



**General Certificate of Education
January 2012**

Religious Studies

RSS10

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

AS Unit K

Final

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the students' 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 students' 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 students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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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	

Section A *Christianity*

Question 1 **Some beliefs about God: Trinity and salvation**

0	1	Examine Christian beliefs about the Trinity.
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Nature of the Trinity

God as 'Three in One';
 Central belief of Christianity;
 Doctrine seeking to resolve problem of unity of God and diversity of ways God was experienced;
 Developments of the doctrine in the Patristic period.

The persons of the Trinity

God the Father as creator
 Jesus as 'God incarnate'
 Debates about divinity and humanity of Jesus
 Holy Spirit as active presence of God in the world
 Comforter
 Some may refer to differences between eastern and western views on the 'procession' of the Spirit.

(30 marks) AO1

0	2	'Christian beliefs about the Trinity are irrational.'
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How far do you agree?

Are irrational

If God is all powerful, he must be one;
 Logically, cannot be three and one at the same time;
 Doctrines come from a long series of controversies, so may make little sense in the modern world.

Not irrational

Makes it easier to understand God
 A human takes on many different roles, but is still one person
 Three aspects of the same God
 Comparison to e.g. water, ice and steam.

(15 marks) AO2

Question 2 **Christian scriptures: nature and purpose**

0	3	Examine different types of material found in the Christian scriptures.
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This can be approached in a variety of ways.
 May look at traditional divisions of books, e.g. law, prophets, writings, history, poetry, gospels, letters, apocalyptic
 May use types of materials such as law, parables, miracles, types of teaching material, etc
 May set material in historical context and show awareness of critical approaches.

There needs to be clear exemplification for marks above Level 4 (19)

(30 marks) AO1

0	4	'The material found in Christian scriptures has little relevance for Christians today.'
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Assess this claim.

Has little relevance

It comes from centuries ago
 People had a different world view
 Christians today have many other writings they can refer to.

Has relevance

If it is seen as the word of God, it always has relevance
 It is about fundamental questions, so retains relevance
 The world may have changed, but human nature has not
 Some may argue that some material has relevance but other parts do not.

(15 marks) AO2

Question 3 Aspects of Christian worship

0	5	Examine different Christian beliefs about the significance of the bread and the wine in the eucharist.
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Bread and wine – basic beliefs found in 'this is my body; this is my blood'
 Origins in the last supper – based on the Passover meal
 'New covenant'
 Beliefs about sacraments
 Bread and wine as natural products, cultivated by human hands – symbolism of life and life giving
 Differing views found – symbolic and memorial
 Consubstantiation
 Transubstantiation
 Expect some exemplification, and rooting of these ideas in denominational practice
 Belief in the significance of communion through participation
 Symbolism of 'took, blessed, broke, gave'
 Some may link with NT themes in feeding of 5,000 and Emmaus.

(30 marks) AO1

0	6	'Christian beliefs about the eucharist are so varied that they cannot all be right.'
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Assess this view.

Cannot all be right

Significantly different views about significance of bread and wine would seem contradictory
 Major differences in frequency and styles of celebrating the Eucharist

Can all be right

They are right for the people concerned, and consistent with their theology and practice
 Although beliefs about transubstantiation, etc may be different, beliefs about the centrality and importance of the Eucharist have much in common
 Although rituals may differ, the words are very much the same

(15 marks) AO2

Question 4 A Christian way of life; initiation, marriage and death

0	7	Examine Christian beliefs and practices associated with death.
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Beliefs

Death is inevitable

It is not the end: belief that through his death and resurrection, Jesus conquered the power of death

Eternity of the soul

Different Christian groups place different emphasis on and afterlife, but all share the basic belief

Jesus' coming again to judge 'the quick and the dead'

Ideas on the Kingdom of Heaven

Diversity of views about the immortality of the soul and resurrection of the body.

Practices

Practices vary between denominations – and may be cited

Usually, service in the church, followed by committal (either burial or cremation)

Nowadays, sometimes committal is followed by a service of thanksgiving in the church

Or may be a religious service at the crematorium, or at the graveside

If church service followed by committal, scriptural verses, 'I am the resurrection and the life', words consolation, scriptural readings, prayers, hymns and eulogy

In some denominations, use of candles as symbol of hope for the future; use of incense in the Catholic Church.

If a burial, raising of headstone (some time later), often with Christian symbolism

Practices may also include mourning, prayers for the dead and for the bereaved, and ways in which Christian communities give practical and emotional support to the family.

Both beliefs and practices need to be dealt with for marks above Level 5.

(30 marks) AO1

0	8	'It is vital for Christians to prepare for death and judgement.' Assess this view.
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Agree

If strong belief in judgement, then being prepared is vital

How one lives this life affects destiny in the hereafter

For some, the whole of human life is only a preparation for an afterlife

Some may refer to RC belief in Purgatory – a halfway stop between earth and heaven.

Disagree

No one can be certain of the afterlife

Many believe it is more important to concentrate on living a good life in the here and now

Some see beliefs like Purgatory and Judgement simply as a way to frighten people

Death is nothing to be afraid of, so preparation is not necessary.

Some may separate death and judgement in their arguments, or may discuss idea that Christians do not really prepare for death but for a new life.

(15 marks) AO2

Section B *Judaism*

Question 5 God and his people

0	9	Examine Jewish ideas about the nature of God.
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God is One: e.g. as in the Shema
 God is almighty: transcendent, holy, omniscient, creator and sustainer
 God as lawgiver: rules set out in the Torah; righteous and just, but also punishes
 Merciful and compassionate
 Created people in his image
 Works in history – belief in Salvation History

Communicates with people: ‘God has written himself into the Torah’, communicates with the prophets

Enters into relationships with people – e.g. Covenant – Abraham, Moses
 Particular relationship with the chosen people.

(30 marks) AO1

1	0	‘Jewish history shows that God is not merciful.’
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Assess this claim.

Agree

Many times when God has not seemed merciful to his people:
 e.g. Exile, Holocaust; suffering through persecution in Middle Ages, pogroms in Eastern Europe and Russia.

Disagree

Covenant belief that God will never abandon his people
 Still the chosen people
 Even in the darkest times, many Jews have been able to maintain faith

(15 marks) AO2

Question 6 Scripture

1	1
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Examine different types of material found in Jewish scriptures.

This may be approached by a focus on the Tenakh, in which case an examination of the different types of material in each part would be expected.

Torah: Law, with exemplification expected. Within the books of the Torah, there are important narratives, e.g. of the Covenant, the events of the Exodus, the story of Creation, etc.

Nevi'im: Prophets: Some exemplification of the books of the Prophets and the sorts of religious and social teaching they contain.

Ketuvim: Writings. Wisdom literature, and Psalms. Importance of the Psalms in worship, and in reflecting beliefs about the nature of God.

Some may look more generally at types of material across the divisions of the Tenakh, e.g. narratives about individuals, tribal traditions, history, law, prophecy, poetry, apocalyptic, genealogy, etc

Talmud may be included, in which case, expect some reference to Babylonian and Palestinian, place of Mishnah and Gemara, and the ways in which Talmud functions as a commentary on the Law.

(30 marks) AO1

1	2
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'Without the Talmud, Jews cannot understand their scriptures.'
How far do you agree?

Agree

Talmudic thinking is the only way to understand the Torah
Rabbinic argument in the Talmud (and about the Talmud) shows the complexities of understanding the Torah
Forms the basis for right living even in the modern world
Shows people how to live as God commands.

Disagree

Talmud is itself dated, so is of little help in 21st century
Many Jews have little awareness of Talmud, and do not read it
Many questions remain unanswered
It may help in understanding the Torah, but not other parts of the Scriptures.

Some may argue that this claim would be true for Orthodox Jews, but not for Reform.

(15 marks) AO2

Question 7 Aspects of worship and festivals: Shabbat, Yom Kippur and Pesach

1

3

Explain Jewish beliefs and practices associated with Shabbat**Beliefs**

Observance of Shabbat commanded in Torah
 Reflection of God 'resting' after creation
 Celebration of God's work in creation
 Viewed as a 'queen'
 Beliefs about benefits of 'time out'
 Belief that Shabbat is qualitatively different from other time.

Practices

Preparations begin on Thursday, so that everything can be ready for Friday sunset
 Meal is prepared, the house cleaned, so that the Shabbat prohibitions can be observed
 Men go to synagogue on Friday evening, a main feature of worship will be Psalms;
 recitation of Psalms commemorating Creation
 Rituals of Kiddush at home to greet Shabbat; role of the mother
 The Shabbat meal
 Shabbat services on the Saturday morning; procession of Sefer Torah, prayers, etc
 Activities within the home
 Havdalah: to say a lingering 'farewell' to Shabbat.

Better answers are likely to be able to discuss both Orthodox and Reform practices, but highest levels can be achieved without this.

Max Level 5 if answer does not address beliefs and practices.

(30 marks)**AO1**

1

4

'Shabbat is meaningful only when observed in the synagogue.'**Assess this claim.****Agree**

It is the synagogue which brings the community together, and is the centre of Jewish life;
 Being in the synagogue unites Jews not only with others in the local Jewish community, but gives a sense of the unity of all Jews

Disagree

It is essentially a home-based celebration, with a strong focus on family
 It is a time for re-creation, and spending 'quality time' with the family
 The synagogue services are important, but it is even more important to get home and celebrate Shabbat.

But

Observances in the home and in the synagogue complement each other
 May argue that the home and the synagogue have differing roles for different groups of Jews.

(15 marks)**AO2**

Question 8 Styles of Judaism: Orthodox and Reform beliefs and practices

1	5	Explain the role and status of women in Orthodox Judaism and in Reform Judaism.
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Role

Responsibility to be mother and home-maker
 Responsible for keeping a Jewish home, especially in observation of kashrut;
 Bringing up children in the faith
 Preparations for and observation of Shabbat
 Women’s role in inauguration of Shabbat
 And home based aspects of other festivals
 Orthodox – may pray at certain times, but not obliged to do so
 Reform – may form part of minyan; women rabbis

Status

Jewishness matrilineal
 Girls reach adulthood before boys
 Traditional seating patterns in orthodox synagogues reflect status of women, being in the gallery with children
 Women have no voice in Orthodox rabbinical court
 In Reform synagogues, often equality of status, and involvement in all parts of the service
 Reflected in need for ‘modest’ dress, especially among the Orthodox. Orthodox women covering their hair, usually with a wig
 Status reflected in purity laws, e.g. not having physical contact with husbands during periods, or for 7 days afterwards. Need for Mikvah for purification.

There is obvious overlap between role and status, and between some aspects of Orthodox and Reform, but all **four** elements need to be dealt with for marks over Level 5 (23)

(30 marks) AO1

1	6	‘For Jewish women in the diaspora, Reform Judaism offers more support than Orthodox Judaism.’ Assess this claim.
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Agree

Reform allow women to play full and equal role;
 Enables women to be part of the contemporary world and of their Jewish community;
 Women unable to take leadership roles in Orthodox synagogues.

Disagree

There are still some restrictions for women in Reform synagogues
 Just because women can participate, doesn’t mean that Reform offers more support
 Most important role for women is in the home; and there is no difference between Orthodox and Reform in this respect
 Because Reform is more ‘assimilated’ there may be less community support there than in Orthodox synagogues

(15 marks) AO2

Section C *Islam 1 The Way of Submission*

Question 9 The Qur'an

1	7	Examine how the Qur'an is used as a source of law in Islam.
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Students might offer some of the following:-

- Muslims believe that by following Qur'an, they are living life the way Allah wants them to.
- The Qur'an is more than just law. It is a complete code of Muslim conduct.
- Only about 10% of the Qur'an applies specifically to law and conduct (mostly in the late Madinan surahs).
- The law is based on the Qur'an and the Sunnah and is used by Muslims to make moral decisions.
- There are some 500 or so verses in the Qur'an which possess definitive legal elements used in Islamic courts of law.
- Shari'ah explains how to put the principles of the Qur'an into practice.
- The Qur'an is the final arbitrator for Muslims.
- The Qur'an is used as a source of law on encouraging people to record details of loans or contracts.
- Disagreements domestically on conceptual or practical materials is settled by reference to the Qur'an.
- In family law it is used as guidance in marriage and divorce and promotes development of disciplines in the field of law.
- It is the final authority on social, political and economic matters between different group of Muslims, primarily seen through a Shari'ah court.

(30 marks) AO1

1	8	To what extent is the Qur'an the only source of guidance a Muslim needs?
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Only source

- Status of the Qur'an as the Word of God and final revelation to humanity.
- There is a sense of uniqueness in its nature and authority
- Recitation of verses on private prayer to emphasis importance of repetition of God's word as the closest one can get to know God
- Recitation of Names of Allah to show belief that God reveals Himself to man and therefore Muslims need no other source
- 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'.

Not the only source

- The use of the sunnah / hadith alongside the Qur'an as a source of holy law,
- The role of the Ulema or Imam
- Qur'an was written for the Muslims at the time of Muhammad only
- Modern day issues suggest a need for interpretation of the Qur'an for modern day Muslims as new issues arise
- Hadith has a more relevant nature to it for Muslims because it is the Qur'an in action
- Cultural traditions, customs and values go beyond the Qur'an, e.g. niqab, burka, ban on women driving in Saudi Arabia

(15 marks) AO2

Question 10 The Five Pillars

1

9

Explain the contribution of the Five Pillars to the development of the Umma.

- Umma means 'community of believers and this is developed by following the Five Pillars
- Students might offer a reference to the umma from each Pillar of Faith
- Shahadah, the belief in the oneness of God and Muhammad as his prophet is the central belief of all Muslims in the umma
- Community spirit is seen in salah when all Muslims, rich and poor, old and young, strong and weak pray side by side
- All fast together strengthening the Muslim umma during the month of Ramadan (apart from exceptions to the rule) again illustrating all elements of the Muslim community in unity
- Clearly there is a great significance of all Muslims paying zakah which helps the brotherhood and sisterhood of Islam
- The Hajj, once in a lifetime perhaps exemplifies the spirit of the umma more than other Pillars

(30 marks)

AO1

2

0

'Carrying out the Five Pillars is all that is needed to be a good Muslim.'

Assess this claim.

In support of the statement

- Students might argue it is the basis of all Islam and the duty of the umma to follow the five pillars of faith.
- The first pillar alone – the declaration of faith – is sufficient to make one a Muslim. The others make one 'good'.
- The spiritual significance of them means that it could be argued that to live by the five pillars makes a Muslim what he or she is.

On the other hand

- There are so many other aspects of Islam, e.g. following the Qur'an, family life, greater jihad, etc. that it is not simply 'you just need to follow the five pillars'.
- Islam is all about peace and submission to the will of Allah, ensuring your niyyah is well directed, etc.

(15 marks)

AO2

Question 11 The doctrine of God

2

1

Explain the implications of tawhid for Muslim life

Students might explain the concept of tawhid as follows and then go on to give the implications of tawhid for Muslim life:

- God as sole creator therefore all a Muslim will worship
- 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.

For the implications, students might discuss:

- The result of this submission is peace
- self-respect and self esteem
- a sense of modesty and humbleness
- virtue and uprightness
- This belief produces in man a very strong degree of determination, patient perseverance and trust in God.
- If a Muslim commits a sin, God will know it; He even knows Muslims' thoughts and intentions, bad or good.
- Muslims can hide from everyone, but believe that they cannot hide anything from God
- Muslims can evade particular things in their life but they cannot evade God

Max Level 4 if Tawhid is explained without implications for Muslim life.

(30 marks)**AO1**

2

2

'Anyone who worships the one God is a Muslim.'

Assess this view.

In support:-

- It is the most fundamental belief that a Muslim has
- "Muslim" means "anyone or anything that submits itself to the will of God". This belief that "There is only One God," the Creator, the Sustainer, known as *Allah*. Is what makes a Muslim a Muslim
- It is considered by many Muslims as the fundamental pillar of faith and what it takes to constitute being a Muslim
- Muslims pray directly to God with no intermediary
- Islam regards central figures in biblical Judaism and Christianity as Muslims

Other views:-

- To be a Muslim, you must be responsible, have purpose in your life with balance, discipline and simplicity and this makes one a Muslim
- There are the other five articles of faith that make a Muslim e.g. belief in all the prophets of God, the original scriptures revealed to Prophets Moses, David, Jesus, and Muhammad, the angels, the Day of Judgment and the Hereafter, the divine decree (or destiny).

(15 marks)**AO2**

Question 12 Key beliefs

2	3
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Examine Muslim beliefs about Risalah.

Students might refer to some of the following:

- Prophet means messenger / warner. Muslims believe there were many prophets before Muhammad. Muhammad was the final prophet and this impacts on a Muslim's life.
- Muslims believe that prophets bring God's message and accept 25 named in Qur'an.
- Every nation has been sent a prophet.
- Muslims believe prophets to be sinless as they have been chosen by God. A Muslim should try and live his life in the same way.
- No other prophets will come after Muhammad. This implies that Muslims have all the guidance they now need to live a life dedicated to Allah.
- Muhammad is one of many but way message was given differs. Muhammad is not seen as divine and any perceived divinity of prophets is rejected. Muhammad as final prophet who sets perfect example.
- Role of prophets to bring God's message given by angels, and recall people to God and to right conduct. To every people was sent an Apostle, hence generational prophets whose word has been distorted or forgotten will need Muhammad as the Seal.

(30 marks) AO1

2	4
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'The words of the Qur'an will always be believed but their meaning will always be disputed.'

Assess this claim

In support:-

- There are problems with the textual integrity of the Qur'an
- There are many contradictions in the Qur'an
- Some see that the Qur'an is incomplete and sometimes incoherent
- The meaning and application of particular passages can be debated.

Other views:

- The meaning is clear to Muslims as it has been explained thoroughly
- Muslims have general agreement on what the Qur'an says
- Imams can explain it directly anyway
- Shari'ah courts can quash any disputes over the meaning in the Qur'an and this carries authority.

(15 marks) AO2

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