

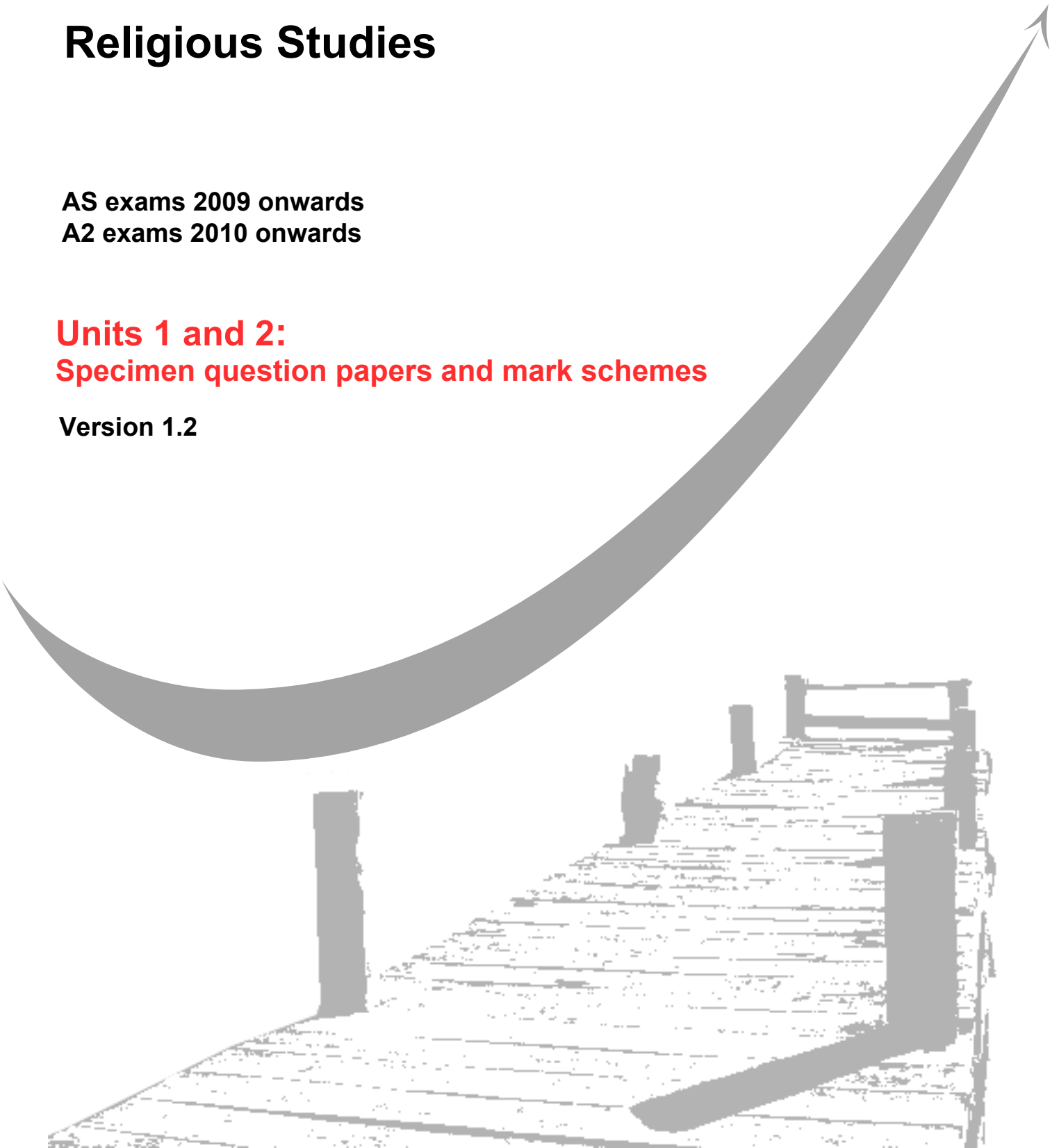
**GCE**  
**A Level**

# **Religious Studies**

**AS exams 2009 onwards**  
**A2 exams 2010 onwards**

**Units 1 and 2:**  
**Specimen question papers and mark schemes**

**Version 1.2**



## **Specimen Question Papers and Mark Schemes**

These Specimen Question Papers and Mark Schemes have not been subjected to the rigorous scrutiny that would normally be applied to examination materials. They are intended only to illustrate in a broad way the types of question that will be set and how they will be assessed. Mark Schemes are usually more detailed than these.

Live papers may further 'break-up' the questions into smaller parts in order to make them accessible to candidates of all abilities.

Further copies of this Mark Scheme are available to download from the AQA Website:  
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## Examination Levels of Response

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

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	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.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	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.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

**GENERAL CERTIFICATE OF EDUCATION  
ADVANCED SUBSIDIARY  
JUNE 2009**



**RELIGIOUS STUDIES UNIT A  
ETHICS 1**

**RSS01**

**SPECIMEN PAPER**

June 2009

**For this paper you must have:**

- an 8-page answer book.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS01**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

---

Answer **two** questions.

---

- 1** (a) Give an account of Bentham’s Utilitarianism. *(30 marks)*
- (b) ‘An action that maximises happiness will always be the right action.’  
How far can a religious believer accept this view? *(15 marks)*
- 2** (a) Outline Fletcher’s Situation Ethics, and explain how this ethical theory might be applied to an ethical issue of your choice. (Do **not** choose abortion or euthanasia.) *(30 marks)*
- (b) ‘Situation Ethics relies too heavily upon an ill-defined notion of love.’  
Assess this view. *(15 marks)*
- 3** (a) Explain religious teaching on the nature of human life, referring to at least **one** religion of your choice. *(30 marks)*
- (b) ‘All human beings are equal.’  
How far could religion accept this view? *(15 marks)*
- 4** (a) Explain the issues involved when considering the rights and wrongs of abortion. *(30 marks)*
- (b) Assess the view that it is the definition of the start of human life which lies at the heart of the rights and wrongs of abortion. *(15 marks)*

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*Ethics 1 RSS01*

# SPECIMEN Mark Scheme

*2009 examination - June series*

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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 this 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.

**RSS01: Ethics 1****1 (a) Give an account of Bentham's Utilitarianism.**

Expect an explanation of the principle of Utility – that a right action is that which generates the maximum happiness for the maximum number of people, with an explanation of pleasure and pain. There should be reference to, and explanation of, the hedonic calculus as a way of measuring how much pleasure has been generated with appropriate use of illustration(s) of how it may be used. There may also be reference to act as opposed to rule utilitarianism.

**(30 marks) AO1**

**(b) 'An action that maximises happiness will always be the right action.'**

**How far can a religious believer accept this view?**

Candidates may refer to one or more religions in their answer.

This can be approached in a variety of ways. Buddhist ethics, for example, have been compared to utilitarianism because of their emphasis on not causing harm. The goal of 'happiness' may be seen as a spiritual goal, and in that sense a spiritually acceptable way of identifying a right action. Other forms of 'happiness' may, however, be rejected as worthless or illusory.

However, many religions have a moral code that defines 'right' actions irrespective of consequences. This should be illustrated with reference to actions which are 'right' according to the moral code but do not promote the happiness of those involved and / or are 'wrong' according to the moral code despite the happiness they lead to. Examples from sexual ethics; theft, drugs / alcohol may be particularly helpful here.

Candidates should justify their answer with clear reference to their chosen religion(s).

**(15 marks) AO2**

**2 (a) Outline Fletcher's Situation Ethics, and explain how this ethical theory might be applied to an ethical issue of your choice. (Do not choose abortion or euthanasia.)**

Expect – it is essentially a Christian based approach; it relies upon pragmatism; it is relativistic but treats the command to love as absolute; it depends upon a free choice of faith that God is love, and puts people above law. There are six fundamental principles which outline Fletcher's approach.

Candidates choose their own ethical issue and a particular situation to show how Fletcher's approach would provide a conclusion about a particular behaviour.

**(30 marks) AO1**



- (b) **‘Situation Ethics relies too heavily upon an ill-defined notion of love.’**

**Assess this view.**

Fletcher relies upon the Christian concept of agapē – care and concern for others. This is clearly defined within the Christian tradition. The notion of this style of love is detailed in the New Testament, with examples from Jesus’ behaviour and from his teaching – especially his willingness to set aside the law in order to act in love (e.g. the Sabbath Law).

Critics of Situation Ethics, including some Christians, argue that it rejects all law and thus it does not follow Jesus who based all that he said and taught upon Jewish law. Thus, the Christian agapē is founded strongly upon a legalistic approach. Without this it is too subjective and individualistic to be an ethical approach.

**(15 marks) AO2**

- 3 (a) **Explain religious teaching on the nature of human life, referring to at least one religion of your choice.**

Response will partly depend upon choice of religion. Expect to see idea about God either selecting or shaping man. Christianity has concept of man made in God’s image. Probably ideas about good and evil nature of man, about free will or determinism. Might have ideas about immortality linked to ideas about dualism. Although a generalised introduction can be expected there needs to be application to the chosen religion.

**(30 marks) AO1**

- (b) **‘All human beings are equal.’**

**How far could religion accept this view?**

Responses will vary depending on the religion studied. Candidates may explain the statement in the context of the religion(s) they have studied and argue that, in some sense, this is true but in others not, e.g. people are not equal in terms of need; inequalities of birth are self evident; people may be ‘equal’ in being judged according to their response to God but treated very differently because of their actions. The idea of predestination in some religions would suggest that some are preferred above others. The Specification identifies disability, gender and race for study and issues surrounding these may be considered.

**(15 marks) AO2**

- 4 (a) **Explain the issues involved when considering the rights and wrongs of abortion.**

Issues focus around: when is a group of cells human? Is potential an important issue for human beings? Do the living have greater rights than the unborn? Does the child have the same rights as the mother or lesser? Are all human lives equal? Do women have special rights over the unborn? Is human life sacred?

**(30 marks) AO1**

- (b) Assess the view that it is the definition of the start of human life which lies at the heart of the rights and wrongs of abortion.**

Expect an assessment of the issues raised in part (a).

**For**

On the assumption that, at the moment human life begins, the human being has the full human rights, then the definition of when life starts is crucial; taking life is then potentially murder.

May have some note on the present English law which relies upon viability as a definition of human.

**Against**

The debate may be about whether taking life can be justified, which is not an argument about the definition of human being, nor are debates about human rights – what they are in this context and who has them – mother, unborn child, wider family. Conflicts of interest cannot be resolved by debating when life begins.

**(15 marks) AO2**

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JUNE 2009**



**RELIGIOUS STUDIES UNIT B  
ETHICS 2**

**RSS02**

**SPECIMEN PAPER**

June 2009

**For this paper you must have:**

- an 8-page answer book.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS02**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

Answer **two** questions.

---

- 1** (a) Explain what Kant meant by the categorical imperative, and how the categorical imperative can be applied to an ethical issue of your choice. (Do **not** choose an environmental issue.) (30 marks)
- (b) Assess the strengths and weaknesses of Kant's ideas as an ethical system, including a reference to religion in your answer. (15 marks)
- 2** (a) Give an account of Aristotle's teaching about Natural Law. (30 marks)
- (b) Assess how far Natural Law is successful in providing guidance about how to behave. (15 marks)
- 3** (a) Examine what **one** religion says about the created world. (30 marks)
- (b) 'Since God is perfect, so must be the created world.'  
Assess this view. (15 marks)
- 4** (a) Explain how the protection and preservation of the environment are presented as ethical issues. (30 marks)
- (b) Assess the view that it is only the rich who can afford to consider preserving the environment. (15 marks)

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*Ethics 2 RSS02*

# SPECIMEN Mark Scheme

*2009 examination - June series*

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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.

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**RSS02: Ethics 2**

- 1 (a) **Explain what Kant meant by the categorical imperative, and how the categorical imperative can be applied to an ethical issue of your choice. (Do not choose an environmental issue.)**

Perhaps some introduction to the deontological and Kant's view of morality and that it is prescriptive. May show that Kant's categorical imperative is not hypothetical. Kant's categorical imperative has three central ideas: the universal law – moral laws must be applied to all people at all times; human beings must not be treated as means to an end; moral decisions have to be based upon the idea that all people are living according to Kant's principles. Free will is essential to Kant. Candidates need to show how this system would be applied to a particular ethical issue.

**(30 marks) AO1**

- (b) **Assess the strengths and weaknesses of Kant's ideas as an ethical system, including reference to religion in your answer.**

**Strengths** include

It provides a firm set of moral laws which all must adhere to, there can be no deviation; certain actions become intrinsically right or wrong; the weakness of utilitarianism is overcome, that all humans have to be treated in the same way; the minority are as important as the majority. Humans are seen as the most valuable thing. Kant distinguishes between duty and inclination. Consistent with an authoritarian view of religious ethics.

**Weaknesses** include

The universal does not allow for resolution of conflicting duties; there can be no allowance for special circumstances. It is difficult to know how detailed the universal needs to be. It does not relate to the human condition as people experience it in every day life. Some try to address weaknesses by applying Kantian principles, e.g. 'overridingness', or prima-facie duties. Conflicts with teleological religious ethics.

**(15 marks) AO2**

- 2 (a) **Give an account of Aristotle's teaching about Natural Law.**

Aristotle bases his idea upon the concept of natural justice, which he sees as separate from the individual laws of a country. There should be careful reference to Aristotle's ideas about causality, which leads to the final cause in every action and object. This final cause is the good and anything which prevents it is bad. There should be an understanding of the links between the material, efficient, formal and final causes. This might be shown, for example, by a practical example, such as a sculptor's carving of a stone pillar.

**(30 marks) AO1**

- (b) Assess how far Natural Law is successful in providing guidance about how to behave.**

Can provide a certain style of absolutism or deontology in that the final cause will always be the same; gives a certainty. Aquinas develops this for Christians. It does not rely upon assessing consequences of actions. Casuistry allows Natural Law to be applied to specific cases.

**But**

It assumes often that there is only one final cause, where there may be a variety; cannot tell which is good if that is the case. Has weakness of the deontological, that it cannot be applied to something particular; relies upon a rather mechanistic approach to the universe and human life.

**(15 marks) AO2**

- 3 (a) Examine what one religion says about the created world.**

Depends upon religion chosen, but likely to deal with ideas about creation by God; a process initiated by God or directly carried out by God. Might follow the Judeo / Christian idea of world created in specific order according to the intentions of God. Might have ideas of the world being sustained by God today; some ideas of evolution as a God-directed process. Ideas about a perfect world corrupted by God / by human agency / by a force for evil.

**(30 marks) AO1**

- (b) ‘Since God is perfect, so must be the created world.’**

**Assess this view.**

God’s perfection likely to be considered. For example, consideration of omnipotence, omniscience, aseity, etc. Perfection through (perfect) simplicity. Perfection through omnibenevolence.

Can look at whether the perfect must also create the perfect. Also whether the world was perfect but humans caused it to become imperfect. Also idea that perfect might be a goal as opposed to an initial fact. Might argue for perfection as an impossible concept for the human mind to grasp.

**(15 marks) AO2**

- 4 (a) **Explain how the protection and preservation of the environment are presented as ethical issues.**

**Protection**

Expect ideas about the environment being at some point as it should be and thus any changes are wrong because they move away from the perfect world. Often ideas are focused around the destructive nature of humans and their actions, seen to be violating the natural world as though the human is not natural.

**Preservation**

Clear ideas about the need to preserve the natural environment for future generations. Likely to draw upon ideas surrounding global warming or the destruction of the natural environment by humans. Often show humanity as evil unless following the preservation directive. Ideas about stewardship, e.g. as preservation and protection as opposed to dominion.

**(30 marks) AO1**

- (b) **Assess the view that it is only the rich who can afford to consider preserving the environment.**

Likely to focus around third world issues and whether the rich world can insist that the third world should protect the environment and not exploit it as the rich have done. Can the third world catch up with the rich with the apparent exploitation done in earlier times by the rich but now condemned?

**(15 marks) AO2**



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JUNE 2009**



**RELIGIOUS STUDIES UNIT C  
PHILOSOPHY OF RELIGION**

**RSS03**

**SPECIMEN PAPER**

June 2009

**For this paper you must have:**

- an 8 page answer book.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS03**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

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Answer **two** questions.

---

- 1** (a) Explain how the cosmological argument tries to prove that there must be a God. *(30 marks)*
- (b) Assess the view that the success or failure of the cosmological argument has little relevance for faith. *(15 marks)*
- 2** (a) 'I have had a religious experience.'
- Examine what this claim may mean for a religious believer with reference to any types of religious experience. *(30 marks)*
- (b) 'Religious experience is convincing evidence for the existence of God.'
- To what extent would you agree with this claim? *(15 marks)*
- 3** (a) Explain how Freud understood religion. *(30 marks)*
- (b) 'The impact that psychology has had on religion has been wholly negative.'
- Assess this claim. *(15 marks)*
- 4** (a) Explain why atheism has become a real alternative to religion today. *(30 marks)*
- (b) Assess the view that atheism is a religion. *(15 marks)*

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*Philosophy of Religion RSS03*

# SPECIMEN Mark Scheme

*2009 examination - June series*

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## RSS03: Philosophy of Religion

- 1 (a) **Explain how the cosmological argument tries to prove that there must be a God.**

The answer may draw on ideas from any version of the cosmological argument. Expect candidates to focus on the key ideas of observation (e.g. of contingently existing things) and arguing that what is observed points to something beyond itself (e.g. to something with necessary existence) and to the conclusion that God is that being.

Good answers will make clear why the evidence leads to the conclusion of the existence of God. Expect candidates to show understanding of such terms as “contingency” and “necessary existence”. Top level answers may well have some discussion about the concept of “proof”.

**(30 marks) AO1**

- (b) **Assess the view that the success or failure of the cosmological argument has little relevance for faith.**

This may be approached in a variety of ways. Expect discussion of “faith” in relation to evidence and proof. Candidates may argue that faith is independent of evidence and this can be used either ‘for’ or ‘against’ the view. Another discussion area may consider that the ‘God’ of the cosmological argument is not the God of faith. Alternatively, failure of the cosmological argument could weaken faith by undermining its rationality and disposing of a felt ‘need’ for faith.

It is important that the focus of the debate is on relevance for faith rather than on whether the cosmological is successful or not.

**(15 marks) AO2**

- 2 (a) **‘I have had a religious experience.’**

**Examine what this claim may mean for a religious believer with reference to any types of religious experience.**

Various approaches are possible and varying understandings of religious experience may be considered, e.g. an experience of something divine / holy; a feeling of being in the presence of the divine / numinous. Any experience interpreted as a religious experience. The three specified experiences are visions, conversion and mystical experiences but reference need not be confined to these.

Expect lower level answers to be merely descriptive of the religious experience, whilst more developed answers will relate knowledge of religious experiences to the claim in the question.

**(30 marks) AO1**

- (b) **‘Religious experience is convincing evidence for the existence of God.’**

**To what extent would you agree with this claim?**

Expect candidates supporting the claim to cite cases where such experiences have led, or contributed, to faith in God. Conversion experiences will probably be cited but good candidates may use more breadth of illustration. Expect discussion to argue how / why such experiences are seen as convincing evidence and to raise the question “convincing for whom?”.

Disagreement with the claim may include reasons for challenging such experiences. Expect candidates to argue whether it is in fact possible to experience God or know that you have experienced God. This question also gives the opportunity for candidates to discuss alternative natural explanations for what happened and the problems verifying the experience.

**(15 marks) AO2**

- 3 (a) Explain how Freud understood religion.**

Expect a presentation of key ideas in Freudian thinking. This may include religion seen as a collective (universal) neurosis or illusion. More developed answers will discuss the idea of illusion in terms of the significance of human wishes as a motive for religious belief and practice. Expect some reference to the personal roots of religiousness such as the reaction against helplessness as an infant, e.g. relief by the mother, the first love object and later by protective love of the stronger father. Also expect some reference to the role of such things as repressed guilt and the male Oedipus complex.

**(30 marks) AO1**

- (b) **‘The impact that psychology has had on religion has been wholly negative.’**

**Assess this claim.**

This should be a well-informed discussion. Expect candidates to follow on from part (a) and argue that Freud’s understanding is destructive and negative. Freud sees religion as something dangerous and society needs to be free from it so they can develop beyond this immature stage. This gives candidates opportunity to contrast with Jung who is often seen as being more supportive.

More developed debates will question whether, in fact, Freud’s approach / understanding is negative. Has psychology undermined religion, or could it be showing that religiosity is a natural part of human experience to be studied like any other?

**(15 marks) AO2**

**4 (a) Explain why atheism has become a real alternative to religion today.**

Expect most candidates to approach this through an outline 'history' of atheism. This will probably include reference to science; empiricism, evil and the rejection of moral absolutes, as well as the awareness of other faiths. In each case, candidates should show understanding of how such issues / thinking has made atheism a real alternative to religion.

Lower level answers will merely describe the history but not relate it to the focus of the question.

**(30 marks) AO1**

**(b) Assess the view that atheism is a religion.**

Well argued answers will define the characteristics of "religion" and then examine the extent to which atheism can be seen to reflect those characteristics.

Atheism may be seen in purely negative terms – it is the rejection of a belief in a personal God and not a belief in its own right. This absence of belief may not be a thought-out position, simply a disengagement from religion. Such atheism is very near to agnosticism. However, atheism may also be a very clear belief that there is no God based on arguments or experience in a similar way to the opposite belief that there is a God. In the literature of atheism, both views are presented and some illustration would be expected in the argument.

**(15 marks) AO2**

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JUNE 2009**



**RELIGIOUS STUDIES UNIT D  
RELIGION, PHILOSOPHY AND SCIENCE**

**RSS04**

**SPECIMEN PAPER**

June 2009

**For this paper you must have:**

- an 8 page answer book.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS04**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

---

Answer **two** questions.

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- 1** (a) 'A miracle is a violation of natural law.'  
Explain the meaning of this statement, and why some religious believers would claim that God does not perform such miracles. *(30 marks)*
- (b) Assess the view that miracles are only ordinary events interpreted in an extraordinary way. *(15 marks)*
- 2** (a) Explain how religion and science can offer contrasting answers to the question, 'what happened at the beginning of time?' *(30 marks)*
- (b) How far is it true that there is no room for God in a scientific view of the origin of the universe? *(15 marks)*
- 3** (a) Explain the key ideas in the design argument for the existence of God. *(30 marks)*
- (b) Assess the view that science has made the design argument a failure. *(15 marks)*
- 4** (a) Explain the main features of the world view of quantum mechanics. *(30 marks)*
- (b) 'Quantum mechanics leads to a mystical view of the nature of reality.'  
To what extent is this true? *(15 marks)*

**END OF QUESTIONS**





# General Certificate of Education

## Religious Studies

*Religion, Philosophy and Science RSS04*

# SPECIMEN Mark Scheme

*2009 examination – June series*

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**RSS04: Religion, Philosophy and Science**

- 1 (a) 'A miracle is a violation of natural law.'

**Explain the meaning of this statement, and why some religious believers would claim that God does not perform such miracles.**

A typical explanation is likely to focus on miracle as an event caused by a supernatural power intervening in the natural world and so lacking natural explanation. The exceptional nature of such 'miracles' would be illustrated by examples taken from religion. Some may refer to Hume's discussion on miracle. More able candidates may refer to Swinburne's idea of 'quasi-violation'. The second part of the question would be answered with reference to problems associated with the idea of an interventionist God. Such a discussion may refer to particular characteristics of God which would be challenged by the idea of his interventions, i.e. his omnipotence (why should a creating God need to intervene?) and his loving nature (why does God only intervene sometimes?).

**(30 marks) AO1**

- (b) **Assess the view that miracles are only ordinary events interpreted in an extraordinary way.**

**Agree**

Focus of this side of the argument will be that an event which is called a miracle is only called this because the person who experiences it already believes that miracles are possible. Candidates may refer to Holland on the one hand to illustrate the point that miracles are events of religious significance / beneficial coincidence not objective facts, or to Hume on the other hand who argues against the likelihood of miracles and the gullibility of 'ignorant and barbarous nations'.

**Disagree**

Here the argument may be that miracles are not ordinary events but signs of God's extraordinary activity. An omnipotent God both has the ability to intervene within the bounds of nature and to break the laws of nature. Such interventions will be part of God's revelation, i.e. that they serve to inform creation more deeply of God's special concern.

**(15 marks) AO2**

- 2 (a) **Explain how religion and science can offer contrasting answers to the question, 'what happened at the beginning of time?'**

Expect a rehearsal of the main scientific accounts of creation (i.e. Big Bang cosmology) and religious accounts (creationist and / or liberal). Key element of the question is the word 'contrasting'. Coverage of the scientific and religious views does not have to be comprehensive and credit must be given to candidates who show knowledge and understanding of the different views. It is likely that candidates who use the material to make contrasting points will score higher marks. Reasons for contrasts may rest in the fact that science is evidence-based and religious accounts tend to be text-based.

**(30 marks) AO1**

- (b) How far is it true that there is no room for God in a scientific view of the origin of the universe?**

**Agree**

Big Bang cosmology does not need God to start off the universe. No agreement that science breaks down at the instant of the Big Bang and it may well be that the question ‘what happened before the Big Bang?’ is an invalid question anyway since the Big Bang is the start of time itself and the question assumes the existence of time. Even if God is argued as necessary for the start, this does not lead to a theistic god.

**Disagree**

Many scientists argue that what happened before the Big Bang is a mystery to science and would therefore be open to the notion that God ‘lit the blue touch paper’ of creation. The many inherent balances between the physical constants at the start of the universe had to be so accurate as to suggest the existence of more than a natural, impersonal process.

Candidates who answer the ‘how far’ element of the question will be scoring at the top end of the mark range.

**(15 marks) AO2**

- 3 (a) Explain the key ideas in the design argument for the existence of God.**

Evidence of purposeful order observed in the world / nature argued to be evidence of existence of designer. Expect detailed illustration from Aquinas (the analogy of the archer and the arrow) and Paley (the analogy of the watch). Other material may cover elements of the Anthropic argument and Swinburne’s kidnapper analogy. Candidates may pick out the idea that the elements of design prove the existence of a theistic God.

**(30 marks) AO1**

**(b) Assess the view that science has made the design argument a failure.****Agree**

Expect reference to the work of Dawkins. The argument that the only alternative to design is chance is wrong. Natural selection is the alternative to chance. This theory is based on evidence. Darwinism argues that the complexity in nature is explicable by selection, i.e. from simpler states in the past, non-random natural selection has produced more and more complex organisms. There is no need, therefore, to posit the existence of a Designer.

**Disagree**

Paley-type arguments are, clearly, no longer correct but newer versions of design (i.e. intelligent design, the anthropic approach and aspects of Swinburne's thinking) suggest that the design argument has itself evolved. Alternative atheist arguments to the anthropic approach tend to focus on the existence of multiple universes whose existence are even more improbable than the existence of God.

**(15 marks) AO2****4 (a) Explain the main features of the world view of quantum mechanics.**

The features identified in the Specification are: quanta (expect a basic definition perhaps with reference to the work of Planck); light as both wave and particle (there may be reference to the work of Einstein); the nature of the electron (some may describe the double-slit experiment); the role of the observer in resolving uncertainty. Candidates may also refer to the Uncertainty Principle and the different views on the nature of that uncertainty. They may also refer to the use of probability as the means by which measurements in the quantum world are made. There may be some reference to the connection between the work of quantum physics and cosmology.

**(30 marks) AO1****(b) 'Quantum mechanics leads to a mystical view of the nature of reality.'****To what extent is this true?****Agree**

Quantum mechanics presents a world of unity in the same way as many mystics talk of an underlying unity. The role of the observer in the creation of what is observed ties in closely with aspects of mystical writing. The difficulty in describing / picturing the behaviour of quantum particles mirrors the difficulty of mystics in describing their own experience.

**Disagree**

Quantum mechanics is science about the empirical world rather than a subjective experience of the physical world so, in this sense, it is not mystical. Quantum mechanics does not use mystical language but the language and methodology of science.

**(15 marks) AO2**



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**SECTION A THE HISTORY OF CHRISTIANITY**

Answer **two** questions.

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- 1** (a) Examine the characteristics of the saints within Celtic Christianity. *(30 marks)*
- (b) ‘The Celtic saints are of no lasting significance in the history of Christianity.’  
Discuss how far this is true. *(15 marks)*
- 2** (a) Explain the reasons why Luther protested against the Catholic Church of his time. *(30 marks)*
- (b) Consider how far Luther’s protest was effective. *(15 marks)*
- 3** (a) Explain the teachings of the Council of Trent. *(30 marks)*
- (b) Assess the effectiveness of the Council of Trent in reforming the Catholic Church. *(15 marks)*
- 4** (a) Examine the religious conditions in England at the time that John Wesley started to preach. *(30 marks)*
- (b) How successful was Wesley’s attempt to challenge the religious conditions of his day? *(15 marks)*

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## SECTION B RELIGION, ART AND THE MEDIA

Answer **two** questions.

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- 5** (a) Examine the range of religious art. (30 marks)
- (b) To what extent would you agree that the main purpose of religious art is to represent the divine? (15 marks)
- 6** (a) With reference to the art of **one** religion you have studied, explain the contribution of art to worship. (30 marks)
- (b) Assess the view that the true significance of religious art can be understood only by a religious believer. (15 marks)
- 7** (a) With reference to **two** works of fiction, explain why religion is a popular theme in fiction today. (30 marks)
- (b) 'Religion needs humour.'  
To what extent is this claim true? (15 marks)
- 8** (a) Examine the role of the Internet in promoting religion. (30 marks)
- (b) Discuss how far televangelism establishes a cult rather than promotes religion. (15 marks)

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*History of Christianity OR Religion, Art and the Media  
RSS05*

# SPECIMEN Mark Schemes

## *2009 examination – June series*

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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.

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## Section A History of Christianity

1 (a) **Examine the characteristics of the saints within Celtic Christianity.**

Candidates should show awareness of the distinctive nature of saints in this period, rather than giving biographies  
This was often associated with the monastic life  
And with elements of the miraculous  
Miracles were sometimes associated with ‘wonder working’  
These characteristics should be exemplified with reference to some named individuals there is likely to be reference to their missionary activities.

**(30 marks) AO1**

(b) **‘The Celtic saints are of no lasting significance in the history of Christianity.’**

**Discuss how far this is true.**

**In agreement** with the statement

They are often rather shadowy figures, embellished with much legend and sometimes superstition, belonging to a rural culture which is remote from the present day. Concern with a sacral universe imbued with much magic and mystery.

**In disagreement** with the statement

The missionary work of many is still of considerable significance, impacting on the Church today; revival of interest in Celtic spirituality has given a new relevance to their work, especially where there are hymns / poems surviving; their closeness to nature has resonances for current environmental concerns,  
etc.

**(15 marks) AO2**

**2 (a) Explain the reasons why Luther protested against the Catholic Church of his time.**

Look for reference to Luther's own personal position in seeking salvation, and understanding of how this position affected later development of protest against Catholic Church'

The answers need to show not just what Luther said, but how this related to the Catholic Church of his time.

Broad issues to do with the state of the Church

- uneducated priests
- power of the Pope
- nepotism
- feeling that the Church was remote from the people
- Luther's particular concerns
- sale of indulgences – profits to building of St. Peter's
- his belief in the supremacy of faith over the works of the Church
- and the importance of Scripture.

**(30 marks) AO1**

**(b) Consider how far Luther's protest was effective.**

Look for evaluation of evidence of effectiveness or otherwise of Luther's reforms.

**Effective**

Drew public attention to the issues, e.g. The Theses, Diet of Worms etc. Led to increased emphasis on role of scripture. Leading to further protestant reforms and spread of Protestantism, wider effects on Roman Catholic Church (did it force Counter Reformation?)

**But**

Practices not stamped out until after Council of Trent and even then some practices remained post Council.

**How effective**

Answers may consider that Luther 'caught the mood of the time'. Laid the foundations of further ongoing reform, inspiration for contemporary and later reformers. Reference to Calvin, Melancthon, etc. Long term results on Western Church- good or bad?'

**(15 marks) AO2**

**3 (a) Explain the teachings of the Council of Trent.**

Teachings of the Council – Council called both to address challenges from Protestantism and to respond to long-standing calls for reform from within the Catholic Church.

Church was concerned with problems of its day in terms of practices, situation of the clergy and lack of understanding of teachings.

Stress on the efficacy of the sacraments, maintained medieval tradition and importance of 'works'.

Desire to redefine traditional teachings; and to increase learning in the church.

Work of the Jesuits; the index, etc.

Answers need to show relationship of teachings to their circumstances.

**(30 marks) AO1**

**(b) Assess the effectiveness of the Council of Trent in reforming the Catholic Church.**

How successful?

Measures put in place to affirm traditional Catholic teaching; system for ensuring more educated clergy

and some reform of the Papacy,

Papal powers defined;

some revitalisation of the church in the face of spread of Protestantism

But – did not halt spread of Protestantism, does reduce some perceived excesses of the Catholic Church effective in some areas (look for examples) but not in others (exemplification). Look for evaluation of the extent such reforms were long lasting'.

**(15 marks) AO2**

- 4 (a) **Examine the religious conditions in England at the time that John Wesley started to preach.**

Answers need to show awareness of the conditions and the problems that they posed.

Dominance of Church of England;  
lot of absentee priests,  
those in their parishes remote from the people;  
pluralism;  
formalism of religion;  
perceived lack of spirituality;  
religion very much linked to social status  
existence of small groups of dissenters;  
some reference to restrictions imposed upon them, e.g. marriages, funerals etc.  
Catholics small in number;  
various forms of revival beginning to emerge.  
Religion not touching the lives of many of the people.

**(30 marks) AO1**

- (b) **How successful was Wesley's attempt to challenge the religious conditions of his day?**

**Successful**

Made the Church of England take notice  
John Wesley remained faithful to Church of England throughout most of his life  
He saw it as reforming from within  
Brought new spirituality and enthusiasm to religion  
Brought religion to the people wherever they were  
Including the poor and outcast.  
May also refer to awakening of evangelism, philanthropic works, and education

**Not successful**

Many still beyond the reach of the Church  
Church of England did not change until the following century  
Cannot entirely separate Wesley from other social and religious factors in operation at the time.

**(15 marks) AO2**

## Section B Religion, Art and the Media

### 5 (a) Examine the range of religious art.

Candidates may, but need not, refer to one religion only. Answers should reflect the wide diversity of art forms in religion. Possible forms include reference to architecture, stained glass, music, images and statuary pictures and illustrations; examples should be offered with some comment. Range is important but not all forms need be present. What is required is a clear understanding of the range of what can be termed 'religious art' and reasons why and how it is deployed'

**(30 marks) AO1**

### (b) To what extent would you agree that the main purpose of religious art is to represent the divine?

Awareness of the diversity of purposes in art with reflection on which, if any, purpose could be considered the main or most important. Some clear evaluation of nature of purpose, is it always representative of divine? Expect reference to religious art as, e.g. inspiring awe and wonder, contributing to sense of numinous, use of art forms in liturgy (e.g. music, dance, etc.), didactic purpose (e.g. stained glass), decorative as well as representational and criticisms of any attempt at representing 'divine' if appropriate in context'.

**(15 marks) AO2**

### 6 (a) With reference to the art of one religion you have studied, explain the contribution of art to worship.

A wide range of response possible here but answer must be confined to ONE religion. Clear reference and to and understanding of art in the context of worship is required by the question. Reference can be highlighted in various ways:- e.g. in the production of and veneration of Icons; architecture, music, role of art inspiring the sense of the sacred, unifying worshippers in action (e.g. dance drama & music etc). The structure of sacramental worship or the ritual of worship as art or theatre can also be considered.

**(30 marks) AO1**

### (b) Assess the view that the true significance of religious art can be understood only by a religious believer.

This may be approached through a consideration of the nature of symbolism or of a spiritual dimension within the work of art available only to a believer. Alternatively, appreciation of art may be considered simply to be a personal response not an intellectual unpacking – in which case 'significance' is subjective and cannot be argued as 'true' or 'false'. All points should be supported with explanatory examples / illustrations and some conclusion should be reached.

**(15 marks) AO2**

- 7 (a) **With reference to two works of fiction, explain why religion is a popular theme in fiction today.**

Answers are context dependent but reference may be made to (e.g.) universal concerns about death, suffering, meaning and purpose of life; pressure of 21<sup>st</sup> century living raising 'angst'; new age philosophies and pluralism. Bandwagon effect. Inheritance from previous generation of literature – revival in films. Commercial success and piggybacking.

**(30 marks) AO1**

- (b) **'Religion needs humour.'**

**To what extent is this claim true?**

Various points may be made with examples / illustrations.

**Disagree**

Some humour regarded as divisive, blasphemous and / or inciting racial hatred. Seen as trivialising religion, which in turn is seen to require serious moral self discipline and respect for the sacred. Humour can be seen to be at the expense of others.

**Alternatively**

Humour may be a way of penetrating the illusion of the 'real' world to suggest a reality beyond. Formal religion can be seen to obscure the 'spirit' and humour to puncture that formality. Joy in 'God's creation' or in spirituality is considered more important and accessible than intellectualising. All points should be supported with explanatory examples / illustrations and some conclusion should be reached.

**(15 marks) AO2**

- 8 (a) **Examine the role of the Internet in promoting religion.**

Examples of ways internet is used to promote religion (information, evangelism, propaganda, religious practice, theological debate) using web sites chat and forums online worship environments and e-mail. Mainstream and minority groups (e.g. neo-paganism) are represented. Quality of site does not indicate religious authority. Note can also be used to promote anti religious agenda.

**(30 marks) AO1**

- (b) **Discuss how far televangelism establishes a cult rather than promotes religion.**

Look for some explanation of nature of 'cult' and explanation of 'religion'.  
Look for evaluation of question.

**Establishes cult**

Charismatic leaders (e.g. Jimmy Swaggart, Jim Baker). Discourages social engagement with those outside cult. Often makes financial demands upon followers.

**But promotes religion**

Popularity suggests they do meet a spiritual need better than mainstream churches. Bring religion to housebound, etc.

**(15 marks) AO2**

**GENERAL CERTIFICATE OF EDUCATION  
ADVANCED SUBSIDIARY  
JUNE 2009**



**RELIGIOUS STUDIES UNIT F  
OLD TESTAMENT**

**RSS06**

**SPECIMEN PAPER**

June 2009

**For this paper you must have:**

- an 8 page answer book.

You are permitted the use of a Bible, which may include the Apocrypha.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS06**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.



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Answer **two** questions.

---

- 1** (a) Explain the significance of the Exodus and the wilderness wanderings for the people of the Old Testament. *(30 marks)*
- (b) Assess how far the Exodus can be seen as a historical event. *(15 marks)*
- 2** (a) Explain the concept of Covenant with reference to the passages you have studied from the Old Testament. *(30 marks)*
- (b) Assess which covenant can be seen as the more important – the covenant with Abraham or the covenant with Moses. *(15 marks)*
- 3** (a) Examine the various characteristics of prophecy found in the Old Testament in the 10<sup>th</sup> and 9<sup>th</sup> centuries, with particular reference to the material you have studied about Samuel and Elijah. *(30 marks)*
- (b) Consider whether Samuel or Elijah had the greater significance as a prophet. *(15 marks)*
- 4** (a) Examine the reasons why Amos saw punishment as coming upon the people **and** the form that the punishment would take. *(30 marks)*
- (b) Assess the claim that Amos' predictions were wrong. *(15 marks)*

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*Old Testament RSS06*

# SPECIMEN Mark Scheme

*2009 examination – June series*

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## RSS06: Old Testament

- 1 (a) **Explain the significance of the Exodus and the wilderness wanderings for the people of the Old Testament.**

Expect outline of the Hebrews' escape from Egypt,  
 Crossing of the Re(e)d Sea,  
 Key events / features of the wilderness period,  
 Such as giving of manna.

Better answers may explain the term and concept of Exodus, the nature of the 'wilderness',

And the reasons (both biblical and rational) for the 'wanderings'.

Credit should be given to any answers that refer appropriately to the different Exodus traditions and the significance of the event for later generations.

**(30 marks) AO1**

- (b) **Assess how far the Exodus can be seen as a historical event.**

**Agree**

Crucial event of the Old Testament

Pivotal moment

Significance of Song of Miriam – recognised as very old literature

**Disagree**

Suggestions of waves of tribal migrations more likely

Critical suggestions of Exodus as product of Exilic period

Elements of myth in the Song of the Sea

A range of approaches may be taken

Whilst credit may be given for discussion of dates for the Exodus, if made relevant), but this is not expected.

**(15 marks) AO2**

- 2 (a) **Explain the concept of Covenant with reference to the passages you have studied from the Old Testament.**

Covenant – basic term – meaning shackle or bond

Notion of 'cutting a covenant' and the ritual elements

Types of covenant found in Ancient Near East

Found frequently in everyday life in Old Testament – examples

Details of covenant with Abraham in terms of promise of land and descendants – conditions of circumcision

Details of covenant with Moses in terms of election and giving of the Law

Credit may be given for other covenant material but it is not required.

Narrative used must contribute to explanation.

**(30 marks) AO1**

- (b) **Assess which covenant can be seen as the more important – the covenant with Abraham or the covenant with Moses.**

A case may be made on either side.

Abraham:

Starting the relationship, therefore important

Importance of faith and promise

Personal nature of relationship

Moses:

Prime example of covenant features

Centrality of the Law

Some may argue from a critical position – one covenant being read into different times, with understandings being read back, etc.

**(15 marks) AO2**

- 3 (a) **Examine the various characteristics of prophecy found in the Old Testament in the 10<sup>th</sup> and 9<sup>th</sup> centuries, with particular reference to the material you have studied about Samuel and Elijah.**

Prophecy – familiar throughout the Ancient Near East;  
some basic definition required.

Different classifications may be given and credit will be given for these but likely to focus on the seer and the ecstatic.

Aspects of both of these to be found in Samuel and Elijah

Candidates should draw out and comment on examples.

may also comment on concept of the prophet's experience of God relationship to the authorities of the time.

**(30 marks) AO1**

- (b) **Consider whether Samuel or Elijah had the greater significance as a prophet.**

A case may be made on either side.

**Elijah**

Significance for the survival of Yahwism at a time of great crisis

Key role in the development of prophecy

His continuing significance for Jews today

**Samuel**

Key figure at time of crisis and transition

King-maker

His prescience in the situation.

**(15 marks) AO2**

- 4 (a) **Examine the reasons why Amos saw punishment as coming upon the people and the form that the punishment would take.**

**Reasons for**

Failure to keep the covenant and to heed 'warnings'

Outline of different types of wrongs:

Social, e.g. bribery of judges, merchants' dishonesty

Religious, e.g. syncretism, religiosity and hypocrisy

Political, e.g. attribution of conquests to their own power

Allow some credit for war crimes of surrounding nations or the sins of Judah, in view of the phrasing of the question ('the people' could apply to more than Israel)

**Form of**

Punishment inevitable and inexorable

Graphic language used to describe it

The Day of the Lord

Destruction to be virtually total, enveloping people, land, sanctuaries and centres of power

Invasion and exile

**(30 marks) AO1**

- (b) **Assess the claim that Amos' predictions were wrong.**

**Amos was wrong**

The predictions have never been exactly fulfilled and Jeroboam II reigned for another two decades

Natural disasters are unrelated to human sin

The fall of Samaria was unconnected with the sins of Bethel

Amos misrepresents justice of God, who would not punish the innocent with the guilty.

**Amos was right**

The destruction of northern sanctuaries, fall of Samaria and exile within half a century

Loss of ten tribes

Even if taken metaphorically, it is true that an unjust, disunited, ungodly society self-destructs.

God has not finished yet.

**(15 marks) AO2**

**GENERAL CERTIFICATE OF EDUCATION  
ADVANCED SUBSIDIARY  
JUNE 2009**



**RELIGIOUS STUDIES UNIT G  
NEW TESTAMENT**

**RSS07**

**SPECIMEN PAPER**

June 2009

**For this paper you must have:**

- an 8 page answer book.

You are permitted the use of a Bible, which may include the Apocrypha.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS07**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

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Answer **two** questions.

---

- 1** (a) Examine the role of oral tradition in the creation of the synoptic gospels. *(30 marks)*
- (b) ‘Since no one recorded the words of Jesus when he was alive, the synoptic gospels cannot be relied upon as sources for Jesus’ teaching.’
- Assess this claim. *(15 marks)*
- 2** (a) With reference to a parable you have studied, explain the role of parables in the synoptic gospels. *(30 marks)*
- (b) Discuss how far it is true to say that a parable of Jesus can have relevance in the 21<sup>st</sup> century. *(15 marks)*
- 3** (a) Explain what Matthew and Luke seem to teach about the person of Jesus in their accounts of the arrest and trials of Jesus. *(30 marks)*
- (b) To what extent can it be argued that the synoptic accounts of the arrest and trials of Jesus are simply historical records? *(15 marks)*
- 4** (a) Explain the main differences in the synoptic accounts of Jesus’ resurrection. *(30 marks)*
- (b) ‘The resurrection accounts in the synoptic gospels are only symbolic: the resurrection never happened.’
- How far do you agree? *(15 marks)*

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*New Testament RSS07*

# SPECIMEN Mark Scheme

*2009 examination – June series*

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**RSS07: New Testament**

- 1 (a) Examine the role of oral tradition in the creation of the synoptic gospels.**

Expect candidates to explain what is meant by “oral tradition”. Most candidates will make reference to the messages of Jesus being passed on to the very early followers during his lifetime by word of mouth, no evidence for writing down teaching whilst Jesus is alive. Likely that parables and sayings written down soon after his death separately and passed around alongside oral tradition. Probable that Mark as the most likely first gospel worked from written and oral records. Jesus not recorded as providing written material and thus all his sayings are based upon oral tradition.

**(30 marks) AO1**

- (b) ‘Since no one recorded the words of Jesus when he was alive, the synoptic gospels cannot be relied upon as sources for Jesus’ teaching.’**

**Assess this claim.**

Good candidates will examine both the claim that no one recorded the words of Jesus when he was alive, and also the fact that the synoptic gospels are therefore unreliable. There is also debate around whether the teaching of Jesus is simply his words or whether it is the complete collection of material, the actions, parables, etc. Also whether Jesus’ teaching is focused around the two central ideas: love God and love your neighbour as yourself, and thus the rest is exemplification. Might also debate the problem of translation and the whole issue of the New Testament and its authority as the word of God.

Some candidates might challenge the claim that no one recorded the words of Jesus when he was alive.

**(15 marks) AO2**

- 2 (a) With reference to a parable you have studied, explain the role of parables in the synoptic gospels.**

Depends upon choice of parable, but expect choice to allow candidates to relate generalisation to particular. Ideas about parables could be that they use simple memorable stories which relate to everyday life of people and thus are used to carry message / teaching which is more complex. Often used basic Jewish formula familiar to people listening. Better for oral form of transmission. Developed answers will move away from just recounting a parable and will focus on the concept of “role” of parables alluding to the example by way of illustration.

**(30 marks) AO1**

- (b) Discuss how far it is true to say that a parable of Jesus can have relevance in the 21<sup>st</sup> century.**

Candidates might argue for the idea that the message is as relevant today, but the parable, because of its historical grounding, needs explanation. However, the parable can still be seen as a memorable vehicle. Expect discussion about the universal nature of Jesus' message, which it can be argued is the real purpose of the parable.

Can be said that the complexity of some parables means the message is lost. Also use of parable as teaching method is now outdated and not so easily appreciated. The extent to which cultural differences to the 21<sup>st</sup> century are a problem affecting relevancy, will probably be discussed. Can be open to misinterpretation without the historical understanding / knowledge. Some candidates may broaden the debate and consider whether modern scholars are necessary to make the parables relevant or whether individuals can understand them.

**(15 marks) AO2**

- 3 (a) Explain what Matthew and Luke seem to teach about the person of Jesus in their accounts of the arrest and trials of Jesus.**

Can combine the two or separate them out: either approach is acceptable. Likely to look at the idea of Jesus being innocent of the crimes, possibility of the arrest being illegal. Matthew with account of death of Judas has stronger picture of Jesus as innocent. Both show a clear idea of Jesus as human. Matthew perhaps has stronger emphasis upon Jesus as the Son of God, especially at the arrest. Both show Jesus as being above the issues raised in the trials. Also issue of blasphemy focused around the idea of Jesus as God in human form.

Developed answers will evidence their argument by reference to the text.

**(30 marks) AO1**

- (b) To what extent can it be argued that the synoptic accounts of the arrest and trials of Jesus are simply historical records?**

Similarities would suggest that there is a strong historical element in the accounts. But there are also clear messages about the person of Jesus and how the arrest and the trials are all part of God's plan. Also seems to be an attempt to shift 'blame' from Romans to Jews, which later becomes mainstream Christian view, perhaps in light of Christianity as the Roman religion in fourth century. Also all three accounts have elements which hint at the idea of Jesus as man and God and the tension between these two aspects.

**(15 marks) AO2**

**4 (a) Explain the main differences in the synoptic accounts of Jesus' resurrection.**

Expect reference to differences

e.g. Matthew has two Marys, an earthquake, an angel speaking to guards and then the women. On their way, Jesus appears to them.

Mark: two Marys and Salome, references to tomb and stone, a youth, the three women run away. Separate appearance of risen Jesus to Mary Magdala.

Luke: women go to tomb, see two men in white, no appearance of the resurrected Jesus at all.

First appearance in Luke is to others, indicating the universal resurrection.

Mark's appearance shows Jesus for sinners as well as others? Issues over angels and men / youth emphasis upon the person of Jesus?

More developed answers will go on to examine those differences in terms of giving some reason for them. This may lead to redactional approaches or just highlighting the significance of the differences. However, higher level answers require some sort of analysis other than mere identification of the of the differences.

**(30 marks) AO1**

**(b) 'The resurrection accounts in the synoptic gospels are only symbolic: the resurrection never happened.'**

**How far do you agree?**

Expect candidates to refer to some evidence for symbolic approach to understanding the accounts, e.g. Symbolism there with approaches to explaining presence of someone / something to give the message about the resurrected Jesus.

Christian tradition has the resurrection as an historical event; more similarities than differences would indicate history rather than mere theology. Appearances show how difficult to explain the unique event, but still strong idea in all three that the events happened. Records fit with understandings of the Jewish practices for burial and for Shabbat.

Developed answers will question whether history and symbolism are in opposition. Indeed, is history needed for the symbolism to be meaningful? Idea that theology is history interpreted.

**(15 marks) AO2**

**GENERAL CERTIFICATE OF EDUCATION  
ADVANCED SUBSIDIARY  
JUNE 2009**



**RELIGIOUS STUDIES UNIT H                      RSS08  
RELIGION AND CONTEMPORARY SOCIETY**

**SPECIMEN PAPER**

June 2009

**For this paper you must have:**

- an 8 page answer book.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS08**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

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Answer **two** questions.

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- 1** (a) Describe the changes which took place in patterns of Christian belonging in the United Kingdom in the later part of the 20<sup>th</sup> century. *(30 marks)*
- (b) 'The United Kingdom is no longer a Christian country.'
- Assess this claim. *(15 marks)*
- 2** (a) Examine the forms of leadership which may be found in any **two** religions you have studied. *(30 marks)*
- (b) 'Religions may need leaders, but they do not need people set apart as 'priests'.'
- Assess how far this is true. *(15 marks)*
- 3** (a) Examine some of the ways in which religious belonging is expressed through the wearing of particular items of dress, or the wearing of other symbols in the religions you have studied. *(30 marks)*
- (b) 'Wearing the symbols of a religion should not be permitted within the uniform of public officials.'
- Discuss how far you agree with this claim. *(15 marks)*
- 4** (a) Examine some of the reasons for the rise of New Religious Movements in the second half of the 20<sup>th</sup> century. *(30 marks)*
- (b) 'New Religious Movements are best understood as a response to sociological, rather than theological need.'
- Consider how far this is true. *(15 marks)*

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*Religion and Contemporary Society RSS08*

# SPECIMEN Mark Scheme

*2009 examination – June series*

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## RSS08: Religion and Contemporary Society

- 1 (a) **Describe the changes which took place in patterns of Christian belonging, in the United Kingdom, in the later part of the 20<sup>th</sup> century.**

Focus here is on belonging. Candidates likely to be aware of the indices of: identification, membership, attendance and belief, belonging, as identification, whilst showing decline, does so less sharply than actual attendance. Significant declines in formal membership. May comment on changing attitudes to membership, which earlier would have been seen as natural progression, or linked in progression in a church school; very significant declines in attendance, though many variations. Yet high proportion still claim belief in God. Also Religious Experience Research Unit work on levels of religious experience. May comment both on regional differences, and denominational differences. Rise of new forms of belonging in later part of the 20<sup>th</sup> century, especially in rise in participation in charismatic churches and independent evangelicals. Popularity of activities like Alpha courses. Rise and strength of black-led churches, etc.

**(30 marks) AO1**

- (b) **'The United Kingdom is no longer a Christian country.'**

**Assess this claim.**

This may be approached in a variety of ways. Candidates may talk about the loss of dominance of Christianity or the statistical rise of other religions. Both would be appropriate.

**No longer**

Evidence of decline; church-going very much a minority activity, debates about PC approaches to Christmas, and the banning of various symbols by some companies or local authorities; some councils dropping the practice of prayers at meetings, etc.

**But**

Still a potent symbol in society; Christian festivals at least notionally recognised. Majority of councils and Government still have prayers, role of other aspects of civic religion; public events marked by Christian ritual, role of Queen, etc.

**(15 marks) AO2**

- 2 (a) **Examine the forms of leadership which may be found in any two religions you have studied.**

Candidates should choose **any two** religions and discuss leaders, e.g.

**Christianity**

Ordained ministry – priests vicars, ministers – should be aware of differences in type and function

Lay ministry – eucharistic ministers, lay readers, local preachers, etc. – need awareness of role

Other forms of lay leadership both pastoral and administrative

**Judaism**

Rabbi – range of roles, essentially expert on Torah, ways in which role has adapted in some synagogues

Cantor – role in worship

Lay leadership – in organisation of the synagogue, administration, charitable, etc.

**Sikhism**

Role of the Granthi for any particular diwan, Gurdwara committee, democratic nature, etc.

**(30 marks) AO1**

- (b) **‘Religions may need leaders, but they do not need people set apart as ‘priests’.**

**Assess how far this is true.**

Quakers and Sikhs obviously manage without. Many churches are forced to manage without, because of lack of priests.

Some theologically need a priest, e.g. for sacraments

Most do have some one who is set apart – and the extent of the ‘set apartness’ may vary (e.g. some views of the priesthood, Hindu holy men, etc.). Sociological need for any group to have some functionaries of this sort, etc.

May take broad approach and argue that whilst such people seem to be necessary in some religions, they are not necessary in others, and therefore cannot say that they are intrinsically necessary in religion.

**(15 marks) AO2**



- 3 (a) Examine some of the ways in which religious belonging is expressed though the wearing of particular items of dress, or the wearing of other symbols in the religions you have studied.**

A range of examples may be considered here.  
The wording is deliberately open to cover both dress and other symbols.

Most obvious examples are likely to come from:  
**Islam** women – hijab, niqab; men – full beard, traditional dress  
**Sikhism** 5Ks, wearing of the turban by men and some women  
**Judaism** Kippah, etc.

May consider more subtle aspects like simple styles of dress worn by some Christian groups.

The reasons should indicate that candidates are aware of differences between cultural and religious factors. Should also show why some do not choose to wear stereotypical dress.

**(30 marks) AO1**

- (b) ‘Wearing the symbols of a religion should not be permitted within the uniform of public officials.’**

**Discuss how far you agree with this claim.**

**Assessment**

Agreement with the statement likely to focus on the ‘private’ aspect – religions should not be publicly evidenced.

**But**

A person’s religion may be very evident even without these symbols; does the state have the right to deny these to a person? Some are absolutely integral to the religion, e.g. 5Ks. Religion may be more important than the uniform being worn, etc.

**(15 marks) AO2**

- 4 (a) Examine some of the reasons for the rise of New Religious Movements in the second half of the 20<sup>th</sup> century.**

**Sociological reasons**

Deprivation theory: loss of identity, vacuum caused by decline of the mainstream religions, fusion through cultural changes and awareness of different lifestyles, effects of powerful and charismatic leaders in the case of cults, shared values, especially in communal groups, sense of impending disaster from world events. Counter culture; offer of ‘belonging’.

**Theological reasons**

Dissatisfaction with traditional ‘answers’ given by mainstream religions; spiritual searching for something else, strong set of beliefs presented, often demanding total commitment.

Exemplifications needed for each of these.

**(30 marks) AO1**

- (b) **'New Religious Movements are best understood as a response to sociological, rather than theological need.'**

**Consider how far this is true.**

Answers need to consider the factors above and to evaluate their relative significance.

Better answers likely to show awareness that theological and sociological factors are often intertwined.

**(15 marks) AO2**



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**SECTION A BUDDHISM**

Answer **two** questions.

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- 1** (a) Explain the concept of dukkha. (30 marks)
- (b) Assess the view that Buddhism is so concerned with suffering that it is too negative in its outlook on life. (15 marks)
- 2** (a) Explain the concepts of (i) samsara and (ii) nibbana. (30 marks)
- (b) 'For most Buddhists, the idea of nibbana is simply not understandable.'  
How far is this statement true? (15 marks)
- 3** (a) Examine the practice and purpose of morality on the Eightfold Path. (30 marks)
- (b) To what extent may it be argued that meditation is the most important part of the Eightfold Path? (15 marks)
- 4** (a) Describe the relationship between the monastic and lay community in Buddhism. (30 marks)
- (b) 'The life of a Buddhist monk is an escape from real life.'  
Assess this claim. (15 marks)

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**SECTION B HINDUISM**

Answer **two** questions.

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- 5** (a) Examine the Hindu concept of god as Brahman. (30 marks)
- (b) To what extent is it true that, in Hinduism, god can only be known in personal form? (15 marks)
- 6** (a) Explain the means to liberation through jnana yoga and bhakti yoga. (30 marks)
- (b) Discuss which is more important in Hinduism – what a person does or what a person believes. (15 marks)
- 7** (a) Explain the practice and purpose of puja in the home. (30 marks)
- (b) ‘The temple is more important than the home as a place of worship.’  
Assess this view. (15 marks)
- 8** (a) Give an account of the role of sannyasins and rishis within the Hindu religious tradition. (30 marks)
- (b) Assess the view that gurus are essential in Hinduism, while temple priests are not. (15 marks)

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**SECTION C SIKHISM**

Answer **two** questions.

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- 9** (a) Examine the life, and explain the key teachings of, Guru Nanak. (30 marks)
- (b) To what extent was Guru Nanak’s teaching a product of the time in which he lived? (15 marks)
- 10** (a) Explain the ways in which Vaisakhi is celebrated both in the home and in the gurdwara. (30 marks)
- (b) ‘After over 300 years, the celebration of Vaisakhi has lost its meaning.’  
Assess this claim. (15 marks)
- 11** (a) Examine the structure and content of the Guru Granth Sahib. (30 marks)
- (b) Assess how far the Guru Granth Sahib is accessible to Sikhs today. (15 marks)
- 12** (a) Explain the Sikh practices of sewa and langar. (30 marks)
- (b) ‘Sewa in the langar is the most important duty of a Sikh.’  
Assess this view. (15 marks)

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*World Religions 1*

*Buddhism OR Hinduism OR Sikhism RSS09*

## SPECIMEN Mark Schemes

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## Section A Buddhism

### 1 (a) Explain the concept of dukkha.

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.

**(30 marks) AO1**

### (b) Assess the view that Buddhism is so concerned with suffering that it is too negative in its outlook on life.

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

On the other hand, dukkha is only one half of the often quoted message of the Buddha: “suffering I teach and a way out of suffering”; that is, the whole orientation of the Buddhist teachings is away from suffering towards enlightenment. Suffering is only the premise from which to begin.

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

**(15 marks) AO2**

### 2 (a) Explain the concepts of (i) samsara and (ii) nibbana.

Samsara: everything conditioned and changing; the continual cycle of births, deaths, rebirth in which everything is in a constant state of flux; links to karma and the 12 nidanas. Links to the Second Noble Truth.

In contrast Nibbana is unconditioned; unborn; ‘extinction’ ‘blowing out’; freedom from rebirth and suffering, the truth of the end of craving and the end of the dukkha arising from it. Nibbana is this life and nibbana at the point of death

**(30 marks) AO1**



- (b) **'For most Buddhists, the idea of nibbana is simply not understandable.'**

**How far is this statement true?**

Expect answer to focus on the problems of describing Nibbana. Often described in terms of what it is not because the available words get their meaning from the world of Samsara and simply do not apply to Nibbana. However, ideas are presented of how worthwhile a goal Nibbana is because of the happiness it results in for those who have realised it. Such 'moments' may be achieved in meditation.

**(15 marks) AO2**

- 3 (a) Examine the practice and purpose of morality on the Eightfold Path.**

Explanation of the practice of right speech, right action and right livelihood. The purpose may be explained in terms of suppression of the negative drives in the personality and development of the positive and / or in terms of karma control with the aim of either achieving a better rebirth or nibbana. Development of compassion.

**(30 marks) AO1**

- (b) **To what extent may it be argued that meditation is the most important part of the Eightfold Path?**

Possible to argue that it is the most important since it is the direct route to Nibbana, BUT cannot be achieved without moral development and wisdom and without wisdom may never be started. Expect illustrations of inter relatedness of two or more parts of the path, and perhaps example so how undirected spiritual exercises can lead to further suffering unless truly in context of whole person development.

**(15 marks) AO2**

- 4 (a) Describe the relationship between the monastic and lay community in Buddhism.**

Many are likely to interpret this in terms of Theravada Buddhism but this is not necessary. The monastic community in some countries (e.g. Thailand) consists largely of temporary members who have entered from and will return to lay community. Lay community provides alms receiving merit in return. Monks provide teaching and retreats, have ceremonial role (e.g. at funerals). Traditionally provided education, increasingly provide social services. Some contemporary examples may be provided. There may be reference to communities in UK.

**(30 marks) AO1**

**(b) 'The life of a Buddhist monk is an escape from real life.'**

**Assess this claim.**

Many possible angles on this – including motivation of some of those who temporarily join monastery since they provide food and shelter. Idea of Sangha as refuge could suggest avoiding pressures of 'real life' but also provides opportunity for concentration on the true nature of that reality rather than the 'ignorance' with which people live.

**(15 marks) AO2**

## Section B Hinduism

### 5 (a) Examine the Hindu concept of god as Brahman.

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) and 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
- The essence of life. The same reality as the atman or essential self of living beings
- Eternal and indestructible

**(30 marks) AO1**

### (b) To what extent is it true that, in Hinduism, god can only be known in personal form?

#### In support

- These personal gods are essential for all Hindus to form a relationship with God
- 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

#### Other views

- 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
- 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**

**6 (a) Explain the means to liberation through jnana yoga and bhakti yoga.**

**Jnana Yoga**

Jnana yoga is the development of the mind and mental powers through penetrating the truths of the Vedas through intellectual development and meditation.

**Bhakti Yoga**

It is complete loving, devotion and submission of the person to their personal god.

It is expressed in many forms of devotion, especially chanting and puja. It leads to moksha through faith in personal deity and merging with the deity as a way to the higher goal.

**(30 marks) AO1**

**(b) Discuss which is more important in Hinduism – what a person does or what a person believes.**

There may be some explanation of 'faith' and 'action' in this context. The debate may focus on the relative importance of Karma yoga as opposed to, for example, Bhakti yoga, but other aspects may be drawn on (e.g. Hinduism as a way of life rather than set of beliefs, as much social as religious).

Relevant points include: the ease of focussing on action, e.g. fits in with 'normal' life; the importance of purifying the self before focussing on Jnana yoga; the possibility of attaining moksha through karma yoga. Action must be without hope of reward – so on its own is not enough.

**(15 marks) AO2**

**7 (a) Explain the practice and purpose of puja in the home.**

**Practice**

Appropriate selection of details from:

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.

Use of turmeric, kum-kum powder and sandalwood powder to mark deities and worshipper.

Offering of elements of life on puja tray.

Flowers, lighting incense and ghee lamps.

Offerings of coconut and betel leaves

Arti ceremony to bring the light of God into daily life.

Gayatri mantra enlightenment of God.

To imbibe the blessed food.

**Purpose**

To receive enlightenment from God

To bless family and home

To receive blessed food (Prasad)

Thankfulness for gift of life, etc.

**(30 marks) AO1**

- (b) **‘The temple is more important than the home as a place of worship.’**

**Assess this 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.

**Other views**

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.

**(15 marks) AO2**

- 8 (a) **Give an account of the role of sannyasins and rishis within the Hindu religious tradition.**

**Sannyasins are**

those Hindus who have renounced all worldly ties and embarked on the homeless life. 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.

**Rishis are**

often highly regarded and significant holy men who have followers and devotees. They are considered to have great wisdom and almost supernatural powers, e.g. Maharshi Mahesh Yogi. They offer teachings, religious practices and retreats / ashrams for those who want to attain liberation. So their role is to inspire and teach their followers in the pursuit of spiritual insight and wisdom.

**(30 marks) AO1**

- (b) Assess the view that gurus are essential in Hinduism, while temple priests are not.**

**For**

Gurus are essential as they are not like holy men who have renounced worldly life. They are often linked to families and support and educate the younger members. Gurus have a particular role in making the teachings of Hinduism accessible to all and to help make sense of them in their daily lives.

**Against**

Gurus are less needed today as teaching can be accessed easily and through modern communications and does not need a human agent. Education is more effective, not so much literacy. Finding and learning from a guru is optional and not for the majority of Hindus. Hindu religious teachings and practices are preserved in a variety of ways. Hinduism, a very adaptable and evolving religion, does not depend on a particular group of people to maintain its traditions.

**(15 marks) AO2**

## Section C Sikhism

- 9 (a) **Examine the life, and explain the key teachings, of Guru Nanak.**

Need to show awareness of religious social and political circumstances of 15<sup>th</sup> / 16<sup>th</sup> century Punjab. Traditions about the early life of the Guru which marked him out, his family, his 3 days in the river – significance of revelation and subsequent ones. Teaching and travelling with Mardana, teachings on God, attitudes towards Hinduism and Islam, nature of humanity, equality and community, settlement at Kartarpur.

**(30 marks) AO1**

- (b) **To what extent was Guru Nanak's teaching a product of the time in which he lived?**

Assessment of Hindu and Muslim cultures of the time, political structures of the Mughal empire, influence of the caste system. The Guru's openness to people from a wide variety of backgrounds.

### **Other views**

Original teachings on means to moksha, human destiny and human nature. But very distinctive views on God, spiritual life, etc., thus not simply a product. Challenged emphasis on brahminical rituals and caste system.

**(15 marks) AO2**

- 10 (a) **Explain the ways in which Vaisakhi is celebrated both in the home and in the gurdwara.**

Celebrations in the home; stronger focus on street processions and events at Gurdwara, Nisan Sahib, role of Panj Pyares. Amrit ceremony, public celebrations and competitions. Importance of Vaisakhi as celebration of origins of the Khalsa – ways in which the rituals demonstrated, for example, reading the Guru Granth Sahib in the Gurdwara and melas. Taking down of the flag, washing and replacing, family gatherings and feasts.

**(30 marks) AO1**

- (b) **'After over 300 years, the celebration of Vaisakhi has lost its meaning.'**

### **Assess this claim.**

Discussion of whether Vaisakhi is essentially simply commemorating events in the past, i.e. has become more social than religious and lost some of its spiritual meaning or is looking forward. A case can be made on either side, may take views on community solidarity, and affirmation of identity as well as the historical aspect. There may be appropriate comment on the differences in celebrating Vaisakhi in an area where there is a large Sikh population and in an area where Sikhs remain in the minority. Because of widespread distribution of Sikhs and their more meaningful identity and commitment in the modern world to the Khalsa.

**(15 marks) AO2**

**11 (a) Examine the structure and content of the Guru Granth Sahib.**

Guru Granth Sahib is the gurbani, or God's written word, living presence of God among the people; first Gurbani revealed to Guru Nanak. Adi Granth. May talk about the language, the fact that pagination is identical in all copies. Poetry from various authors and religious traditions – implications of these sources, e.g. variety of authorship as seen through Muslim saints, Buddhist teachers and Hindu rishis. Variety of poetic forms, rags, rhythms, tunes.

Content is mainly hymns of praise to God and inspirational passages to Sikhs.

**(30 marks) AO1**

**(b) Assess how far the Guru Granth Sahib is accessible to Sikhs today.**

Guru Granth Sahib is less accessible to Sikhs today because of the language of Guru Granth Sahib, Sikh's ability to read Punjabi may be limited for many, fact that few will own a copy, need to be able to house it appropriately.

But can argue that its thoughts and concepts are accessible because basically they are about worshipping God, even to those outside the faith, and that as God's word, accessibility is not important because language of the book can be used as an inspiration to worship even if exact meaning is not understood. Key passages also available in sections making access easier..

**(15 marks) AO2**

**12 (a) Explain the Sikh practices of sewa and langar.**

**Sewa**

Means service, which may be to God or humanity, examples of different kinds of sewa in the Gurdwara and in the community. All kinds of sewa are of equal value, ways of showing humility, and overcoming haumai.

**Langar**

Introduction at Kartarpur, story of Emperor Akhbar being told to eat langar before he could meet with Guru Amardas.

Every Gurdwara has a langar, providing for the needs of everyone. All welcome. Likely to be some description of the arrangements for langar. Idea of langar as 'laboratory of sewa'.

Importance of these for all Sikhs.

**(30 marks) AO1**



**(b) 'Sewa in the langar is the most important duty of a Sikh.'**

**Assess this view.**

Assessment of the statement. Langar is very visible form of sewa, i.e. 'laboratory of sewa', and very practical form, especially when meeting real need, providing an opportunity for Sikhs of all ages to contribute. But may lose focus on the more everyday, and sometimes menial tasks that can be done as sewa. There are other important duties, including worship, remembering God's name, earning one's living honestly, care of one's family, wearing of the 5Ks, etc.

**(15 marks) AO2**

**GENERAL CERTIFICATE OF EDUCATION  
ADVANCED SUBSIDIARY  
JUNE 2009**



**RELIGIOUS STUDIES UNIT K** **RSS10**  
**WORLD RELIGIONS 2**  
**CHRISTIANITY OR JUDAISM OR ISLAM 1** *THE WAY OF*  
**SUBMISSION**

**SPECIMEN PAPERS**

June 2009

**For this paper you must have:**

- an 8 page answer book.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS10**.
- Choose **one Section** only.  
Answer **two** questions.  
Section A Christianity page 2  
Section B Judaism page 3  
Section C Islam 1 *The Way of Submission* page 4
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

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**SECTION A CHRISTIANITY**

Answer **two** questions.

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- 1** (a) Give an account of Christian beliefs about the Trinity. (30 marks)
- (b) Assess the view that Christian teaching about the Trinity is dependent upon faith rather than reason. (15 marks)
- 2** (a) Explain the different Christian beliefs about the authority and status of the Christian scriptures. (30 marks)
- (b) 'Because there is such a variety of views about the Christian scriptures, they play a diminishing role in the life of a Christian.'
- Assess this claim. (15 marks)
- 3** (a) Examine the different Christian beliefs about the use of bread and wine in Christian worship. (30 marks)
- (b) 'Christian beliefs about the bread and wine used in worship are so varied that they cannot all be valid.'
- Assess this view. (15 marks)
- 4** (a) Explain why most Christians would claim that Christian marriage is important for Christians. (30 marks)
- (b) 'Scripture-based beliefs about Christian marriage mean there can be no divorce and no remarriage within Christianity.'
- How far is this true? (15 marks)

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**SECTION B JUDAISM**

Answer **two** questions.

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- 5** (a) Give an account of Jewish beliefs about God's relationship with his chosen people. (30 marks)
- (b) Assess how far it is still possible for Jews today to accept the traditional Jewish views about God and his relationship with his chosen people. (15 marks)
- 6** (a) Explain how the Jewish use of scriptures illustrates Jewish beliefs about the nature and purpose of the scriptures. (30 marks)
- (b) 'The Jewish beliefs about their scriptures have prevented Judaism from responding to the needs of Jews in the 21<sup>st</sup> century.'
- Consider how far you agree with this claim. (15 marks)
- 7** (a) Examine the teachings associated with Pesach and how these teachings are reflected in the Jewish practice of Pesach. (30 marks)
- (b) Assess the view that Pesach is really no more than a family meal. (15 marks)
- 8** (a) Describe how Reform and Orthodox Jews differ in their beliefs about Shabbat and how they observe it. (30 marks)
- (b) Consider how true it is to say that the Reform beliefs and practices about Shabbat are more relevant to the Jews of the 21<sup>st</sup> century. (15 marks)

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**SECTION C ISLAM THE WAY OF SUBMISSION**

Answer **two** questions.

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- 9** (a) Explain how the Qur'an is used both in worship and in everyday life. (30 marks)
- (b) Assess the view that the Qur'an is the only guidance a Muslim needs. (15 marks)
- 10** (a) Explain how and why Salah and Sawm are celebrated in Islam. (30 marks)
- (b) How far do you agree that carrying out the Five Pillars makes someone a perfect Muslim? (15 marks)
- 11** (a) 'There is no god but God.'
- Explain how is this phrase is understood by Muslims. (30 marks)
- (b) 'A Muslim is a follower of Muhammad.'
- To what extent is this a good definition of Muslim? (15 marks)
- 12** (a) Describe what Islam teaches about Judgement. (30 marks)
- (b) 'Actions are more important than beliefs in Islam.'
- Assess this view. (15 marks)

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*Christianity OR Judaism OR Islam 1 The Way of  
Submission RSS10*

# SPECIMEN Mark Schemes

## *2009 examination – June series*

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the 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 this 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.

## Section A Christianity

### 1 (a) Give an account of Christian beliefs about the Trinity.

Expect an examination of the three persons and the relationship between the three. In the examination of the three expect some references to what Christians believe each does / has done. God the father as creator and sustainer, Jesus as the revelation of God in human form, Holy Spirit as the ongoing active element of God with people today. Some examination of the separate yet one nature of the trinity.

**(30 marks) AO1**

### (b) Assess the view that the Christian teaching about the Trinity is dependent upon faith rather than reason.

Problem of how there can be one and yet three and how they can be separate in all their aspects and yet there is one God; why they are not simply different aspects of the one God. Some consideration of the role of faith and the role of reason in this debate. Faith may allow for some acceptance of things which, by reason alone, cannot be understood, but equally faith is not necessarily an abandonment of all reason.

**(15 marks) AO2**

### 2 (a) Explain the different Christian beliefs about the authority and status of the Christian scriptures.

Some background to show that there are two approaches in Christianity: one sees scripture as the root for all authority (Protestant tradition); the other sees scripture as one aspect of authority and there are others which are not necessarily subordinate but may be equal to scripture.

Questions about whether all Christian scripture is the word of God, and whether this is absolute or inspired, or whether scripture is man writing about experiences of God.

Status may be seen in the way Christians use scripture in worship and how they use it for guidance / instruction. Gospels are often seen to have greatest authority for Christians. Some do not see the Old Testament as being Jewish scripture. Ceremonies in worship sometimes used to show authority of scripture.

**(30 marks) AO1**

- (b) **‘Because there is such a variety of views about the Christian scriptures, they play a diminishing role in the life of a Christian.’**

**Assess this claim.**

Might follow the route that there are Christians who see the church as having the ultimate authority today and the church is led by the Holy Spirit and thus it has greater authority than scripture. Scripture can be outdated and not relevant to people today; Holy Spirit can be relevant and the church can thus respond to the needs of people today. Conversely others claim that as the word of God the scripture must be at the centre of all Christian decisions; the church as human can and will go wrong, hence the Reformation. Debates about issues such as divorce and remarriage and about homosexuality show the different approaches.

**(15 marks) AO2**

- 3 (a) **Examine the different Christian beliefs about the use of bread and wine in Christian worship.**

Three basic approaches: bread and wine are entirely symbolic and remind about last supper; bread and wine have the spirit of God added to them at the consecration, consubstantiation; or the bread and wine become the body and the blood of Christ at the consecration, transubstantiation.

Expect examination of the three approaches: for example, transubstantiation is focused upon the idea of the duality of matter and thus is dealing with the substance of the bread and wine.

Also some examination of the New Testament tradition from which this comes and the words of Jesus about memorial and body broken.

**(30 marks) AO1**

- (b) **‘Christian beliefs about the bread and wine used in worship are so varied that they cannot all be valid.’**

**Assess this view.**

Discussion about the three approaches and whether it is possible to conclude that one seems better or more right than another.

Acknowledgement that this is not likely to be the case since all three have been held to be true by different traditions for a long time.

Issue about faith and whether there can be different beliefs for different people but that they can all be regarded as valid, based upon the idea that God might respond to different people in different ways.

**(15 marks) AO2**



- 4 (a) **Explain why most Christians would claim that Christian marriage is important for Christians.**

Christian tradition, perhaps following Greek and Jewish ideas, has a view that marriage is a natural condition and that it is set down by God in the scriptures. Linked to this is the idea that sexual behaviour is to do with fulfilling God's will to multiply and that this can only be within the marriage since this is the vehicle for the family.

Seen in some Christian traditions as a sacrament and thus an essential feature of being a Christian.

Many Christian traditions see the marriage as blest by God and the couple bound together by God, hence the disapproval of divorce.

**(30 marks) AO1**

- (b) **'Scripture-based beliefs about Christian marriage mean there can be no divorce and no remarriage within Christianity.'**

**How far is this true?**

Jewish scripture and tradition allows for divorce as a religious act. Issues in the New Testament seem to suggest that Jesus rejects the divorce idea.

Some argue only God can separate what God has joined.

Clearly if there can be no divorce there cannot be remarriage since Christianity is clearly monogamous. Some traditions allow for secular divorce of compassionate grounds but do not allow for remarriage. Those who move away or beyond scripture can develop ideas of both divorce and remarriage in that they can allow for human error and for forgiveness and thus another chance.

**(15 marks) AO2**

## Section B Judaism

- 5 (a) **Give an account of Jewish beliefs about God's relationship with his chosen people.**

Focus around the chosen people and the covenant ideas. In the case of the former, reference to Abraham being selected by God and his descendants. Some link with this and the more formal covenants with Abraham and then Moses, possible reference to later new covenant mentioned by Jeremiah. Demonstration of the two-way nature of the covenant. Could deal with idea of God working through history as an example of how chosen people are looked after by God.

**(30 marks) AO1**

- (b) **Assess how far it is still possible for Jews today to accept the traditional Jewish views about God and his relationship with his chosen people.**

Discussion about periods of Jewish history when it would seem that God is not with his people, like Babylonian exile and later the Holocaust. Question today about whether, with clearer understanding of the wider nature of God, he would have just one group of people specially chosen; question about whether the idea of the Jews as the leaders of how to work with God is acceptable today.

**(15 marks) AO2**

- 6 (a) **Explain how the Jewish use of scriptures illustrates Jewish beliefs about the nature and purpose of the scriptures.**

Probably needs to show how there are different types of scripture for Orthodox Jews – the Torah, the Nevi'im and the Ketuvim as well as the Talmud with its divisions – each aspect treated rather differently: for example, Torah as the absolute word of God, never translated, treated with special respect in synagogue, hand-written, etc., whereas Talmud seen as the centre for scholarly discussion and teaching.

**(30 marks) AO1**

- (b) **'The Jewish beliefs about their scriptures have prevented Judaism from responding to the needs of Jews in the 21<sup>st</sup> century.'**

**Consider how far you agree with this claim.**

Might want to focus upon different styles of Judaism and relate them to the different ideas about the scriptures, Orthodox seeing large sections as the absolute word of God and thus cannot be changed, whereas Liberal Jews would see much of scripture as man recording God's actions and thus can move on from them. Issue over whether scriptures are God's final and complete revelation or not. From here there needs to be consideration about how Jews relate to the world around them and whether even most Orthodox allow for change in Jews' views and adaptation to different circumstances; for example, all Jews cope with the loss of the Temple.

**(15 marks) AO2**

**7 (a) Examine the teachings associated with Pesach and how these teachings are reflected in the Jewish practice of Pesach.**

Can suggest that Pesach is all about celebrating freedom from slavery, about the beginnings of the Jewish people under Moses, possibly based upon an ancient Spring festival representing new life. Also ideas of salvation for the people. Customs reflect these ideas from the preparation for Pesach to the Pesach meal. In the case of the latter the symbolic foods and the four questions all focus upon a rehearsal of the events recorded in the scriptures.

**(30 marks) AO1**

**(b) Assess the view that Pesach is really no more than a family meal.**

Might consider the fact that almost all Jews, whether religious or not, observe Pesach, especially the meal. Meal is very family-based in practice and in tradition and there is idea that it cannot be celebrated without a family; children play a role in both preparation and celebration. But question about the fact that it is very religious in its focus and could not happen without the religious elements – use of haggadah, for example.

**(15 marks) AO2**

**8 (a) Describe how Reform and Orthodox Jews differ in their beliefs about Shabbat and how they observe it.**

Beliefs are focused around different ideas about revelation and whether scripture and Moses can be seen as the final revelation from God or not. Reform would argue that it is not the final and complete revelation and thus Judaism can continue to grow and develop, if necessary away from the revelation, whereas Orthodox see the Sinai events as a final revelation. Whilst synagogue practice is not in the revelation, Orthodox see their practices as rooted in the revelation. Thus they must adhere to scripture and tradition. Differences in practice stem from this: use of English by Reform, no separation of women, and women rabbis, shorter services, no prayers for restoration of the Temple. Outside synagogue again Reform adopt a more relaxed approach to Shabbat, less likely to worry about no work and less likely to observe all the services.

**(30 marks) AO1**

- (b) Consider how true it is to say that the Reform beliefs and practices about Shabbat are more relevant to the Jews of the 21<sup>st</sup> century.**

Can argue that reform movement is growth area in Judaism, especially in America; more converts to reform. But might equally say that this is simply because Reform accepts conversion more easily. Can argue that Reform allows Jews to live in secular or non-Jewish world more easily and thus more appealing; has less strict rules about marriage and thus loses fewer members. Allows more easily secular education and thus seen to be more influential in the secular world. Others say that security of Orthodox rules allows Jews to keep more easily to true Judaism and the separation from the secular world is appealing since it makes life easier. Also trend in many religions to growth of appeal of the more orthodox, more fundamentalist approaches.

Others see the more relaxed approach to observing Shabbat as an appeal: does not prevent the Jew from living a secular lifestyle in other ways.

**(15 marks) AO2**

## Section C Islam 1 *The Way of Submission*

- 9 (a) Explain how the Qur'an is used both in worship and in everyday life.

Worship can be understood in a broad way as living according to God's law and in a narrow sense as carrying out specific acts, e.g. prayer and the practice of fast in Ramadan. Key ideas could be expected from the following: recitation, e.g. in prayer, private devotion and on public occasions; the stylised form of recitation, its importance and the experience of hearing it; memorisation and study of the Qur'an; how and why the book is treated with respect; use of the Qur'an as a guide to life.

**(30 marks) AO1**

- (b) Assess the view that the Qur'an is the only guidance a Muslim needs.

### In support

Expect accounts of the status of the Qur'an as the Word of God and final revelation to humanity. Answers may then focus on the use of the sunnah / hadith alongside the Qur'an as a source of holy law, and / or the role of the Ulama or Imam to counter the claim; reference may also be made to modernist movements in Islam some of which challenge or reject the value of the hadith and hence the traditional understanding of Shari'a – a slogan for one such group is 'God alone – Qur'an alone'.

**(15 marks) AO2**

- 10 (a) Explain how and why Salah and Sawm are celebrated in Islam.

Salah; five times a day, facing Makkah and rakahs, etc.

Sawm; fasting during Ramadan, exemptions and rules, etc.

It is likely that more would be written on Salah than on fasting. Expect mainstream outline but be aware of differences within Islam. For explanation there should be comments on why both are performed and why in this way, and / or on the significance they have for Muslims and for the community, for example, purification; self-discipline; commanded by God; strength and faith and following practice of Muhammad.

**(30 marks) AO1**

- (b) How far do you agree that carrying out the Five Pillars makes someone a perfect Muslim?

### In support

Expect evidence of the claims made for correct practice of the pillars and their effect on the life of a Muslim. They may argue for particular pillar's importance, e.g. Shahdah (declaration of faith). Pillars reflect Iman.

### Other views

To counter this there could be: emphasis on the importance of intention; recognition that not all Muslims can fast or perform the movements of prayer; awareness of Islam as Din.

**(15 marks) AO2**

**11 (a) ‘There is no god but God.’**

**Explain how this phrase is understood by Muslims.**

An account of the doctrine of tawhid – the unity of God.

Key ideas:

- The unique nature of God
- The incomparable nature of God
- Creator
- All powerful
- The source of all power
- Single point in life of Muslim
- Focal point in the life of a Muslim
- The error of shirk.

**(30 marks) AO1**

**(b) ‘A Muslim is a follower of Muhammad.’**

**To what extent is this a good definition of Muslim?**

Expect a variety of approaches.

**In support of**

Key ideas: importance of Muhammad’s sunnah and Hadith. Reference to his status as messenger of God; the seal of the prophets.

**Other views**

A Muslim as a slave to none but God; Muhammad is not to be worshipped, but rather regarded as a role model for Muslims; for Shi’a Muslims as a follower of the Imam.

**(15 marks) AO2**

**12 (a) Describe what Islam teaches about Judgement.**

This may focus solely on events at the final judgement as long as the teaching is clear, e.g. judged by God according to his law for intentional actions, words and thought throughout out life. Humanity responsible for its actions and justly rewarded or punished for them. Judgement day; heaven and hell; role of recording angels and beliefs about the final judgement.

**(30 marks) AO1**

**(b) 'Actions are more important than beliefs in Islam.'**

**Assess this view.**

**In support**

Significance of performing Five Pillars; importance of visiting the mosque. Strong emphasis on Ummah and moral behaviour. Striving to do your best (greater Jihad).

**Other views**

Qur'an 2.177 Righteous is he who believes in Allah, the Last Day, the Angels, the scriptures and the Prophets. This suggests beliefs take priority but discussion may centre on faith without actions being empty – in word only – and actions without faith being incomplete.

**(15 marks) AO2**

**GENERAL CERTIFICATE OF EDUCATION  
ADVANCED SUBSIDIARY  
JUNE 2009**



**RELIGIOUS STUDIES UNIT L  
ISLAM 2 THE LIFE OF THE PROPHET  
SPECIMEN PAPER**

**RSS11**

June 2009

**For this paper you must have:**

- an 8 page answer book.

Time allowed: 1 hour 15 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book.  
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS11**.
- Answer **two** questions.

**Information**

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.



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Answer **two** questions.

---

- 1** (a) Describe the religious situation in Arabia when Muhammad began his work. (30 marks)
- (b) How far is it true to say that the message about Islam introduced a new religion to the people? (15 marks)
- 2** (a) Explain how and why the people of Makkah opposed Muhammad. (30 marks)
- (b) 'The Hijrah can be satisfactorily summed up as an escape from persecution.'  
Discuss how far this is true. (15 marks)
- 3** (a) Explain why Islam spread during the Madinan period (622-632 CE). (30 marks)
- (b) Assess the view that, at this time, the Umma was a religious community. (15 marks)
- 4** (a) Explain how the death of Muhammad led to a crisis for the Umma. (30 marks)
- (b) 'The authority of Muhammad ended with his death.'  
Assess this claim. (15 marks)

**END OF QUESTIONS**



# General Certificate of Education

## Religious Studies

*Islam 2 The Life of the Prophet RSS11*

# SPECIMEN Mark Scheme

*2009 examination – June series*

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## RSS11: Islam 2 *The Life of the Prophet*

- 1 (a) Describe the religious situation in Arabia when Muhammad began his work.

Candidates should identify a range of religious activity: Polytheists, particularly idol worship based on the Kaba'a. Possible references to jahiliyyah and social practices connected to religious such as gambling, drunkenness, girl infanticide, orgies. Pilgrimage important. Monotheists – Christians and Jews, Hanifs – belief in Allah as the one God, individual meditation and solitary prayer in desert. Candidates may identify connections between religion and social / economic situation, but point out that religion is not a whole way of life.

**(30 marks) AO1**

- (b) How far is it true to say that the message about Islam introduced a new religion to the people?

### For

Rejection of polytheism and unacceptable practices. Rejection of idol worship and new role of the Kaba'a. Introduction of the idea of Allah's judgement based on actions in this life. Whole concept of Al-Akhirah.

### Against

Two possible lines of argument: Islam is not just a religion but a whole way of life, a Din, so that it was not just a new religion that was introduced to the people of Makkah. Social and economic change was just as important as the new religious ideas. Or the idea that Islam was always there, but had been distorted, that Muhammad was bringing the people back to the one true religion. Islamicised existing practices like pilgrimage.

**(15 marks) AO2**

- 2 (a) Explain how and why the people of Makkah opposed Muhammad.

Emphasis must be on both how and why Muhammad was opposed. Descriptions of the many persecutions without explanation will only reach lower levels. How- persecutions, boycott, Muhammad prevented from preaching, the 'most terrible day', assassination attempts on Muslims, Muhammad declared insane, withdrawal of clan protection. May focus on opposition by particular Makkan leaders such as Abu Jahl and Abu Lahab. Why – Islam threatened status of Makkah and clans, economic advantages of pilgrimage to Kaba'a, upsetting the social order – Muhammad was from minor family in Hashemite clan, fear of slaves rising against the existing social order.

**(30 marks) AO1**

- (b) **'The Hijrah can be satisfactorily summed up as an escape from persecution.'**

**Discuss how far this is true**

**For**

Was clearly persecution, Muhammad did not leave Makkah until he was unable to continue developing Islam there, other attempts to leave Makkah before Hijrah. Not just persecution of Muhammad but his family and friends.

**Against**

This is too simplistic, as Hijrah was motivated by a number of reasons, both positive and negative. Allah told Muhammad to leave Makkah in a revelation, the invitation from the people of Yathrib to solve their tribal dispute, the opportunity to develop Islam and create the Umma, the ending of clan protection and family ties with the death of his uncle.

**(15 marks) AO2**

- 3 (a) **Explain why Islam spread during the Madinan period (622-632 CE).**

Candidates should produce a range of views, including political, military and religious. Political – whole set up in Madinah meant that many converted to Islam to become part of the Umma – those not Muslim were excluded from a full share. Military battles spread Islam throughout Arabian peninsula. Charismatic personality of the Prophet led to many conversions. Tribes used Muhammad as arbiter. Conversion of tribal leaders led to conversion of whole tribes. Religious reasons – attraction of the message as a whole way of life, giving meaning and purpose, attraction to those from less important tribes, slaves, attraction to women as giving women status.

**(30 marks) AO1**

- (b) **Assess the view that, at this time, the Umma was a religious community.**

Candidates may examine the definition of religious, or look at Islam as being a complete way of life.

**For**

The key to the development of Islam was the revelations and the Qur'an. The basic organisation of the community was religious – with regular calls to prayer, availability of charity, key building the mosque. Jews and Christians were tolerated but were excluded from full participation in Madinan life.

**Against**

Muhammad was also the political leader. He was the final arbiter, settling disputes for groups both inside and outside the Umma. Ongoing military action is a major part of life. Some rules (e.g. polygamy) based on military and social need not religious.

**(15 marks) AO2**

**4 (a) Explain how the death of Muhammad led to a crisis for the Umma.**

Muhammad's death was unexpected – there was no clear heir as he had no son. No public identification of his successor, nor discussion as to how a successor should be chosen. Whole question of whether one leader was needed, or whether Muhammad was unique. Split within the Prophet's family, Aisha vs Ali. End of revelations and Qur'an not yet written down, so no definitive version. Military needs – Muslims still fighting in Arabia. Crisis of loss of personal status of Muhammad – many tribes had become Muslims because of his personal qualities and now ceased being Muslim. Appearance of false prophets.

**(30 marks) AO1**

**(b) 'The authority of Muhammad ended with his death.'**

**Assess this claim.**

**For**

End of revelations leads to the Qur'an being sealed. Muhammad was unique as prophet and his death therefore ended his work. Not all of the ahadith are accepted by most Muslims. His death is the end of the leader of Islam being a political / religious / social leader. Many tribes ceased being Muslims, ending his authority.

**Against**

Sunnah / hadith continue to give ongoing guidance. Caliphs continue the political and social role of Muhammad for Sunni Muslims. For Shi'a, Muhammad's authority continues down the bloodline through the Imams who are able to interpret Allah's will and adapt the Qur'an.

**(15 marks) AO2**

## Assessment Objectives Grids

<b>Question</b>	<b>AO1</b>	<b>AO2</b>
1(a)	30	
1(b)		15
2(a)	30	
2(b)		15
3(a)	30	
3(b)		15
4(a)	30	
4(b)		15
<b>Total (for 2 questions)</b>	<b>60</b>	<b>30</b>

N.B. In sectioned papers where there are more than four questions, the same weightings apply