers to the ‘stopping’ of tanha (“grasping”). Once grasping is stopped there will be the peace and calm known as nibbana. To eradicate the defilements or ‘blow out’ (nibbati) the ‘fires’ leads to nibbana. Nirodha, to “cease” (“grasping / attachment”), is the direct action taken to bring suffering to an end and thus bring peace and calm. The way to do this is to follow the guidance given in the fourth Holy Truth—the Eightfold Path. This develops qualities and personal characteristics that create the best conditions for spiritual progress through meditation and ultimately enables one to attain nibbana.

N.B. Maximum Level 4 (10 marks) if only one Truth dealt with.

**(15 marks) AO1**

- (b) ***Outline the teachings found in the fourth Holy Truth, and assess the claim that the way of the Buddha offers a practical solution to suffering rather than relying on the faith of believers.***

**Basic answer**

An awareness of Buddhist symbols, possibly the basic threefold grouping / training of wisdom, morality and meditation (panna, sila, samadhi) and some of the contents of the ariya magga. Basic outline of the path, possibly incomplete but focussing in particular on speech, action and livelihood.

**Developed answer**

Explores all aspects of the path and also the significance in terms of other Buddhist teachings, possibly using examples. Alternatively, more depth and detail on the three specific aspects of morality, meditation and wisdom.

Symbol of Buddhism is the eight-spoked wheel. Each teaching begins with the word “right” because Buddha showed the right way. Awareness of the grouping of morality, wisdom and meditation.

Meaning of some of the Eightfold Path using examples.

Right speech involves truth and polite speech.

Right action means that a person will not harm others in any way by violence or theft.

Right livelihood means making a living that benefits others and that does not involve any harm.

Other aspects may be mentioned to draw out their significance for moral behaviour, e.g. right directed thought—influences action, etc.

**(10 marks) AO1**

**For**

Deals with suffering and reality. Not dogmatic. Parable of the arrow. Practical aspect of the Eightfold Path. Emphasis within Buddhism on empiricism as stressed by the Buddha himself. The moral path is possible and practical. The practical aspect of lay life would sit comfortably with many today.

**Against**

Any commitment to a religion requires some sense of faith. Faith (saddha) can be ‘self-belief’, ‘the truth’ or ‘trust’ in the path and does not have to involve a deity.

**(15 marks) AO2**

**Section B Christianity**

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

*‘For Roman Catholics, the baptism of a baby is an important event. It is an event which is of significance for the whole life of that child, and is believed to have enormous effects for the child throughout his or her life.’*

**(a)** Outline the ways in which baptism is administered in a Roman Catholic church.

Wherever possible, the service takes place on a Sunday in the presence of the congregation  
All recently born babies in a common service on the same day, where possible  
Celebrant welcomes baptismal parties at the church door, or wherever is customary  
Questions to parents on bringing up the child in the Christian faith  
Use of water as a symbol of the Holy Spirit  
Use of a font—in baptistery area of the church / or the front  
Signing with the cross  
Scripture readings, homily and intercessions  
Oil of catechumens—anoointing  
Prayers of exorcism  
Prayer of blessing over the water  
Act of baptism  
Oil of chrism  
Words of baptism  
White garment  
Candle—receive the light of Christ  
Role of parents and godparents

**Basic answer**

Likely to explore a few points only.

**Developed answer**

Marks above Level 4 (7 marks) likely to be for those answers which are able to give more details of distinctive features.

Level 5 can be awarded without mention of all the points above.

**(10 marks) AO1**



- (b) ***Explain what the Roman Catholic Church believes about the significance of baptism.***

One of the seven sacraments of the Church  
Beginning of the life of faith  
Able to participate in the life of the Church  
Belief in original sin, and the need for the effects of this to be removed by grace—  
conveyed through baptism  
Giving of new life through Christ  
Idea of receiving new spirit  
Old self dying to sin  
Received into the body of Christ

Because of the importance of this sacrament, the Church does not want anyone to die without receiving it.

Note that this is about what the Catholic Church *believes*—credit cannot be given for social significance of the event.

**Basic answer**

Likely to talk simply about joining the family of the Church, new beginning, etc.

**Developed answer**

For marks above Level 3 (6 marks) there needs to be some range of ideas explored, and the ability to deal with some of the theological concepts.

**(10 marks) AO1**

- 5 (a) ***Explain Christian beliefs about the nature of God the Son.***

Expect some basic introduction to the Trinity  
Three persons – Father, Son and Holy Spirit  
Creed describes Jesus as only Son  
What was this language trying to express –  
Relationship  
Idea that Jesus was in some way God  
Implications of language of ‘Son of God’  
Both human and divine  
Of one substance with the Father  
Involvement with creation – so pre-existent  
Came down from heaven  
Virgin Birth  
Crucifixion – for human salvation  
Resurrection  
Ascension  
Parousia  
And eternal kingdom,  
etc.

**Basic answer**

No more than Level 2 (6 marks) for mere recitation of the creed. There must be some comment and explanation for higher marks.

**Developed answer**

For marks above Level 4 (10 marks) expect some range of ideas to be covered.

**(15 marks) AO1**

- (b) ***Outline the ways in which beliefs about Jesus are expressed in Christian worship, and assess the claim that, for Christians, Jesus is the most important person of the Trinity.***

**Outline**

Candidates may pick up ideas systematically from part (a), or answers may be determined by the context of worship.

Hymns and prayers to Jesus—as divine  
Use of the Lord’s Prayer  
Use of the creed, expressing beliefs about Jesus  
Gospel readings—focussing on the importance of Jesus  
Use of the empty cross, as well as the crucifix as a symbol in Christian worship  
Sermons, frequently focussing on following the example of Jesus  
The Eucharist—as an affirmation of the significance of the death of Jesus  
Advent—with focus on parousia  
Christmas—focus on the Virgin Birth  
Easter—focus on crucifixion and Resurrection  
Ascension—focus on ‘he ascended into heaven’,  
etc.

**Basic answer**

May not make the link between belief and practice, or may explore just a few ideas.

**Developed answer**

For higher marks above Level 4 (7 marks) look for some range.

**(10 marks) AO1**

**Assess**

**Agree**

They are called ‘Christians’—so Jesus must be most important  
Within some branches of the Church, very strong focus on personal following of Jesus  
And of his example—WWJD (what would Jesus do?) wristbands, etc.  
It is Jesus and his death and resurrection which gives meaning to their whole belief, etc.

**Disagree**

Ultimately—belief is about God—God the father  
Jesus as a means to knowing God  
Incarnation is incarnation of God,  
etc.

But: Trinity is inseparable

This question may be approached in many ways—look for reasoned and balanced approach.

**(15 marks) AO2**

- 6 (a) *Describe what may be known of the organisation of the Christian Church in the 1<sup>st</sup> century.*

**Organisation**

Fragmentary information available  
Limited system of organisation  
Reflecting circumstances of Roman Empire  
Dependence on key missionary figures like Paul

Deacons—servants / messengers—administrative tasks, giving of charity to needy  
Origins of their appointment  
Presbyteroi / episcopoi  
Synagogue model committee  
Gradual development of specialised roles for practical tasks  
Liturgical / doctrinal / pastoral aspects

**Basic answer**

Answers at Level 2 / low Level 3 likely to focus on fragmentary nature, and appointment of deacons, etc.

**Developed answer**

For answers at Level 4 or above, there should be more ability to contextualise.  
N.B. **Must** be 1<sup>st</sup> century.

(15 marks) AO1

- (b) *Outline the nature of the sense of mission in the Christian Church in the 1<sup>st</sup> century, and assess the claim that this sense of mission was the most important aspect of the character of the church in the 1<sup>st</sup> century.*

**Outline**

**Sense of mission**

Present from the outset  
Great commission  
Events at Pentecost  
Pressure and persecution  
Mission at first to the Jews  
And then to Gentiles  
Move outside the Jewish world  
New challenges as Church moved into new contexts.

(10 marks) AO1

**Assess**

**Agree**

Strong evidence—much of New Testament letters of Paul—the greatest missionary  
Work of others, such as Peter  
Importance because of the Great Commission  
And belief in the Parousia,  
etc.

**Disagree**

Was obviously important, but not most important  
Pastoral concerns  
Development of worship  
Resisting persecution from Jewish and Roman sources,  
etc.

(15 marks) AO2

**Section C *Hinduism***

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

*‘In India around 2 700 BCE there emerged a great civilisation, popularly referred to as the Indus Valley civilisation. Without written records, our knowledge of this civilisation is very limited, but we may be sure that it had certain features which are found in Hinduism today.’*

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

For many of these features, the exact purpose is not known but it is possible these were used for religious purposes.

- Ritual bathing and purity due to the large tanks found at Mohenjodaro and Harappa
- Ascetic practices and meditation associated with divine powers indicated by images on clay seals of a fertility deity seated cross legged (possibly meditative pose) with corn growing out of chest and horns out of head. (Considered to be Shiva prototype)
- Sacred trees indicated on clay seal / pipal tree
- Sacred animals or god / as animal indicated by two profile faces
- Worship related to fertility / of the phallus due to presence of phallic shaped stones (reminiscent of lingas of Shiva today)
- Belief in survival after death, due to burial of the dead
- Mother goddess / female fertility figurines
- Votive offerings in the hearths of ordinary homes indicating worship in the home

**Basic answer**

Some main or general points.

**Developed answer**

A range of points with relevant detail.

**(10 marks) AO1**

**(b) Outline those features of the Indus Valley civilisation which are found in Hinduism today.**

- Worship of Shiva lingum, (shown in prototype Shiva figurines)
- Practice of yoga and meditation
- The cult of the goddess (fertility figurines)
- Ritual bathing (large bathing tanks)
- Possibility of priestly class
- Domestic rituals
- Veneration of the cow and other sacred animals, plants and trees
- Hindu concept of god related to deities as sources of life giving powers
- Importance of cycle of birth death and rebirth indicated in link between religion and fertility
- Sacredness of nature / indwelling of god within nature leading to worship of sacred trees, rivers mountains
- Gods in animal form related back to notion of sacred and powerful animals
- Beliefs connected with the cycle of life in nature and notion of rebirth.

**Basic answer**

Limited in breadth or depth.

**Developed answer**

A range of points with some further development of the features.

**(10 marks) AO1**

8 (a) **Examine the Hindu concept of God as Brahman.**

‘The one supreme all pervading spirit, the impersonal absolute, beyond attributes which is the origin and support of the universe.’ (J Bowker, *The Oxford Dictionary of World Religions*)

- Brahman as the ultimate spiritual reality, the universal spirit
- Creative principle and life force
- The source of all forms of life in the universe
- Impersonal: cosmic energy beyond form (Naguna)
- Personal: the supreme godhead. The ultimate being which takes form or is manifested in the Trimurti of Brahma, Vishnu and Shiva as well as numerous lesser deities
- Immanent: indwelling life force of eternal spirit within all living beings and natural forces. The essence of life. The same reality as the atman or essential self of living beings
- Transcendent: beyond material existence and not subject to laws of nature; eternal and indestructible
- The inner self can unite and become one with Brahman through the process of yoga culminating in the liberation of the self by the attainment of moksha. Then the self becomes one with Brahman.

**Basic answer**

Main points with some explanation.

**Developed answer**

A range of points with clear explanations.

(15 marks) AO1

(b) **Explain what is meant by the Hindu Trimurti, and assess the view that without personal gods Hindus can never fully know God.**

- Trimurti means three forms. These three aspects of god are manifestations of the supreme godhead Brahman.
- The creative (Brahma), preserving (Vishnu), destroying and recreating (Shiva).
- **Brahma:** The creator through the power of meditation. Having completed the creation of material reality remains uninvolved in the material universe and remains apart and detached in contemplation.
- **Vishnu:** Maintainer and preserver of order harmony and righteousness. Restores order after chaos. In order to preserve the world takes animal or human form and descends as an avatar to restore harmony and righteousness.
- **Shiva:** Has power over destructive forces such as the River Ganges but turns them into life giving sources. The power of re-generation and re-creation shown through the symbol of the lingum.

**Basic answer**

Shows understanding of the notion of three aspects from one source and the main functions of each.

**Developed answer**

Shows good understanding of the nature of three aspects from one source as well as clear explanation of each with some illustrative detail.

(10 marks) AO1

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**Assess the view**

This question relates to a fundamental issue found in many world religions: that of the use of idols and icons and images for worship.

**In support of the view**

- These personal gods are essential for all Hindus to form a relationship with God.
- Human beings are not fully able to grasp the profound nature of the ultimate reality Brahman without personal gods and the images of these gods, and they are a means to that end.
- The personal gods are channels for divine energy.
- Worship of personal gods enables the power of the ultimate being to reach the individual.
- Culturally Indian religion has always used images of personal gods and these are familiar and widely accepted ways of relating to God in a personal way.
- Such scriptures as the Bhagavad Gita encourages worship of a personal god as a means to attaining the highest goal of moksha.

**In refutation of the statement**

- Some schools of thought within Hindu philosophy, most notably Advaita Vedanta, claim that the use of idols and murtis in the worship of personal gods and spiritual liberation are not necessary and constitute the lower path.
- The higher path uses the power of the mind alone to understand and merge with Brahman.
- Some modern reformers (e.g. Ram Mohan Roy and Dayananda Sarawati) condemned idol worship as unnecessary in Hinduism.
- Hindus are not really worshipping these images but ultimate reality behind them as they accept that God has many forms but there is one ultimate reality.

*(15 marks)* AO2

9 (a) ***Outline the roles of temple priests, sannyasins and gurus within Hinduism.***

**Temple Priests**

- They 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 many of the Sanskrit chants by heart.
- They are usually of brahmin caste.
- They are the teachers of the orthodox scriptures and preserve these Vedic traditions.
- They are fully cognisant with the correct performance of ritual and certain meditation techniques.
- They sometimes live in temple complexes especially in south India and it is a distinctive way of life.

**Sannyasins**

- They have renounced all worldly ties and embarked on the homeless life. The sannyasin has died to ordinary life and a special ceremony marks this status.
- The sannyasin stage is the final stage of life and implies a complete renunciation of all worldly and material ties to family, caste and property. The only possessions are a water pot, loin cloth and begging bowl, and to subsist only on alms.
- They are dedicated solely to the goal of liberation (Moksha).
- Their role is to show the importance of the spiritual life, rather than the worldly life, through their example.
- They sometimes live in holy places like Varanasi and people offer them alms; in return they may offer prayers, ritual and spiritual advice.
- Sannyasins are regarded as holy men who have trained themselves in various kinds of yoga to reach a high level of spiritual perfection.

**Gurus**

- Are teachers of the Hindu religious traditions to each generation, rather than learned scholars.
- Some gurus set up ashrams and Hindus might seek out their own personal guru and become their disciple. This might involve dedication and service to the chosen guru for a period of time. Some ashrams based around gurus.
- Special role within families to teach the younger generation in the student stage (Brahmacharya).
- Originally associated with the rishis or seers of Vedic times as one who receives divine knowledge. The Upanishads are a collection of teachings uttered by gurus to their disciples.
- Often lineages of gurus who claim to have received spiritual knowledge directly from a divine source.

**Basic answer**

Main points and distinctions between the three types of holy man.

**Developed answer**

A range of points, relevant detail and clear distinction between the three types.

Maximum of Level 4 (10 marks) if all three are not dealt with.

**(15 marks) AO1**



- (b) *Explain the purpose of the ritual of puja in Hinduism, and assess the view that rituals performed by holy men are essential for all Hindus.*

**Explain**

Note the question asks for the purpose of the ritual rather than an explanation of each part of it. However some candidates may explain the purpose of such aspects as the arti ceremony and prashad.

The purpose of puja is:

- To evoke the presence of god into the home
- To regard the deity as an honoured guest
- To purify thoughts and make a good resolve at the start of the day
- To bring the light of god into daily life
- To act as a reminder to keep moral precepts
- To incorporate the divine presence into the daily activities of life
- To imbibe / receive blessed food (prashad)
- To partake / receive of god's blessings or darshan (arti)
- To recite the Gayatri Mantras and receive the light of God into one's heart
- To bring the family together
- To fulfil religious duties of the householder stage of life (dharma)
- To sanctify the domestic aspects of life
- To ensure religious traditions and teachings are preserved and maintained.

**Basic answer**

An understanding of the main points.

**Developed answer**

A range of points with supportive explanation and detail.

(10 marks) AO1

**Assess**

This question relates to the fundamental issues about whether a religious tradition needs priests at all to confer blessings and sacramental grace and be an intermediary between the worshipper and god, as well as the importance or otherwise of rituals within the faith.

**In support of the statement**

- In some rituals, or rites of passage, it is essential for ritually pure priests to perform them for the sacrament to be effective
- Temple worship has more importance and power for certain spiritual and religious reasons, so they must be performed by priests
- Some of the blessings conferred by gurus and sannyasin could not be given by ordinary people
- These rituals are essential for Hinduism because the performance of some rituals ensures good karma and a more blessed future life and destiny

**In refutation of the statement**

- Great variety of belief and practice within Hinduism
- Some Hindus do not rely on rituals at all, their religion is practised through meditation or moral deeds (dharma)
- There are many ways to ultimate liberation through different yogas, some of which do not require priests
- Some modern reformers criticised over-dependence on ritual as a means to moksha, saying that observance of dharma and inner purity were more important.

(15 marks) AO2

**Section D Islam**

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

*‘The Qur’an is more than a book, it is a source of inspiration for Muslims. It is so important to Muslims that many read parts of it every day. It is the focal point of Islam and the main source of guidance for Muslims today.’*

(a) Explain the ways in which Muslims use the Qur’an as an aid to worship.

- Reading
- In prayer
- Sermon in the mosque

Ways in which it is used explained with examples, e.g.

- Read at home during personal worship and at mosque
- Used as an aid during prayers
- To explore ways of acting out the Muslim life as a form of worship
- Mosque schools / madrassah
- Public use at key times
- Life is ibadah and Qur’an guides Muslims on the straight path
- Used to meditate on during Ramadan, etc.

**Basic answer**

Some main or general points.

**Developed answer**

A range of points with relevant detail.

(10 marks) AO1

(b) Explain how the use of the Qur’an in daily life shows its special status in Islam.

- Use of the Qur’an includes right intent before use to show respect
- Washing to purify physically, and spiritually to focus on word of God
- Reading Qur’an with pointer to indicate sacred nature of action
- Use as prayer / meditation to come closer to God
- Kept above all other books to show transcendent nature of God and priority of word of God
- No eating or drinking when reading Qur’an to show respect for presence of God
- These show its unique nature and authority
- Recitation of verses on private prayer to emphasise importance of repetition of God’s word as the closest you can get to know God
- Recitation of Names of Allah to show belief that God reveals Himself to man
- Use as ‘talisman’ to show power of God in life
- Use in madrassah to show importance of learning verses in Arabic as sacred language

**Basic answer**

List of use with basic reference to how this reflects status

**Developed answer**

A range of uses clearly demonstrating the implications for the Qur’an’s status.

(10 marks) AO1

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- 11 (a) *Explain the main features of the message preached by Muhammad to the people of Makkah (Mecca) before the hijra.*

**Basic answer** (Some main or general points from)  
Worship one God. Call to reject immoral lifestyles.  
Judgement Day. Muhammad as prophet.

**Developed answer**

More specific examples of what was contained in the message, e.g.

- One true God (Allah) that is unseen, unlike false idols
- Idol worship was ‘shirk’, an unforgivable sin
- Appeal for social justice and compassion for slaves, orphans, women and the poor
- An end to immoral sexual conduct
- An end to corrupt business / trading
- Accept personal responsibility for actions
- God will judge our actions / idea of life after death
- Muhammad as **final** chosen vehicle of Allah / Seal of the prophets
- God as creator.

(15 marks) AO1

- (b) *Explain how the people of Makkah (Mecca) opposed Muhammad before the hijra, and assess the claim that Muhammad challenged their way of life rather than their religious beliefs and practices.*

**Basic answer** (Some main of general points from)

- Refusal to accept message
- Mocking
- Plotting against Muhammad
- Persecution of followers
- Banned from preaching
- Death threats

**Developed answer**

Explanation of the above with specific examples and detail.

N.B. focus of answer should be ‘**how**’ and not ‘**why**’ to avoid overlap with part (a).

(10 marks) AO1

**In support of claim**

- Message challenged whole society and initially emphasised social ills such as immorality, exploitation, corruption, greed, selfishness, inequality
- The reaction of the Meccan leaders shows they saw this as a social challenge which threatened their ancestral sunna and economic status quo
- People who converted gained in social status in Mecca

**In opposition**

- Muhammad was chosen as a prophet of God
- The message was a religious challenge giving him authority from God, proposing submission to one God, acceptance of the futility of idol worship, recognition of consequences of actions and inevitability of judgement day and life after death as a reality
- Those who submit are challenged to serve God, live a moral life and reject false values, seeing evidence of God’s existence in nature and through revelation

(15 marks) AO2

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- 12 (a) *Explain how prayer in Islam is intended to bring Muslims closer to God.*

**Basic answer**

Limited knowledge of prayer as a means of communication with God, use of Qur'an, times and types of prayer as a way of showing love for God

**Developed answer** (expansion on the following):

May focus on one or give general types of prayer, e.g. individual as worship or petition, corporate as expression of need for God's grace and love, sense of whole community acknowledging dependence on God and recognition of God's power, grace, mercy and love. Actions in prayer reflect closeness of God, e.g. raising of hands to appeal to God, bowing and prostration to submit and act as servant to Allah and thus become closer to God; Use of prayer beads as reflection on qualities of God to understand God's nature.

N.B. emphasis is on **how** it brings Muslims closer and **not** just a basic description of prayer.

(15 marks) AO1

- (b) *Outline Islamic teaching on reward and punishment, and assess the claim that this teaching has little impact on the life of Muslims today.*

**Basic answer**

The Qur'an teaches that Muslims must live as God wants if they are to be rewarded after death; if they do not, they will be punished. Examples may briefly show distinction between reward and punishment

**Developed answer** (expansion on the following):

Islamic teaching on reward for believers and faithful servants emphasises nature of life after death as contrasting with life on earth, e.g. peace, tranquillity, gardens with flowing rivers, maidens to serve every wish, eternal life.

Punishment is graphically depicted as suited to those who disbelieve or reject God, e.g. eternal torture in Gehenna with neither water nor shade, boiling oil which strips skin, physical deprivation and pain. These are eschatological passages to warn and remind of God's power, to remind Muslims of their accountability to God as their creator

Some candidates may refer to categories of punishment within Islam, e.g. hadd / tazir.

Some candidates may refer to the role of angels.

There may be reference to martyrdom and greater jihad.

(10 marks) AO1

**Assess**

**In support**

- Teaching on reward and punishment is not overtly emphasised in daily life
- Some Muslims may view teaching as symbolic or more relevant to the audience who first heard the message
- Daily life overtakes spiritual concerns and Muslims have other priorities today
- If one focuses on reward and punishment, one neglects other responsibilities
- God knows one's destiny, one cannot alter it

**In opposition**

- Everything you do as a Muslim is influenced by belief in God's power to judge
- All actions have consequence, one must strive to please God and fulfil one's duties as a Muslim, each day one lives one's life according to Islamic principles, adhering to guidance from Qur'an, Sunna, Shari'a, etc.
- The Qur'an is seen as God's word—one should acknowledge that God has warned one what to expect if one strays from the straight path
- All of life should be aware of what God requires of one but God will be merciful

**(15 marks) AO2**

**Section E *Judaism***

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

*‘Sometimes people speak about God working in a mysterious way, but within Judaism there is a clear belief that God can be seen at work through history as he achieves his purpose for humanity and, in particular, for his chosen people.’*

**(a)** *Explain what Jews believe when they talk about God working through history.*

Reference likely to be made to:

Teaching

God is active in the life of human beings

God has a purpose for the world

God will use events to ensure that his purpose is eventually achieved

God is seen as all powerful

Examples such as Exodus or the establishing of the kingdom to illustrate the actions of God.

**Basic answers**

Limited reference to teaching, not going beyond the single idea of God being active.

Only able to give single example.

**Developed answers**

Giving at least two well developed expositions of both teaching and examples.

**(10 marks) AO1**

**(b)** *Explain what Jews believe about their special relationship with God.*

Expect answers to refer to:

Covenant with Abraham and Moses

Covenant the two way relationship: both parties have elements binding them

Covenant still seen to be in force

**People** must show:

- obedience to God as expressed in Law
- loyalty to the one God

**God** will:

- give promised land
- protect his people

**Basic answers**

Narrow description of Covenant. Limited to one aspect of Covenant for both God and people.

**Developed answers**

Well presented description of Covenant with at least two aspects for both people and God provided.

**(10 marks) AO2**

- 14 (a) *Explain the ways in which some important Jewish practices are founded upon the covenants established between God and Abraham, and God and Moses.*

Expect references to (might refer separately to Abraham):

Circumcision

Shabbat

Ten Commandments and other aspects of Law, e.g. honour parents

Moses embraces whole people and all Law

Some candidates might refer to practices related to remembering the Covenant—  
recitation of Shema, the feast of Shavuot

Festivals

Kashrut / diet

Chain of tradition.

**Basic answer**

Practices probably not related to Covenant / lacks good range of examples.

**Developed answer**

Good range of examples, at least three of which are well related to the Covenant either by style of practice or direct recitation from covenant(s).

(15 marks) AO1

- (b) *Outline the reasons for the emergence of Jewish reform movements in the 19<sup>th</sup> century, and assess how far these movements maintained the practices founded upon the covenants with Abraham and Moses.*

Expect reference to two major reasons social and theological:

Jews in 19<sup>th</sup> century Germany

Need to be part of society and thus not too different

Theological change with ideas of scripture not absolute and creation of concept of development within Judaism / the Enlightenment influence and impact

Way to keep Jews within the religion when they wanted something more flexible

**Basic answer**

Limited range of reasons to only two.

**Developed answer**

Good range of reasons, likely to be drawn from both theological and social.

(10 marks) AO1

**Assess**

Discussion will centre around:

Was Law given to Moses from God absolute?

How significant is circumcision?

How should Shabbat be observed?

Important that answers are able to refer to elements of covenant for their subjects for discussion

Response is likely to be that reform keeps to the spirit but not to the detailed letter of the Law.

May refer to recent developments within Reform Judaism that have reinstated more traditional practices.

**Basic answer**

May simply present material / will lack range of example for discussion.

**Developed answers**

Will have good range of examples referred to covenant.

**(15 marks) AO2**

**15 (a) Explain how Shabbat is observed in a Jewish home.**

Expect references to:

Preparation, house cleaned, special dishes

No work on Shabbat

Shabbat evening meal with blessings, Kiddush, lighting of candles by mother

Family events during Shabbat

Closing of Shabbat, havdalah ceremony

Possible reference to “different expression of Judaism today”.

**Basic answer**

Will be limited in example / lack accurate terms, for example, little detail provided for Shabbat evening meal / closing ceremony for Shabbat.

**Developed answer**

Will have good range of events with accurate terms used, to describe events like Shabbat meal, father’s blessings and havdalah.

**(15 marks) AO1**



- (b) ***Outline other religious practices in a Jewish home, and assess how important the Jewish home is for 21<sup>st</sup> century Jews.***

**Outline**

Expect answers about:

Dietary law

Education of children

Beginning and ending of each day with prayer, Modeh Ani, Shema

Mezuzah used in home

Might refer to festivals which are home based, e.g. Passover.

**Basic answer**

Will be limited in range, only referring to one or two in detail.

**Developed answer**

Will have a good range of material, with good use of technical terms.

**(10 marks) AO1**

**Assess**

Assessment is likely to be based around the home versus the synagogue

Might have elements about the Jewish religious home versus the secular Jewish home

Might look at home as representing family and then assess family versus single lifestyle and the wider Jewish community

May address the issue of the role of women in the home.

**Basic answer**

Will be limited in relevant well sourced discussion; likely to present material which is relevant but lacks debate.

**Developed answer**

Will have a good range of material which is assessed and debated; should have breadth of discussion.

**(15 marks) AO2**

**Section F Sikhism**

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

*‘When I visited my Sikh friend’s house, I saw pictures of the Sikh Gurus, and a small book of daily prayer wrapped in a piece of cloth. They did not have a copy of the Guru Granth Sahib as they did not have a spare room where it could be installed.’*

**(a)** Describe the practice of Sikh worship in the home.

**Basic answers** may include:

Reference to daily prayers, meditating on God’s name (nam japo / simran, practising seva.

**Developed answers** may include:

- Details of the daily prayers
- Different kinds of seva.
- Reference to kirt karo (working honestly)
- Following the Rahit Maryada (Code of Conduct) and not breaking any of the kurahit.

**(10 marks) AO1**

**(b)** Explain how respect is shown to the Guru Granth Sahib in the home.

**Basic answers** may include:

- General statement that most families don’t have a copy but have a nit nem, a small book of daily prayers
- Reference to physical needs of Guru Granth Sahib if installed, e.g. own room, takht
- Reference to religious responsibilities if Guru Granth Sahib installed, e.g. read and mediated on morning and evening.

**Developed answers** may include:

- Details of physical needs of Guru Granth Sahib
- Details of religious responsibilities, including rising at amrit vela, reading it morning and evening.

**(10 marks) AO1**

**17 (a) Examine the contribution of Guru Har Gobind to Sikhism.**

**Basic answers** may include:

- Some explanation of the concept of the spiritual / temporal (miri / piri) and his wearing of two swords
- His unjust imprisonment in the Gwalior fort and that his release is celebrated today by Sikhs at the festival of Divali.

Note: Long descriptions of how Divali is celebrated will receive few marks.

**Developed answers** will include reference to, and some detail concerning, at least two of the above, e.g.:

- The differing Sikh understandings of the reason why he was two swords, e.g. to obey Guru Arjan's instructions to 'sit fully armed on the throne' or because Bhai Buddha put his sword over the wrong shoulder
- Different Sikh understandings of why he was imprisoned
- Reference to his gurbani that is in Guru Granth Sahib
- The explicit development of the concept of spiritual / temporal that found fulfilment in the founding of the Khalsa in 1699.

**(15 marks) AO1**

(b) (i) *Outline the contribution of Guru Gobind Singh to Sikhism.*

**Basic answers** may include:

- Description of the founding of the Khalsa in 1699, although long narratives will receive few marks
- His installation of the Guru Granth Sahib as his successor, so ending the line of human Gurus.

**Developed answers** may include:

Both a consideration of the aspects that Guru Gobind Singh introduced on Vasiakhi 1699 and the reasons why he did so, e.g. new initiation ceremony (amrit sanskar), distinctive physical appearance (5Ks) religious name (Singh / Kaur).

(10 marks) AO1

(b) (ii) *Assess the claim that the change of Sikhism from a spiritual path to a military path was started by Guru Har Gobind and completed by Guru Gobind Singh.*

**Basic level answers** may include:

- All the Gurus had the same role and therefore taught one and the same message
- The development of the temporal authority was a response to the changing times
- From Guru Nanak onwards, both the spiritual and temporal responsibility has been taught
- Some may argue that, with the increasing numbers of Jats joining Sikhism, they brought with them their military background and changed the nature of Sikhism.

**Developed answers** may include:

- An understanding of the contemporary situation of persecution which led to the changing emphasis of temporal
- A detailed explanation regarding, especially, the temporal teachings of Guru Nanak and his successors
- An explanation of the reasons why Jats joined Sikhism, and an explanation of this view, especially as expressed by WH McLeod.

(15 marks) AO2

**18 (a) Examine the concepts of God in Sikhism.**

**Basic answers** may include:

A summary of the meaning of the Mul Mantra, although answers that only translate it will receive few marks, for example:

- God is one
- God created the world
- God was not born and does not die
- God is revealed through God's grace.

**Developed answers** may include:

- An explanation of the concepts of God as one and as creator
- God is both immanent in the world and everything takes place according to God's hukam (will)
- God is revealed through the gurbani that is found in the Guru Granth Sahib.

**(15 marks) AO1**

**(b) Explain why Sikhs believe the Guru Granth Sahib is the living Guru, and assess the claim that it is only by the reading of the Guru Granth Sahib that Sikhs receive grace from God.**

**Explain** why Sikhs believe that the Guru Granth Sahib is the living Guru

**Basic answers** may include:

- The Guru Granth Sahib is the gurbani (God's word) which God revealed to the Gurus
- Accounts of some incidents in the life of the Gurus to emphasise that it was God's word and not that of the human Guru, e.g. the Siege of Saidpur
- That when Guru Arjan installed the Adi Granth in the Harmandir Sahib in 1604 he bowed before it.

**Developed answers** may include:

- Accounts of incidents in the lives of the Gurus that show the power of the gurbani, e.g. Sajjan
- Hukamnamas that have given guidance to Sikhs, e.g. 1910 regarding outcastes converted to Sikhism who wanted to offer karah parshad at the Harmandir Sahib and the practice of taking hukamnamas today at, for example, every diwan service or for the naming of a child.

**(10 marks) AO1**

**Assess the claim** that it is only by reading the Guru Granth Sahib that Sikhs receive the grace of God:

**Basic answers** may include:

- The opinion that, as God's word, it is the one and only way God gives grace to people
- Another opinion is that the Guru Granth Sahib is written in Panjabi and many people do not understand it. They may argue that it is through the example and teaching of others that God's grace is given.

**Developed answers** may include:

- That the question says 'read' but the most familiar way Sikhs hear Guru Granth Sahib is through Kirtan, i.e. singing the words of gurbani.
- That even if Sikhs do not understand the meaning of the words, the vibration of the words has spiritual impact.

**(15 marks) AO2**