



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Education

Religious Studies 1061

RSS10 World Religions 2
Christianity, Judaism,
Islam 1 The Way of Submission

Mark Scheme

2009 examination - January series

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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	

RSS10: *World Religions 2 Christianity OR Judaism OR Islam 1 The Way of Submission*

Section A: *Christianity*

1 (a) **Explain what the Christian creeds say about Jesus.**

Candidates need to explore a range of ideas from the creeds about Jesus to gain the higher levels.

Look for reference to:

- Son of God
- Eternally begotten of the Father
- Truly God
- Of one substance with the Father
- Creation through him
- Virgin birth
- Incarnate for the sake of humanity
- Was crucified, dead and buried
- Suffered under Pontius Pilate
- Resurrection
- Ascension
- Parousia
- Everlasting Kingdom
- Course of the Spirit.

(30 marks) AO1

(b) **'Christianity cannot be monotheistic if it teaches that Jesus is the Son of God.'**

Assess this claim.

In support of the statement

- Cannot be three parts to one God as it suggests that there are really three gods in Christianity.
- God should be the one God if Christians believe in monotheism. He cannot have a Son or indeed Spirit as part of him. It takes away his 'oneness'.
- If God is to remain 'unknown' to the intellect of Christians, there should be no parts to God.
- The idea of the Holy Spirit suggests that there are godly characteristics to this part of God in their own right. This would suggest that Christianity is not monotheistic.
- How can people receive 'gifts of the spirit' to heal people and be able to speak in tongues? Surely only the one God can do this?

On the other hand

- The Trinity does not suggest three different gods but rather different sorts of activity of God.
- Christianity can still be monotheistic even though there are three persons to the Christian God. It allows for Christians to experience God on different levels and for God to communicate to his subjects in different ways.
- It shows the power of God if he can manifest himself in three different ways, not a lack of monotheism.
- There are many things that lie beyond people's ordinary, everyday sense experiences. This does not denigrate the idea of monotheism seen as God in three persons.

(15 marks) AO2

2 (a) Explain the purpose and use of scriptures in churches.

Candidates might consider some of the following as **purpose**

- They hold authority.
- Form the foundation of the practice of the faith in the religion.
- To teach what God is like.
- To teach Christians how to behave and live their lives.
- For recitation to affirm faith.
- To inspire, challenge, console.

Candidates might consider some of the following as **use**

- Use in liturgical / non liturgical services / read every Sunday usually as two short readings (Old and New Testaments).
- Read from during services (e.g. Gospels). Many use a lectionary or set of readings operating over the year.
- In communion services, part of an epistle accompanies the gospel reading.
- Basis of preaching.
- Use for prayer.
- Use for rites of passage services.
- Source of Psalms sung.

(30 marks) AO1

(b) 'Christian scriptures lack any authority for Christians today.'

Assess this view.

Candidates could consider a variety of views which may include some of the following:

For

- They could lack authority because there can be so many interpretations.
- Written over a long period of time.
- Original meaning and message lost.
- Christians look towards leaders of the church more today and great Christians and what they have said through the ages more.

Against

- On the other hand, they have stood the test of time.
- It is difficult to say 'any authority' – there must be some authority, even if open to interpretation.
- Ministers get their authority in part from the scriptures and just because the scriptures are old, difficult to agree with the statement that they have no authority.
- Some truths in the scriptures hold true for today.

(15 marks) AO2

3 (a) Examine the role of both the clergy and the laity in Christian worship.

Clergy

A wide range of activities which include:

- Theologically, acting on behalf of the whole community.
- The occasional offices – baptisms, marriages and burials (which can be done in a Church service, especially Baptism).
- Formal liturgies.
- Semi-formal liturgies.
- Bible reading classes.
- Preaching.
- Prayer.
- Conduct of sacramental services, especially Holy Communion.

Lay

- Depends on the denomination studied.
- In Anglican / Catholic churches lay can lead up to the point of the Eucharistic prayer except the absolution after the confession.
- Lay can preach, lead prayers, and do the readings except the Gospel reading (some Churches exempt this and allow for Gospel reading).
- They can also distribute the communion (usually wine only).
- Can also lead a service with a reserved sacrament.
- Most Protestant churches have no restriction on lay participation.
- Some have no ordained ministry.

Maximum Level 5 if both are not covered.

(30 marks)

AO1

(b) 'Ordained ministry serves little purpose in the Church today.'

Assess this view.

Candidates could argue in a number of ways

- Lay people can do many of the jobs and fulfil the roles of the clergy today.
- The clergy can sometimes be regarded as out of touch and it is the people that belong to the church that run it.
- People can get close to God through a variety of ways, e.g. religious experience.
- Prayer, as a central practice of Christianity does not need the guidance of the clergy.

On the other hand

- In some churches there are roles and jobs that only the clergy can do.
- It is a time honoured tradition and still carries value today.
- People still need and want the comfort of the clergy during times of bereavement.
- The ministry of the clergy during baptism and marriage.
- People can become closer to God through the ordained ministry.
- Ministry requires professional and theological training.

(15 marks)

AO2

4 (a) Explain the beliefs and practices associated with infant baptism.

Candidates could include some of the following

- The importance of the birth of a baby is recognised.
- The baby is named (some say 'christening').
- Baptism was essential in the early church so needs to be done today at the earliest possible moment so that Jesus' name can be accepted.
- The second sacrament accepted by all Christians (except Salvation Army and Quakers).
- Importance is shown by font at entrance of church.
- An act of renunciation.
- Marks the way for a new life with Jesus.
- Water is used for spiritual cleanliness.
- Cleansing from original sin.
- Vows of parents and godparents.
- Candle as symbol of light.
- Chrismation.

(30 marks) AO1

(b) 'It is better to be baptised as a believer.'

Assess this claim.

Candidates could argue in a number of ways

- Some Christian churches have a ceremony called 'Believers Baptism' for teenagers or adults.
- A symbol that their old life without Jesus is being washed away.
- A new start, a new sense of a beginning.
- A major Baptist Church belief that people should only be baptised when they are old enough to know what they are committing themselves to (baptistry occupies prominent position).
- The infant is too young to realise and appreciate what is going on.
- Some parents have their children baptised and have no intention of bringing them up in the Christian Church.

On the other hand

- Tradition has often dictated for parents to speak on behalf of the child so nothing wrong with Baptism as a baby.
- They should 'enter the church' at the earliest possible moment.
- Renunciation – Baptism is an outward, visible sign of rebirth and there is nothing wrong with Christian parents who want this for their young child.
- Renewal – It marks the start of new life.
- Spiritual cleaning - It is a symbol of the removal of sin from human life by the death and resurrection of Jesus.

(15 marks) AO2

Section B: *Judaism*

5 (a) Examine ideas on the nature of God in Judaism.

- God is one (monotheism), as declared in the Shema.
- God gave rules to his people.
- Covenant – “God desired to have a dwelling place among low creatures” (humans).
- God has no limitations.
- “God has written himself into the Torah” shows that he is a communicating God.
- God has created people in his own image.
- He is a God to fear too.
- God’s unity and eternity and omniscience are in the world as he intervenes in the world in order to sustain it.
- God is working through history.

(30 marks) AO1

(b) ‘In the light of Jewish history, God cannot be both omnipotent and all-loving.’

Assess this view.

In support

- Reference could be made to different aspects of persecution of Jews throughout history. In Egypt under the Pharaoh.
- Exiled from various countries and regions.
- In the Middle Ages and in the 20th century with the Holocaust.
- Problems in modern day Israel.
- The Jews’ history is littered with a painful struggle for recognition, identity and survival.

Other views

- In the covenant God made certain promises to the Jews that he would look after them.
- Jews have responsibility and were ‘chosen’ to serve God. They should not question his omnipotence and benevolence and how he chooses to show it.
- Suffering has some positive value in Jewish thought.
- The history that Jews have had, experienced and come through could bring people even closer to God.
- In the scheme of salvation, the Jewish people play a special role, as God revealed the law to them. This is much greater than what has happened to the Jews throughout their history.

(15 marks) AO2

6 (a) Explain the variety of ways scripture can be used in Judaism.

Candidates could explore some of the following

- Reference to the three sections of the Tenakh.
- As the literal meaning of Torah is 'teaching' this is what it is used for.
- As a guidance for how to live a Jewish life and how they should live in relationship to God in the world.
- On the lintels of doorposts (except toilets) in a mezuzah.
- As tefillin worn on the forehead and left arm.
- Torah is kept in the ark, the cupboard set in the wall at the Jerusalem – facing end of the synagogue.
- During service, doors are opened; scroll is taken out and carried in procession.
- Touched with edge of prayer shawls.
- Scrolls will be read.
- Yad or pointer is used to read scriptures with.
- Use in Bar Mitzvah ceremony.
- From the Ketubim, the Song of Songs is read at Passover, etc.
- Book of Psalms most frequently read - Sabbath worship.
- Forms major part of private devotion.
- Rites of passage ceremonies.
- Scripture includes all Jewish scripture, not just Torah.

(30 marks) AO1

(b) 'Jewish scriptures are so ancient that they have little relevance for Jews today.'

Assess this view.

Candidates could argue this is true

- Modern day Judaism has different needs to 3500 years ago.
- There is nothing in the Tenakh to assist the modern Jew with new ethical problems.
- When Jews do adhere to the teachings, they are persecuted for their faith.
- Kashrut laws are out of date in a modern world.
- The creation story does not hold any truth.

On the other hand

- One cannot abandon tradition just because it's old.
- 'Trad is not bad!'
- There are many details of how a Jew should conduct their lives which are relevant today.
- It helps to keep the Jewish community together to keep the old laws.
- These laws were set by God; you cannot go against God.
- Kashrut reminds Jewish of Jewish identity.

(15 marks) AO2

7 (a) Examine the ways in which Shabbat is observed in the synagogue.

Candidates may include some of the following when examining the teachings

- Shabbat is a holy day, Jews are proclaiming their belief that God created the world, then stopped and rested.
- Men go to the synagogue on a Friday (Kabbalat Shabbat) and a main feature of the worship will be through the psalms. There will be the recitation of the six psalms commemorating God's creation (Psalm 95-99 and 24) the special psalm for the Sabbath (Psalm 92) and the song L'Cha Dodi – 'Come my friend to meet the bride'.
- As a sign of fellowship, Kiddush is made for any travellers who are not able to celebrate Sabbath at home.
- Services are held three times in Orthodox synagogues – the important features of the Saturday Sabbath service are:- the preliminary psalms; the procession and reading of the Sefer Torah; the reading of a passage from the prophets (haftarah); the amidah or standing prayer, etc.
- The prayers centre around the Shema and the Amidah (a sequence of blessings).
- Jews cover their heads when they are praying in a custom that dates back to the 12th century C.E.
- The Alenu and the Kaddish are popular prayers said in the synagogue on the Sabbath.

(30 marks) AO1

(b) Assess the view that there is little point in observing Shabbat in the 21st century.

In agreement with statement

- Candidates might argue that Judaism has moved on and away from traditional rituals.
- It is dull and old fashioned to switch everything off, not cook, not watch TV or do any work in today's world.
- Saturday, in most communities, is a day of work in the 21st century and Shabbat is irrational in light of this.
- Dispute over the literal reading of the book of Genesis, so why rest.
- Difficulty for the younger generation in a multi religious environment.

On the other hand

- To many Jews it is a day of joy.
- It is simply a day to enjoy themselves in a different way from the rest of the week.
- Jews who observe look forward to it as a welcome respite from the world of work.
- They might feel that the Rabbis of old were right when they said 'all the days of the week are blessed by the Shabbat'.
- Shabbat reminds Jews of Jewish identity.

(15 marks) AO2

8 (a) Examine the role of women in Orthodox and Reform Judaism.

- The role of women in Judaism is determined by the Torah and non-religious cultural factors.
- Although rabbinic literature mentions various female role models, religious law treats women differently in various circumstances.
- Years ago, women were expected to make pilgrimage to the Temple in Jerusalem.
- The Talmud suggests a more derogatory view of women.
- Equally, exclusive household roles, arranged marriages and child brides were the norm.
- In Orthodox and Progressive Judaism women and men have equal status though Orthodox Judaism sometimes prescribe different roles and religious obligations for men and women e.g. complementary but fundamentally different.
- Women not eligible to be counted as minyan in Orthodox Judaism.
- Reform Judaism says that men and women can have the same roles – both are Rabbis.
- Orthodox Judaism gives men and women distinct roles.
- Women are given supremacy in the home.
- Jewish women can pursue careers.

(30 marks) AO1

(b) Assess the view that men are more important than women in Orthodox and Reform Judaism.

For

- The role of women in Judaism is determined by the Torah and non-religious cultural factors.
- Women have come a long way in areas such as education in Judaism since the 20th century but some Orthodox rabbis strongly discourage women from engaging in many religious activities and wearing the tallit, discourage from becoming president of a congregation.
- Women not eligible to be counted as minyan (quorum) in Orthodox Judaism.
- Women in Reform Judaism cannot be witnesses at a wedding.

Against

- However, other synagogues allow women to assume a variety of non-ritual leadership positions within the congregation, including that of synagogue president.
- A few modern day Orthodox synagogues include greater ritual participation for women as well, such as all women prayer groups and women's Torah reading.
- In Progressive Judaism, women play a full and equal part in Jewish life.

(15 marks) AO2

Section C: Islam 1 *The Way of Submission*

9 (a) Examine the importance of the Qur'an for Muslims.

- The Qur'an is the revealed word of God.
- It provides the bedrock of Shari'ah and is the most important source of authority for a Muslim with a complete guide to life.
- The Qur'an was intended to be heard – blessings flow from the sound of it.
- Muslims recite it, learn it off by heart.
- While it is being read you must not speak, must not eat and drink, make a noise, touch it unnecessarily.
- You must wash carefully, be in the right frame of mind, if a woman, not be having a period.
- When not in use, should be placed high on a shelf, have nothing put on it, kept covered and free of dust.
- Paced on a special stool (kursi / rehal) and never allowed to touch the ground.
- Tells Muslims that God is their guide, unpacks the nature of God as absolute.
- It contains doctrinal statements, exhortations to pray and keep the pillars of faith and practice.
- Instructs governments on how to treat people, has social teachings in it.

(30 marks) AO1

(b) 'The Qur'an speaks directly to Muslims today and needs no interpretation.'

Assess the view.

In support of this view

- It is the holiest of books for Muslims and has stood the test of time as a guide without alteration or interpretation.
- It still has teachings applicable today.
- Muslims might look at all the difficulties and problems in the world and say the Qur'an has the answers even if that is through the principles within the Qur'an itself.
- Muslim scholars have said that if Muslims read the Qur'an with sincere devotion, reverence and love, they should not fail to share in some of its riches. This implies that the Qur'an can speak directly to people.
- It is the single most authoritative book Muslims have and it contains everything a Muslim could want to know.
- The Qur'an is pure Arabic, has literary qualities and a superior style that needs no interpretation and gives Muslims the exact direction they need.

On the other hand

- There are some Muslims who do not understand aspects of the Qur'an and therefore need an interpretation.
- Some surahs seem incomplete so how can the Qur'an speak directly to Muslims?
- Merely understanding the meaning of the Qur'an may not help Muslims. It is argued that some have listened to the Qur'an and understood every word of it; yet they have still wandered from the 'Muslim path'.
- The Hadith is much more relevant to Muslims today than the Qur'an because interpretations of the Qur'an are required but are not sufficient.
- Some may be confused by its teachings and wonder whether certain elements of behaviour (extremist perhaps) is the right way for Muslims to live.
- It is all very well to say there is no need to interpret the Qur'an but it can appear old fashioned and possible extreme so of little use for today's Muslims anyway.

(15 marks) AO2

10 (a) Examine the significance of Zakah and Hajj for Muslims.

Zakah

- Helps the poor.
- Releases some from debt.
- Helps needy travellers.
- Frees captives.
- Wins people over to the cause of Allah and pays those who collect it.
- Charitable giving is good, will help Muslims get to paradise.
- A selfless act is always significant.
- It is one of the basic principles of Muslim economy, based on social welfare and fair distribution of wealth.
- Paid in secret.
- Reminds Muslims that people do not own anything, they are loaned it by God.
- God chooses who to make rich or poor.
- No need to cling foolishly to possessions and only by giving will you receive.

Hajj

- Complete suspension of all worldly activities for a few days.
- A Muslim must have the right intention (Niyah).
- Significance goes back to when Adam and Eve were forgiven by God.
- Spiritual awareness of this brings total forgiveness of all past sins and gains the promise of paradise.
- Remembers the loyalty of Ibrahim.
- Pilgrims all wear the same (ihram) two pieces of white unsewn cloth which teaches the importance of equality.
- Belonging to the worldwide Ummah.

Beware of answers that are merely descriptive and not focused on significance.
Maximum Level 4 if both are not covered.

(30 marks)

AO1

(b) 'For Muslims, the intention in worship is more important than the act.'

Assess this claim.

In agreement with the statement

- Candidates could argue that niyyah is such an important part of Islam and governs their attitude to all the pillars of faith.
- Intentions are vital. People are not saints and fall short sometime.
- Intention counts for entry into paradise and can be just as important as the act itself.
- A Muslim should not pray just to impress, so before all acts of worship a Muslim must state their intention to please Allah.
- Any other action done to please Allah (ibadah) is seen as an act of worship.

On the other hand

- Worship is a vital part of what it is to be a Muslim. Ibadah means worship and the Five Pillars of faith are integral to Islam.
- They play a vital role in a Muslim's life.
- There are prescribed ways of worshipping and these are important.
- Pure worship has to be free of kufr (disbelief); shirk (association) and tughyan (arrogance).
- Worship should consist of iman (belief), amal (action) and ihsan (realisation) which is at the heart of the religion.

(15 marks)

AO2

11 (a) Examine the significance for Muslims of the oneness of God (tawhid).

- God as sole creator.
- God as sole sustainer of the universe.
- Omnipotence.
- Beyond man's comprehension.
- Role of man as servant of God, Caliph.
- Relationship of God to man / man cannot fully know God.
- God is beyond man and man to God as one of submission, humility, dependence, gratitude.
- Absolute monotheism.

(30 marks) AO1

(b) 'It is good to fear God.'

Assess the view that this is a positive statement for Muslims.

Positive statement

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

Negative statement

- Response is of awe not fear.
- Muslims are God conscious in their intent and action.
- God is also merciful, loving, having given guidance for man to better himself through the Qur'an and the example of Muhammad.
- Those who live in fear, are not free to respond to God's will.

(15 marks) AO2

12 (a) Examine the nature and authority of prophets in Islam.

Nature

- God's messengers are the means of communication.
- Qur'an makes reference to 26 prophets who preceded Muhammad.
- All are regarded as intermediaries of God and revealed his will to the world.
- Candidates could give some examples like Adam, Nuh (Noah) as faithful and Abraham (Ibrahim) as the 'friend of God' or Musa (Moses) who has mystical experiences of God.
- Isa (Jesus) example as a man of prayer.
- Prophets brought Holy Books.

Authority

- God has always revealed himself to those who had the necessary spirituality to understand his messages so they carry great authority.
- God picked those whom lived virtuous and honourable lives which gives them authority.
- Candidates could make reference to the five major prophets above and of course, the example and teachings of Muhammad.
- The significance of the Hadiths for authority in Islam.

(30 marks) AO1

(b) 'Belief in angels is vital for Muslims today.'

Assess this claim.

In support of the statement

- Muslims do not accept that humans and animals made of matter are the only things in the universe.
- Angels are messengers of God, the channels by which humans become aware of him.
- They are present all the time and Muslims can feel their presence.
- Science hasn't got all the answers.
- Why should there not be angels?
- The foundation of the most sacred of books to Muslims rests on an angel's message.

On the other hand

- Fictional and other worldly does not tie in with a modern day approach to Islam.
- On the rare occasions that Muslims are said to have seen angels, it needs verification.
- They could be people who are sensitive, depressed or weak and want to believe.
- Because it can materialise in any shape it chooses it does not concur with science and a modern world view.

(15 marks)

AO2