



**General Certificate of Education**

**Religious Studies (5061/6061)**

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

**Mark Scheme**

*2008 examination - January series*

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## Examination Levels of Response

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

[Marks for 10-mark questions are shown in brackets]

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

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

For AO1 the highest level answers may include some of the following information (but a top answer equally may be more selective and yet demonstrate sound knowledge and understanding). The following notes are not prescriptive but are intended to cover most ground. Given the time available, a top level answer does not necessarily have to include everything listed.

### **Section A: Buddhism**

- 1 **Read this passage and answer parts (a) and (b) which follow.**

***‘Theravada means “the way of the elders”. It is often claimed that Theravada holds the original teachings and discipline laid down by the historical Buddha. For this reason, many Theravadins believe their tradition represents historical Buddhism and that later traditions, such as Mahayana, have adapted the Buddha’s original teachings. Despite this, there are many similarities between Theravada and Mahayana Buddhism.’***

- (a) **Outline the key features of Mahayana Buddhism.**

#### **Basic answer**

An awareness of one or two of the major aspects of Mahayana Buddhism such as names of some of the different schools of Mahayana Buddhism, and / or a few key ideas and a basic explanation, e.g. Bodhisattva, emptiness, compassion, etc.; geographical references.

#### **Developed answer**

Generally more depth of understanding and detail to support this, and possibly using any of the following points:

- Bodhisattva – literally “a being whose essence is enlightenment” – inclusion of vows / promises / stages and perfections
- Compassion (karuna) is given as much emphasis as wisdom
- Skill in means or skilful means (upaya kaushalya) – to make the teaching of Buddhism appropriate to the spiritual capacity of the audience
- The Trikaya teaching – transformation body (nirmanakaya) enjoyment body (sambhogakaya) and dharma body (dharmakaya)
- Devotion made to the heavenly bodhisattvas in faith with the hope of merit
- More emphasis on the laity – householder could become enlightened.
- The “emptiness” of all conditioned phenomena (sunyata)
- Buddha nature as an eternal, absolute principle within each of us
- To levels of truth – the “way things really are” and “how things appear to be”
- Generally Mahayana is much more complex – there are more universes and Buddhas
- New writings like the sutras are seen as inspirational teachings of the still existing Buddhas

**(10 marks) AO1**

**(b) Outline the similarities between Theravada and Mahayana Buddhism.****Basic answer**

An awareness of one or two major aspects such as aspiration to nibbana / nirvana, the Four Holy Truths and related teachings; central practice of meditation.

**Developed answer**

A more in depth treatment would be appropriate and may include coverage of some of the following:

- Eightfold Path and the related teachings.
- Four Noble Truths to do with the cause of and remedy for suffering
- Affirmations about the historical Buddha even though Mahayana has a more developed Buddhology.
- The practice of meditation as the means by which to achieve nibbana / nirvana.
- The authority of the Buddha.
- The idea of “taking refuge”.
- The ideas / ideals that go hand in hand with the moral precepts.
- The goal of the deliverance from suffering.
- Bodhisattva / Bodhisatta path and the goal to bring all beings to enlightenment.
- Reference to the Sangha.

**(10 marks) AO1**

**2 (a) Explain what Buddhism teaches about rebirth.****Basic answer**

The idea of being reborn as another being; superficial ideas about samsara and anatta.

**Developed answer**

Candidates might relate in more detail to the idea of samsara and may be able to recognise the difference between rebirth and reincarnation. They may also relate their answer to the idea of other Buddhist teachings such as anatta and / or the paticcasamuppada.

Punabhava – “rebirth”, literally “re-becoming”. Distinct from reincarnation (which implies the transmigration of a soul). Anatta teaches that ‘no - soul’ is passed between bodies, only energy carries on (the famous analogy between the flame passing between two candles as opposed to the water passing from one vessel to another which might suggest reincarnation). A person is a group of skandhas (khandhas) – five in all which are basically inter-linking, inter-acting mental and physical processes. These are rupa, vedana, sanna, sankhara and vinnana. There is, therefore, a continuous flow of consciousness at the point of rebirth; no identity in being but an identity in process.

Usually this teaching is associated with the 12 nidanas (“links”) that constitute the cycle of existence, e.g. ignorance, six senses, craving, clinging, becoming birth decay and death, etc.

Candidates may choose to discuss this by using the most visual representation which can be found in the Tibetan Wheel of Life also showing realms of rebirth.

**(15 marks) AO1**

- (b) **Outline Buddhist teachings on kamma (karma), and assess the view that ‘kamma (karma) is just a convenient law to encourage people to be good’.**

**Basic answer**

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

**Developed answer**

Candidates may explore the specific meaning of kamma and the way in which it relates to intentions in addition to what might be mentioned in a basic response. Literally, kamma means “action” but correctly speaking denotes thoughts and intentions which cause rebirth and shape the destiny of beings. Buddha said “Volition, O Monks, is what I call karma” – Dhammapada v1. Therefore our thoughts dictate our actions and thus shape them.

Candidates could include how action can be skilful or unskilful. The seriousness of any action is according to intention. For example, if candidates took this line they might discuss diminished responsibility, pre-meditated and without compunction. The amount of kamma earned may have deciding factors, e.g. how virtuous the person is and the intensity of the wish to perpetrate an action, whether it is good or bad. Candidates may identify this as a distinction from traditional Indian ideal whereby action is equated with karma.

**(10 marks) AO1**

**For**

Kamma may seem absurd to anyone who does not fully understand it. How can it be a natural law binding on everyone when other aspects of the natural world we see more clearly in operation than, say, kamma? It is a superstitious belief but a useful one in the part of the world where Buddhist beliefs may act as a dominant force and even a political “mover and shaker”. It is all make-believe to give people hope, particularly if they are experiencing a poor life at present, i.e. do your job and get on with life and your rebirth will be more favourable next time because you will have amassed plenty of good karma.

**Against**

Rationale for kamma is sound. It has its basis in hundreds of years of Indian philosophy. In Buddhism it is only binding on volitional actions which make Buddhist beliefs about kamma much more realistic than Hinduism. Why shouldn't there be a transference of energies, Science talks of this all the time? We often say, “what goes around comes around” – is this not kamma in action? The law of cause and effect is a reasonable one and many people in the west are turning to his belief system so it may be more universally sound than we at first think.

**(15 marks) AO2**

**3 (a) Describe how meditation is practised in Zen Buddhism.**

**Basic answer**

Awareness of the Soto and Rinzai schools of Zen. Procedures, both spiritual and physical are similar to Indian traditions in meditation but there is a much greater emphasis placed on the sudden awakening of Buddha – nature to enlightenment (Satori) which happens in an instant. Emphasis on discipline within the meditation as opposed to the study of the dhamma.

**Developed answer**

Candidates will need to show more depth of understanding and detail to support this. There is the influence of the Indian practice of the right posture and meditational aids but an emphasis on Zazen (sitting meditation) facing a wall or cupboard with all their previous possessions in Soto. Candidates may mention less emphasis on the mental wrestling with enigmatic haiku, mondo, koan, etc. The latter point could be discussed when comparing Rinzai with Soto. The meditational process also involves a more in – depth appreciation of the emptiness (sunyata) of all phenomena.

**(15 marks) AO1**

**(b) Outline the practice of Samatha meditation, and assess the claim that meditation is an essential practice for a Buddhist.**

Alongside some recognition of posture and basic techniques such as counting and watching the breaths. There may be mention of the goal / purpose of nibbana.

**Basic answer**

Candidates might mention the idea of mindfulness (sati) alongside some recognition of posture and basic techniques such as counting and watching the breaths. There may be mention of the goal / purpose of nibbana.

**Developed answer**

Candidates might explore the various types of practice and the different results of advanced meditation, possibly related to purpose, e.g.

- Comfortable meditation – posture (sitting, half lotus, full lotus, Burmese, or even sitting on a chair, etc.) and hands resting in the mudra or meditational posture with the stronger hand supporting the weaker and the thumbs gently touching.
- Chanting may be mentioned as a “warm up” exercise.
- Thorough observation is required.
- There is the use of objects for concentration including mental images (e.g. Buddha).
- A bodily focus (e.g. breathing), or even physical objects (e.g. small objects of different shapes and colours called kasinas).
- Most popular practice is anapana – sati or the mindfulness of breathing.
- Others include qualities of the Buddha, etc.

Candidates may discuss some of the procedures, both spiritual and physical and make reference to some of the following:

- Five hindrances suspended (sense of desire, hatred, sloth, anxiousness and fear of commitment), counteracted by the five factors of jhana (application of thought, examination, joy, happiness and concentration).
- Fourth jhana is seen as crucial – a state of equanimity (upekkha) – which provides access to the six knowledges (abhinnas) – the sixth provides access to the four formless realms / false states beyond which is nibbana.
- However, nibbana, the achievement of cessation, can only be reached in partnership with vipassana.
- The end result of Samatha is a gradual appreciation of calm, concentration or collectedness, which Buddhists call Samadhi.

**(10 marks) AO1**



## **Assessment**

### **For the statement**

It is true that through meditation one realises nibbana. The Buddha taught this. Buddhists will want to follow the example of the Buddha and he taught the importance of meditation. The practice of meditation fulfils the Four Holy Truths. There is an emphasis in Buddhism on empiricism and practising what the Buddha taught is the key to enlightenment. Buddhist monasteries stress meditation and Buddhist groups gather for meditation. The word 'Zen' means meditation which may include how essential it is.

### **Against the statement**

Meditation might lose its significance if the right teacher is not found and it needs to be performed correctly or, again, it may lose some of its significance. Meditation is a difficult practice and some Buddhists might perform ceremonies and rituals which they feel has equal significance. It seems important for Buddhists to have a good foundation in morality and 'engaged Buddhism' in some parts of the world would suggest that Buddhists involved in social action within their communities place a very high value on this practice. Contact with the laity is just as important for some and ultimately, equal emphasis should be given to all of the three jewels or treasures.

**(15 marks) AO2**

## Section B: Christianity

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

***‘During the 1<sup>st</sup> century, the early Christians met for worship at a variety of times and places and their worship took a number of different forms. Gradually, during the century, more formal patterns and styles of worship developed.’***

(a) ***Examine what may be known of the times and places at which the 1<sup>st</sup> century Christians worshipped.***

### **Times**

#### **Variety**

Earliest Christians were Jews

So main worship would have been in synagogue on Sabbath

Meeting on Sundays for distinctively Christian worship

Celebration of resurrection

Sunday not a day of rest, so this would often have been before they went to work

#### **Places**

Again, need to acknowledge synagogue as main focus of worship

Also meeting in each others' house

Only gradual development of specific Christian buildings

Many times of persecution during century so places of hiding (including catacombs) should be acknowledged.

Maximum Level 4 (7 marks) if only times / places dealt with, however well.

Maximum Level 2 for simple statements about Sunday and church.

For Level 4-5 likely to be clear reference to Jewish contexts for worship.

**(10 marks) AO1**

- (b) ***Outline what may be known of the ways in which the early Christians worshipped and how this worship developed during the 1<sup>st</sup> century.***

Basic awareness that evidence is fragmentary  
Earliest Christians were Jews, continuing synagogue worship  
Gradual development of distinctive forms,

Sharing of apostles' teachings  
Eucharist – as instituted at Last Supper of great importance  
Breaking of bread – 'in remembrance of him'  
Blessing of bread and wine  
Possibly initially agape meal evidence of Eucharist and meal together in Paul  
Agape – emphasis on fellowship  
Prayer  
Gradual development into more formal Eucharist  
Practices of worship influenced by anticipation of parousia  
Rituals developed as size grew

Ways of worship and development are likely to be dealt with together but maximum Level 4 (7 marks) if there is not reference to both.  
Marks above Level 4 (7 marks) can be awarded for either depth or breadth.

**(10 marks) AO1**

- 5 (a) ***Explain how baptism is celebrated in a Roman Catholic church.***

Often for a number of infants at one service  
Priest greets families and godparents at the door  
Questions to parents  
Sign of the cross over children  
Liturgy of the word  
Homily  
Blessing of the water  
Preparation – prayer  
Renunciation of Satan  
Parents' profession of faith  
Sacrament of baptism  
Anointing with chrism  
White garment  
Ceremony of lighted candle  
Lord's prayer  
Conclusion before the altar  
Prayer of blessing

No more than Level 3 (9 marks) if only the moment of baptism without reference to the wider service.

**(15 marks) AO1**

- (b) **Outline the connection between baptism and Christian beliefs about the human condition, and assess how far this connection between baptism and beliefs about the human condition still has meaning for people in the 21<sup>st</sup> century.**

Beliefs about ‘fallenness’ – Original Sin  
Need for salvation  
Which is bestowed by grace  
Baptism is traditionally seen as a means of grace  
Necessary for salvation  
Washing away of the old life  
Hence, traditional practice of baptising babies *in extremis*  
And concerns about others who might die without being baptised,  
etc.

No more than Level 3 (6 marks) for comments on human condition which do not explore the connection.

**(10 marks) AO1**

**Assess**

**How far?**

Meaningful for traditional believers  
Those who take literal view of sin will see value in it  
And those who take pessimistic view of human nature  
Even for those who do not hold beliefs strongly, still an element of ‘insurance policy’.

**How far not?**

Has little place in a Christianity which does not hold strong belief in heaven and hell  
People less likely to see a symbolic act as conveying power in a society which has greater understandings of psychology  
And of other forms of social conditioning,  
etc.

**(15 marks) AO2**

**6 (a) Describe how the eucharist is celebrated in the Anglican tradition.**

Frequency of celebration  
Part of larger service  
Fixed liturgy  
Role of the priest  
In some churches high degree of sacramentalism  
Preparation of the elements  
Wine in common cup  
Wafers  
Reception of elements at altar  
Distribution of the elements  
Variations in times and contexts  
'Family communion'

Limit to Level 3 (9 marks) if focus only on the elements without the context of the wider service.

Question asks about the Anglican tradition – this represents a broad range of churches and practice, best answers may show some awareness of this breadth – although full marks can be gained without this.

**(15 marks) AO1**

**(b)(i) Outline how the eucharist (Lord's Supper) is celebrated in the Baptist Church.**

**Outline**

Title – Lord's Supper indicative  
Variety of forms of practice  
Closed communion in some churches  
Infrequent - traditionally following morning service  
Role of minister  
But can be conducted by lay person  
Role of deacons  
Use of ordinary bread and unfermented wine  
Individual cups  
Means of distribution  
Partaking simultaneously  
Emphasis on communion and memorial,  
etc.

Maximum Level 3 (6 marks) if not considering wider service.

**(10 marks) AO1**

- (ii) **Assess the claim that, despite how it may appear, there are no real differences between the Anglican and Baptist forms of the eucharist.**

**Assess**

**Agree**

Words of the liturgy are very similar  
Biblical basis is the same  
So the similarities are greater than the differences.

**Disagree**

Appearance of ritual may be very different – Anglican may have a lot of ceremonial  
Baptist very simple  
Ways of celebration very different  
Whole ‘atmosphere’ different, more sombre in Baptist, more of a celebration in Anglican,  
etc.

Some will be able to point to the range of practice in both traditions, and the ways in which this affects the assessment of the claim.

**(15 marks) AO2**

**Section C: Hinduism**

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

**‘Hindus believe that there were nine occasions when the god Vishnu descended to earth in various forms to rescue the world from the forces of evil. These forms are known as avatars. Krishna and Rama are the most popular avatars and are worshipped everywhere in India.’**

- (a) Outline the main features of Rama as an avatar of Vishnu.**

Features of Rama  
A brave warrior  
Defender of justice and righteousness  
Depicted with bow and arrows  
An ideal king and strong ruler  
Devoted and loyal husband to Sita  
Often with Hanuman his loyal supporter  
Key role in the Ramayana story  
Defeats the monster demon king Ravanna  
Restores order and righteousness to the kingdom of Ahyodya

**Basic answer**

A few general features.

**Developed answer**

Full details and varied points.

**(10 marks) AO1**

**(b) Explain why many Hindus worship Krishna and Rama.****Factors applying to both**

As god in human form they have appealing qualities and it is possible to relate to them emotionally and physically.

They are role models and clearly present idealised human beings.

They restore harmony, justice, love and happiness to an evil world.

Many popular stories in the Ramayana and Mahabharata are very widely known and loved in popular culture

Rama appeals to Hindus due to his special qualities of moral integrity / brave warrior / dignified king / devoted husband

Krishna – a loveable child / an attractive lover / beautiful person / a wise teacher and ruler.

**Basic answer**

General reasons.

**Developed answer**

Varied and specific reasons.

**(10 marks) AO1**

**8 (a) Examine the main aims of the Hindu reform movements in India in the 19<sup>th</sup> and 20<sup>th</sup> centuries.**

- Some aims the same for all movements, some particular to each movement.
- Generally to revitalise Hinduism by recognising the value of its philosophy and religious teachings.
- Return to the Vedas / Upanishads and focus on the oneness of god rather than idol worship.
- Emphasis on the philosophical aspects rather than epics.
- To abolish outdated and superstitious practices which appeared barbaric in relation to western culture such as suti (widow burning) child marriages.
- Uplift and restore dignity and status to all Hindus. (Gandhi / Vivekananda).
- Some wanted to westernise Hinduism and incorporate some Christian ideas (Brahmo Samaj).
- Others wanted to get rid of any western or Islamic influences (Arya Samaj).
- To get rid of idol worship, polytheism and reliance on elaborate ritual.

**(15 marks) AO1**

- (b) **Describe the work of Vivekananda and of the Ramakrishna Mission, and assess how far they were successful in reforming Hinduism.**

**Vivekananda**

- Spiritual mission for social reform.
- Revitalised the Vedanta idea of the divinity of man.
- Reinterpreted Hindu teachings to emphasise service of the poor synonymous with the service of god.
- Sympathy for the suffering and under-privileged.
- Belief in the essential unity of all religions.
- India could offer spirituality to the rest of the world.
- Famous address to the Parliament of world religions in 1893.

**The Ramakrishna Missions**

- Founded in Calcutta 1897.
- Training in Vedantic ideals of service to fellow man regardless of caste.
- Child welfare, alleviation of poverty.
- Emphasis on dedication to spiritual life.
- Education and the uplift of the lower classes to restore their humanity.
- Aim to extend this to all Hindus.

**(10 marks) AO1**

**Success**

Both could be dealt together as Vivekananda was the founder of the mission.

Some comment on the charisma of Vivekananda in inspiring others to work for the mission.

Inspiring teachings influenced later reformers.

Distinctive school of thought established.

Many ashrams and swamis inspired by these ideals and continue the work.

A monastic order still active and flourishing today.

Many schools for range of young people have been established.

Lack of success.

Limited to certain areas and peoples. Not total social reform and change.

**(15 marks) AO2**



**9 (a) Examine the nature and purpose of puja in the home.**

**Nature of puja**

Daily ritual in the morning usually performed by the mother  
Images cleansed and decorated with perfumed powders, etc.  
Woken up with bell sound  
Offerings of food, flowers, incense and lamps  
Arti ceremony and chanting  
Receiving on god's blessings with Gayatri mantra

**The purpose of puja**

- to evoke the presence of god into the home and regard the deity as an honoured guest
- to purify thoughts and make a good resolve at the start of the day
- to incorporate the divine presence into the daily activities of life
- to imbibe / receive blessed food (prashad)
- to partake / receive of god's blessings or darshan (arti)
- to bring the family together
- to fulfil religious duties of the householder stage of life (dharma)
- to sanctify the domestic aspects of life

**Basic answer**

General idea of actions little understanding of purpose.

**Developed answer**

Sound range of features as well as good understanding of purpose. Some candidates may discuss nature and purpose together and any credit worthy material is to be rewarded.

**(15 marks) AO1**

- (b) **Explain the role of rishis and gurus in Hinduism, and assess the claim that the way of life of rishis and gurus is superior to that of any other role in Hinduism.**

**Rishis**

- Considered to be visionaries and ‘seers’ associated with the ancient Vedic hymns and an elite group of priestly families in ancient times
- More commonly today they holy men and teachers renowned for their wisdom and reputation for magical and supernatural powers
- These traditions of supra-normal powers to indicate spiritual powers is the role of the rishis
- Certain holy men are given this title, e.g. Maharishi Mahesh Yogi and become world renowned teachers of meditation and spiritual practice.

**Gurus**

- Are teachers of the Hindu religious traditions to each generation, rather than learned scholars
- Some gurus set up ashrams and Hindus might seek out their own personal guru and become their disciple. This might involve dedication and service to the chosen guru for a period of time. Some ashrams based around gurus
- Special role within families to teach the younger generation people in the student stage (Bharmacharya) .

**Basic answer**

General understanding of role.

**Developed answer**

Able to illustrate how role is carried out.

**(10 marks) AO1**

**Way of life rishis and gurus superior, etc.**

**In support of the argument**

It can be argued that these holy men have given a priority to the spiritual life and satisfied the physical and emotional comforts of home life. They usually practice austerities and some are able to offer wisdom and guidance to others. The final stage of life as a sannyasin is seen as a preparation for the ultimate goal of liberation.

Also, traditionally in India, brahmins are considered to be superior to all the other castes.

**In refutation of the argument**

Not all rishis and gurus are morally pure; some succumb to egoism and use their influence for their own ends. Some choose this way as an ‘opt out’ from responsibilities. Also other roles can be seen as just as important and of equal value, e.g. householders and priests. They serve the practical and material needs of others. Also they are still able to meditate and study even if not a guru or rishi.

**(15 marks) AO2**

**Section D: Islam**

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

***‘For Muslims, the concept of God and the concept of prophecy are central to their faith. This can be summarised in the declaration of faith in Islam, that there is no God but Allah and Muhammad is the messenger of Allah.’***

- (a) ***Explain briefly what the statement ‘there is no God but Allah’ expresses about the concept of God for Muslims.***

**Basic answer**

Limited knowledge and understanding of concept of oneness of God (Tawhid), rejection of idols, worship of Allah.

**Developed answer**

- Knowledge and understanding of primacy of God, recognition of power and mercy of God alongside anticipation of judgement by God with requirement to submit to God’s will and live Islamically.
- Muslims should be humble before God, acknowledge dependence on God, reject shirk, show commitment to faith.
- This contrasted with previous beliefs – some may give examples to support with reference to 7<sup>th</sup> Century Makkah here.

***(10 marks) AO1***

- (b) ***Explain briefly what the statement ‘Muhammad is the messenger of Allah’ means for Muslims.***

**Basic answer**

Limited knowledge and understanding of role of Muhammad as God’s messenger with few examples to support.

**Developed answer**

- Knowledge and understanding of recognition of role of Muhammad sent by God as the final messenger ‘warner’ against lack of charity, immorality and idolatry.
- As the ‘seal of prophets’ Muslims look to the teaching and example of Muhammad to guide them.
- Muhammad is believed to be one of many messengers, given the Qur’an to bring people back to the way of God.
- Muhammad is a perfect example of God’s messenger.

***(10 marks) AO1***

- 11 (a) **Explain what the hijra was and why it was a turning point in the career of Muhammad.**

**Basic answer**

Limited knowledge and understanding of hijra as move from Makkah to Madinah with development of Islam as a way of life in Madinah.

**Developed answer**

- Knowledge and understanding of hijra as move from Makkah to Madinah can be seen as either flight or emigration.
- Knowledge and understanding of evidence of preparation for hijra through previous attempts at migration and treaties agreed.
- Converts were made prior to move to allow recognition of Muhammad as both prophet and political leader.
- Knowledge and understanding of maternal kinship ties, hence initial support in Madinah and Islam as similarly monotheistic in focus hence acceptance of message.
- Within Madinah, Muhammad became 'Chief Arbiter' and 'Chief of Emigrants' – status allowed protection and development of Islam.
- The hijra marked the start of Islam as a distinct religion and the start of the Islamic calendar.
- Through establishment of religious practices, further revelations and political strategies, Muhammad was able to confront and defeat opposition.
- End of persecution enabled the hijrah to be the turning point in the career of Muhammad.

**(15 marks) AO1**

- (b) ***Explain the various challenges faced by Muhammad in Madinah (Medina), and assess the claim that Muhammad was only able to succeed in Madinah (Medina) because of his role as a prophet of God.***

**Basic answer**

Limited knowledge and understanding of some of challenges, probably descriptive / narrative in style.

**Developed answer**

- Knowledge and understanding of various challenges faced by Muhammad in Madinah, e.g. practical challenge as emigrants, facing issue of where to live, how to support itself; political challenge from Meccans and warring tribes given role of Muhammad as Chief Arbitrator, Chief of Emigrants / Muslims.
- Social challenge of establishing a new community, how to integrate and unite emigrants / existing converts and establish brotherhood and support; religious challenge to make converts, maintain and develop Islam, assert identity, promote monotheism and Islam as distinct from existing faiths in Madinah / economic challenges.

**(10 marks) AO1**

**In support of claim**

- Knowledge and understanding of success of Muhammad in Madinah due to role as prophet of God because this gave ultimate authority, Muhammad was chosen by God, recognised as God's messenger, his teaching and example was endorsed by Qur'anic revelations.
- The treaties of al-Aqabah recognised role of Muhammad as prophet of God and the constitution of Madinah refers to disputes to be resolved only by the prophet of God.
- Qur'anic revelations in Madinah through Muhammad as prophet established the practice of Islam and promoted defence of Muhammad as prophet of God.

**In opposition to the claim**

- Knowledge and understanding of success of Muhammad in Madinah due to role as political leader and personal strengths as well as role of prophet of God.
- Examples to support may include reference to treaties of al-Aqabah, Constitution of Madinah, personal decisions, e.g. establishment of community base, example set in dealing with hypocrites and Jews who betrayed agreements.
- Expect reference to use of force and final conquest of Makkah and tribal support.

**(15 marks) AO2**

- 12 (a) ***Outline the ways in which the month of fasting is observed, and explain how the month of fasting unites the Muslim community.***

**Basic answer**

Limited knowledge and understanding of fasting as uniting Muslim community through common practice, adherence to Qur'an and example of Muhammad, discipline and achievement – probably few examples and narrative in style.

**Developed answer**

- Knowledge and understanding of what happens as preparation for fasting, regulations regarding fast and how these may unite Muslim community, e.g. common intent, adherence to Qur'anic teaching and, example of Muhammad / early community; common desire to live morally.
- Set excellent example, family cohesion in beginning and ending daily fast, observance of common rituals to do so, community united in recitation and reflection on Qur'an, attendance at Mosque, sense of collective sacrifice, effort and equality of all during fast culminating in Eid celebration and giving to charity.

Only award maximum Level 4 (10 marks) if only one aspect is considered.

**(15 marks) AO1**

- (b) ***Explain how Muslims pray, and assess the claim that, because prayer is a duty, it has lost significance for Muslims today.***

**Basic answer**

Limited knowledge and understanding of how preparations are made for prayer in Islam / what actions are involved.

**Developed answer**

- Knowledge and understanding of how Muslims may prepare for prayer, e.g. right intent, ritual washing, facing Makkah, use of prayer beads, effort to punctuate daily life and observe collective jumah prayer.
- To prepare for acts of worship requires sacrifice of time and effort, reminding Muslims of preparation for judgement and the afterlife.
- Preparation requires acceptance of duty, motivation, devotion and care.
- Actions include specific postures to indicate submission, humility, gratitude, obedience, prostration – expect detail here.

**(10 marks) AO1**

**In support of claim**

- Prayer is an obligatory duty, outlined in Qur'an and shown in example of Muhammad.
- This obligation marked Muslims in Madinah as Muslim, as followers of Islam and was crucial to establish Islam but once Islam was established, the duty to pray may have become no more than an empty ritual.
- For some Muslims the duty may be impractical leading to neglect.
- Prayer should be more than just a duty.
- Completion of duty can demonstrate only lip service to faith.
- Other types of prayer which are not obligatory have more value e.g. personal prayer (du'a) dhikr, Sufi meditation and reflection.
- Prescriptive duties lose value because they are prescribed and not spontaneous.

**In opposition to the claim**

- Because it is an obligatory duty prescribed by God it has eternal significance.
- It remains significant for Muslims to complete duties as Muhammad did because he is 'the perfect example'.
- The early Muslim community followed the duty of prayer, this continues to be normative it recalls you to God, maintains awareness of God, keeps you on the straight path.
- Completion of duties makes you a good Muslim, sets example for others leads to paradise. However, Muslims will be judged on intent as well as duty.

**(15 marks) AO2**

**Section E: Judaism**

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

***‘At the very heart of Judaism lies the belief that the Jews have a special relationship with God, which is expressed in the various covenants which are recorded in Jewish scripture. Today, Jews often remember the special relationship in the practice of Judaism.’***

**(a) Explain Jewish teaching about God’s special relationship with the chosen people.**

Relationship with chosen people  
Covenant and the two way nature of it that is God will protect the people, give them land, etc., the need for the people to obey God’s laws, initially circumcision, later 613 laws. Provided people keep the laws God will keep his side of the agreement  
Will punish the wrong doer  
Might deal with issues today about whether in the light of the holocaust the covenant really exists.

Candidates might mention something about teaching about God  
Judge and law-giver  
Active through history  
Creator and sustainer  
Father figure.

**Basic answer**

Will give outline of the covenant and how this leads to the chosen people idea.

**Developed answer**

Will give full detail about the covenants and how they lead to the chosen people idea, might mention how this also links to ideas about some aspects of God, also that there have been some new ideas about the covenant and the chosen people idea recently and what they are.

**(10 marks) AO1**



- (b) ***Outline how the teaching about God's special relationship with the chosen people is expressed in Jewish practices.***

**Jewish practices**

Shabbat specifically set down in the covenant and the idea of not working

Various festivals like Shavuot

Bar mitzvah, the son of the commandments and how they relate to covenant

Home practice, the mezuzah with small sections of Torah

Circumcision set down in covenant agreement

Might mention elements beyond the covenant like living as examples for the rest of the world

**Basic answer**

Will give limited example with some demonstration of relationship between the practice and the covenant either law or obedience to instruction.

**Developed answer**

Will have a good range examples of covenant and may move beyond the covenant to demonstrate the wider application of chosen people.

**(10 marks) AO1**

**14 (a) Examine the differences between Reform and Hasidic Judaism.**

Differences central to the issue is that Reform Jews are generally more relaxed about following the law in detail and prefer to focus upon principle and purpose might mention that this is based upon Reform idea that the law and Jewish religion is an ongoing developing religion. Central difference is that Reform Jews do not maintain Mosaic authorship of Torah as Hasidic Jews.

**Home**

Dietary law: Hasidic keep very careful separation of food and keep careful preparation. Generally more meticulous about detail, though many Reform Jews are very observant of dietary law also.

Dress: Hasidic keep to laws about not wearing leather and wool at certain times; will use tallitot and women wear wigs / heading covering in public; also eastern dress often adopted

Shabbat observance: good example is the definition of no work. Reform much more relaxed

Festival observance: as Shabbat, e.g. Pesach and unleavened food and Sukkot and use of sukkah

Education reform much more inclined to use secular education

Eastern rather than western custom

**Synagogue**

Rabbi may be women in Reform and Rebbe never women and regarded as having special close link with God

Language, use of Yiddish in Hasidic communities, whereas Reform use English even in services, Hasidic only Hebrew

Seating men and women together in Reform

Length and style of worship: Reform services short and to point

Eastern rather than western custom, e.g. swaying during prayer by men

**Basic answer**

Will give some detail about differences in synagogue and may make little mention of home, will focus upon practical examples.

**Developed answer**

Will give full examples from both synagogue and home and may also mention different theological thinking too.

**(15 marks) AO1**

- (b) **Examine what makes Orthodox Jews orthodox, and assess how far it is true to say that Orthodoxy is the only legitimate form of Judaism.**

Might mention neo-orthodoxy to show how one can be Orthodox in diaspora  
Adherence to the Law and following the law as fully as possible without alteration

Ability to integrate but not assimilate

Loyalty to Israel

Seeing the significance of the Oral law and its relationship to the law

Does not have to follow the Hasidic traditions which are very focused into eastern customs

**Basic answer**

Will probably focus upon the single issue of the law and might mention oral law.

**Developed answer**

Will recognise that Orthodox and Hasidic are not the same, will give good examples of the Orthodox view of law and may mention oral law as further example.

Will have some mention of the central theological ideas of Orthodox.

**(10 marks) AO1**

**Discussion**

Orthodoxy argues it is the only true form of Judaism because:

It sees Torah as absolute Word of God and follows it thus unlike Reform Jews

Unlike Hasidic practices it is not influenced by cultural practices

Denies some the spiritual concepts of Hasidism as being unscriptural

Other two argue for their legitimacy by virtue of their differences and the fact that they exist, are popular and indeed growing. Hasidism might well say more in touch with people, Reform that they are largest element in the diaspora.

**Basic answer**

Will deal with Reform and Orthodox and may make little reference to Hasidic; will deal with the practical examples and keep to idea that Orthodox is the same as it has been since the beginning of Judaism.

**Developed answer**

Will give good example from all three styles of Judaism showing how they all maintain they are legitimate, but show the Orthodoxy keeps to original as far as it can. Might show that destruction of Temple has meant that even Orthodox has changed. Will deal with teaching and central issue about status of law.

**(15 marks) AO2**

**15 (a) Explain why the home is so important for maintaining Jewish life.**

**Home central because**

Two main areas:

(a) the practical elements of being Jewish and all the customs and practices involved with this, many of which are home based or start in the home

(b) teaching about all the major ideas of Judaism

Judaism often in a minority; thus nature of being a Jew needs to be preserved and home best

Elements of Jewish practice are home based - Shabbat, festivals, dietary law, education of young children, daily prayer.

Family-centred nature of Judaism

**Basic answer**

Will give a number of practical examples about what happens in the Jewish home.

**Developed answer**

Will give good range of examples drawing from both the practical and from the teaching aspect of the home.

May mention other aspects like Judaism in diaspora.

**(15 marks) AO1**

- (b) **Outline how Yom Kippur is observed in the synagogue, and assess the claim that Judaism can survive easily without the synagogue but not without the home.**

Yom Kippur the holiest day in the Jewish year  
Almost all Jews attend synagogue on the day  
Major services  
Eve with use of Kol Nidre when all vows are absolved  
Morning service confession and seeking God's forgiveness are strong themes  
Additional service with theme around reminder of Temple service on day of atonement  
Afternoon service with theme focused around reading from Book of Jonah with idea of repenting  
Eve service, the N'eilah the closing of the day and symbolising the closing of God's temple gates  
25-hour fast  
Most of day spent in synagogue

**Basic answer**

Will provide limited detail of the observance.

**Developed answer**

Question asks for 'Outline'. Will give comprehensive, concise account of the observance including some of the differences in the services held in the synagogue during the day.

**(10 marks) AO1**

**Discussion**

Generally not true. Both needed for easy functioning of Judaism and when no synagogue building often house used. Might consider importance of rabbi, and synagogue is the only real centre for rabbi. Thus might argue that the real debate is no rabbi if there is only the home.  
Might show that when there is no synagogue often history shows that people will meet in homes and from here the synagogue develops.  
Judaism does need the teacher to help understand the teaching and scripture and how to apply to live.  
Home important because where all the traditions and the daily living out of Judaism take place. Equally can argue that all the major teaching about Judaism happens in the home and men can meet in homes to discuss and debate Torah  
Family is at heart of Judaism.

**Basic answer**

Will have simple two or three points for and against.

**Developed answer**

Will have arguments for and against the proposition but will also show that there is no simple conclusion in fact might show that both are vital for Judaism and neither can exist for long without the other.

**(15 marks) AO2**

## Section F: Sikhism

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

**‘Seated on a high platform, the Guru Granth Sahib is the focal point of the Diwan Hall in all gurdwaras. As people enter the Diwan Hall they bow in respect to the Book, which contains the God given words uttered by Guru Nanak and some of his successors.’**

(a) **Explain the meaning, and outline the different uses, of the word ‘Guru’ in Sikhism.**

### Basic answer

May explain the meaning of Guru as ‘teacher’ and may list, with little explanation, e.g. Guru Granth Sahib, the ten human Gurus, Guru ka langar, Guru Sangat. Where some explanation is given it may only be with respect to one or two uses of the terms.

### Developed answer

May explain ‘Guru’ as ‘that which removes evil and replaces it with spirituality’ / ‘that which takes away the darkness and gives light’. Several uses of the word Guru with explanation will be given with detail for at least two of them.

**(10 marks) AO1**

(b) **Explain why Sikhs believe that the Guru Granth Sahib is the ‘living Guru’.**

**Basic answer** may refer to the Guru Granth Sahib as

- God’s word given to the human Gurus.
- When Gurus spoke God’s word they sat on a platform and sat under canopy [chanini] / peacock feather.

**Developed answer** will explain the Guru Granth Sahib:

- Is gurbani [God’s word] uttered by the human Gurus.
- Illustrate its divine origin, e.g. the sakhi of the Siege of Saidpur.
- Give examples of the way it is used in daily life, e.g. the hukamnama, vand lao, daily prayers.
- Limitation regarding what is included, i.e. some of the divinely given words uttered by some of the Gurus and some writings by Hindu bhagats and Muslim pirs that were in accordance with gurbani.

**(10 marks) AO1**

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

**Basic answer** may

- Predominantly refer celebrations of Diwali and its historic origin in his release from imprisonment in Gwalior fort.
- Refer with little explanation to his introduction of two swords, the miri and piri.

**Developed answer** will demonstrate a broader understanding of his contribution and set it within the context of his day and may include:

- An explanation of the different explanations given for why he wore two swords.
- An understanding of the miri and piri as outward manifestations of the spiritual and temporal, the later also being expressed in the building of the Akak Takt in Amritsar.
- The context and purpose of creating a Sikh standing army.

**(15 marks) AO1**

**(b) Guru Arjan commanded Guru Har Gobind to ‘sit fully armed on the throne and maintain an army to the best of his ability’.****(i) Outline the contribution of Guru Arjan to Sikhism.****(ii) Assess the extent to which Guru Har Gobind obeyed Guru Arjan’s command.****Contributions of Guru Arjan**

**Basic answer** will tend to list his contributions with little explanation:

- Supervising the building of the Harmandir Sahib [Golden Temple] in Amritsar
- Supervising the first collection of gurbani [the Adi Granth] in 1604
- Martyrdom.

**Developed answer** will demonstrate a broader understanding of his contributions including the spiritual and theological meaning of two or more of them.

- The Harmandir Sahib provided a spiritual place which Sikhs could visit similar to the pilgrimage places of Hindus. It was a living expression of Sikh teachings of the oneness of humanity.
- Gurbani he uttered is included in the Adi Granth.
- The Adi Granth provided an authoritative collection of gurbani. It included the writing of Hindu bhagats and Muslim pirs, therefore showing that God may be revealed in all religions.
- Martyrdom: his spirituality in refusing to convert to Islam. He is understood to be an example of the power of nam simran as he is believed to have been cool while being burnt alive. In gurdwaras ice cream is traditionally served in langar in remembrance.
- Reorganised the Sikh panth into geographic areas, establishing the masand system.

**(10 marks) AO1**

**Assess the extent to which Guru Har Gobind obeyed Guru Arjan's command.**

**Basic answer** may include:

**For**

Emphasise that he wore two swords and established a standing army.

**Against**

- While he wore two swords, only one was a symbol of temporal action, the other for spiritual action.
- Sikhs were being persecuted and Guru Arjan had been martyred; an army was necessary for the context of the day.

**Developed answer** may include:

**For**

- None of the gurbani he uttered is in the Guru Granth Sahib.
- When members of the panth visited him he asked for horses and weapons, not the kind of gifts given to previous Gurus.

**Against**

- Guru Arjan and his predecessors had also engaged in political / temporal actions in addition to their spiritual teachings.
- When supervising the building of the Akal Takt opposite the Harmandir Sahib he ensured that those making temporal decisions could see the Akal Takt to remind them of the gurbani.
- The army was not for reasons of aggression; it was only to be used for defensive reasons.

**(15 marks) AO2**

**18 (a) Examine Sikh worship in the gurdwara.**

**Basic answer**

May describe with little explanation the different stages of a diwan ceremony, including the opening of the Guru Granth Sahib, the taking of the hukam nama, kirtan, ardas, or some of the stages of the diwan ceremony with some details.

**Developed answer**

Should include the different stages of a diwan ceremony with a detailed examination of at least some of the stages.

**(15 marks) AO1**



- (b) **Examine the reasons why Guru Nanak introduced the practice of sewa, and assess the view that sewa is more important than worship in the lives of Sikhs today.**

**Basic answer** may include:

- A general discussion of the belief in equality of birth, perhaps with reference to the caste system.
- Guru Nanak's emphasis on your actions as well as inner spirituality.
- Through sewa a person's ego [maya] is conquered.

**Developed answer** may include:

- An explanation of the caste system as it was practised in Guru Nanak's time.
- Reference to, and an explanation of Guru Nanak's saying that 'Truth is high but higher still is truthful living'.
- Reference to Guru Nanak's teaching that to obtain spiritual enlightenment [mukti] a person needs to conquer maya.
- That one of the most important ways of conquering maya is through sewa.
- An explanation of maya with reference to the 'five evils'.

**(10 marks) AO1**

**Assess**

Candidates may:

- Agree with the statement, arguing that there are different kinds of sewa so people of all ages and abilities can practise it and its importance in conquering maya.
- Disagree with it and argue that the Sikh path is more than practising sewa, making reference to other aspects of Sikh religious life, e.g. meditation and honest living.

**(15 marks) AO2**