



2011 Religious Studies

Standard Grade Credit

Finalised Marking Instructions

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GENERAL RUBRIC:

The answers outlined are indicative but not exhaustive. Marks should be given for alternative correct information (KU) or valid supporting reasons (E).

Note: in Evaluation answers, marks are not given for the stating of opinion but for the reasons that support the opinion. At 'F' and 'G' in Evaluation, up to 2 marks for a valid reason. At 'C' an exceptionally well-argued point can gain 3 marks.

Religious Studies Standard Grade 2011 – Credit Level

Section A – Christianity

1. (a) *Explain the importance of Mary's visit to her cousin Elizabeth.*
- Elizabeth's baby moves, "jumps with gladness" – recognition of the importance of the forthcoming birth of the Saviour. **(3)**
 - Elizabeth's baby moves – recognition of the connection between the 2 babies – John the Baptist and Jesus. **(2)**
 - Elizabeth filled with the Holy Spirit – birth of her own and Mary's baby of spiritual significance – acknowledgement that these 2 births are the acts of God. **(2)**
 - Elizabeth vocalises the significance "You are the most blessed of all women" of Mary and "Blessed is the child you will bear" and reinforces the notion that Mary has been chosen to carry the Lord. **(3)**
 - Elizabeth emphasises the Annunciation and Mary's belief (after initial doubt) in the birth of a Saviour is coming true. **(2)**
 - Ends with the Magnificat fulfilment of God's promise, mercy and justice shown to people of Israel in times past and now again. **(3)**

Question is not just looking for a description of events.

6 KU

- (b) *"I am a committed Christian but do not believe in the Incarnation"
Do you think all Christians should believe in the Incarnation?*

Yes

- Incarnation is God made flesh – fulfilment of prophecy that a Messiah will return. **(2)**
- Jesus is both human and God – God is working through him in a unique way but still capable of feeling pain and being subject to human faults. **(3)**
- Jesus as a man shows people what a true human being is. **(2)**
- Jesus as God shows what God is like in a way people can understand. **(2)**
- To literally believe the Incarnation shows commitment to the message of peace, joy and goodwill to all humanity. **(2)**
- The Incarnation allows both the Bible and the teachings of Christ to be taken literally as being directly from God – gives weight. **(2)**
- Significant story in the Bible to be taken literally as indicates that Jesus is the Son of God. **(2)**
- Without literal belief in the Incarnation veracity of Jesus' teaching and actions may be subject to interpretation and error. **(2)**

No

- Modern Christians may see the Incarnation as symbolic – look for a deeper meaning behind the story. **(2)**
- Message of the Incarnation – love of God for humanity, peace, joy and goodwill has greater significance than actual story. **(3)**
- Story of the Incarnation contradicts modern scientific theory – difficult to believe in the 21st century. **(2)**
- God coming in human form features in ancient religious teachings – a well tested vehicle for allowing humans to know the nature of God. **(2)**
- Not taking the Incarnation story literally does not detract from faith. **(2)**
- Parts of Bible test belief in a loving God (OT) therefore not always judicious to have a literal understanding. **(2)**
- Can still carry the message of Christ without literal belief **(2)** with examples eg good works, prayer etc. **(3)**
- Message of the Incarnation is love of God for humanity, peace, joy and goodwill – a new dawn brought about through the birth of Christ still stands. **(2)**
- Diversity of belief in Christianity. **(2)**

Any other reasonable answers acceptable.

6 E

2. (a) Explain **three ways** in which the Resurrection is shown in **the Easter Day Service**.

- Celebrated on Sunday – the day Christ rose from the dead. (1)
- Church will be decorated with spring flowers to make the church colourful and bright – signifying the joyful nature of the Resurrection. (2)
- Minister/priest will wear white robes signifying the message of hope and contrasting with the dark robes worn on Good Friday. (2)
- Readings from the Bible will pertain to the Resurrection – message of hope. (2)
- Easter hymns will be sung – celebrating the message of the Resurrection (1) victory of life over death (2) good overcoming evil. (3)
- Some churches will hold a service early in the morning, just as day breaks, to remember how Mary went to the tomb at daybreak and discovered the empty tomb and Jesus alive. (2)

Maximum of 3 marks for a list.

6 KU

(b) *Easter should just be for Christians. It should not be a national holiday. Do you agree?*

Yes

- True meaning of Easter not shared by all – inappropriate that all people get the holiday. (2)
- Belittles the message of Easter – exacerbated by the fact that the festival has become commercial through the sale of Easter eggs etc. (2)
- Other religions do not get national holidays. (1)
- Non-Christians may wish to work and not choose to have this specific day off. (2)
- Part of the Easter holiday falls on Monday – has no significance compared to the religious contemplation during Holy week and Easter Sunday. (2)
- Easter holiday may not match spring holidays eg for schools. Can cause disruption to work as additional weekend added. (2)
- Orthodox Easter dates may be different. (2)

No

- Christianity the biggest religion in Britain – important to uphold the national traditions. (2)
- Would lead to divisions if only Christians took this holiday. (2)
- Sporting fixtures take place on the Monday – would lead to disruption? (2)

Any other reasonable answers acceptable.

6 E

Section B – Hinduism

3. (a) *Explain how Hindus try to achieve the ultimate goal of Moksha.*

- By following their dharma – social, moral and religious duty. (2)
- Dharma varies according to caste/varna. (2)
- Dharma varies according to stage of life. (2)
- The stages of life are student/householder/retirement/spiritual pilgrim.
- Moksha can be achieved by following one of the four paths. (2)
- The four paths to moksha are karma/bhakti/jnana/yoga. (2)
- Bhakti – loving devotion to a personal god. (2)
- Karma – actions/the law of cause and effect dictating future rebirths. (2)
- Jnana – knowledge. (2)
- Yoga – spiritual and mental exercise. (2)
- Reference to ashes/river increasing chance of Moksha. (2)

6 KU

(b) *“People should focus on the here and now, not ultimate goals.”
To what extent would Hindus agree with this statement?*

Yes

- We can only be certain of this life and should therefore focus on the here and now. (2)
- People can achieve more in the present if they are not preoccupied by the future. (2)

No

- Ultimate goals motivate people to be good/try hard. (2)
- The ultimate goal of Hinduism is the basis of Hinduism. (2)

Any reasonable answer accepted.

6 E

4. (a) Describe **fully one** story that is linked with the Festival of Holi.
[Answers must relate to stories not the celebration events.]

Prahlad and Holika

- Young Prince Prahlad revered Vishnu. (2)
- His father, the King, issued a decree stating that no one should worship any God, only the King himself. (2)
- Prahlad refused to obey his father. (2)
- The King was furious and ordered Prahlad to be tied to an iron pole and beaten. (2)
- Next, Prahlad was confined in a yard with a mad elephant. When Prahlad recited the names of the gods, the elephant settled. (2)
- The King then ordered Prahlad to be thrown from a cliff into a deep pool. (2)
- Finally, the King asked his daughter, Holika, a sorceress to help. (2)
- Holika ordered a huge fire to be built. (2)
- When the flames peaked she seized Prahlad and jumped into the blaze with Prahlad. (2)
- However, Holika's power only worked when she was alone. (2)
- Prahlad trusted Vishnu and walked from the fire unharmed. (2)
- Vishnu appeared as a lion and tore the King to pieces. (2)

Krishna and Radha

- Krishna's favourite milkmaid/gopi was Radha. (2)
- Krishna and Radha liked to play games and dance in the moonlight on the banks of the Yamuna river. (2)
- Krishna enthralled listeners with his flute. (2)
- One evening Krishna disappeared and returned with pots of coloured powder. (2)
- Everyone began to throw the powder over each other. (2)

Kamadeva (the love God)

- A mischievous and thoughtless spirit, he roamed the woods and villages looking for victims. (2)
- Once he found a victim he would shoot them in the heart with a bow of flowers, causing them to fall helplessly in love with the first person they met. (2)
- Kama attempted to draw his bow on Shiva. (2)
- Shiva reduced Kama to ashes with a single stare. (2)
- Kama's widow, Rati, was distraught and begged Shiva to restore Kama to life. (2)
- Shiva relented, however only Rati could see her husband. (2)

Krishna and Kamsa

- As a baby Krishna was sent to defeat Kamsa. (2)
- Kamsa wanted to slay baby Krishna. (2)
- Kamsa sent an evil demoness Putana to kill all male babies. (2)
- She disguised herself as a wet nurse and smeared her nipples with poison. (2)
- As she entered Krishna's village, Krishna sensed evil and sucked the life out of her. (2)

Holika and Sambat

- When Holika's brother, Sambat died, Holika insisted on being burnt at his funeral pyre. (2)
- Through this selfless act Sambat was restored to life. (2)

6 KU

(b) *Holi festivals can often involve wildly enthusiastic behaviour **and** the caste barriers are ignored for the day. Do you think this is appropriate?*

Yes

- Festivals should be fun/enthusiastic and special/an obvious departure from the routine. (2)
- Festivals become more memorable if they are fun/enthusiastic. (2)
- This in turn encourages religious adherents. (2)
- Also, maintains and strengthens religious heritage/customs. (2)
- The caste system is illegal – Hindus should flout caste barriers. (2)
- Part of their culture. (1)

No

- Festivals should be sombre to show respect towards religious history/gods. (2)
- The festival has become no more than an excuse for riotous behaviour. (2)
- People can get hurt. (2)
- There needs to be serious attempt to eradicate the caste system. (2)

Any reasonable answer accepted.

6 E

Section C – Islam

5. (a) Describe **fully** the events of the Revelation.

- Mention of cave (1), name of cave given also. (2)
- Muhammad often went to the Mount Hira to pray/meditate. (2)
- Had become disillusioned with idolatry and profit making of religious people of Makkah. (2)
- At age of 40, Angel (Gabriel) appeared. (1)
- Angel commanded Muhammad to read. (1)
- Muhammad was illiterate and protested that he could not read. (1)
- Angel squeezed Muhammad. (1)
- Instructed Muhammad to recite. (1)
- Muhammad extremely distressed by this and attempted to throw himself of the mountain – the Angel stood at the 4 points to prevent this. (2)
- Muhammad received revelations over a period of 27 years. (1)
- Muhammad came down the mountain and recited the words of God to his followers to be recorded as the Qur'an. (3)
- Took 27 years. (1)

6 KU

(b) How far does the Revelation help Muslims to understand the nature of God?

A lot

- Essence of Revelation is that God directly revealed his Will to Muhammad. (2)
- Direct contact/revelation allows little room for error. (2)
- The Revelation as recorded in the Qur'an is the key source of understanding the nature of God – little room for interpretation. (2)
- Through Revelation Muslims know the nature of God as Creator, Alone, Immanent, Judge, All knowing and Immanent. (3/4)
- Revelation also contains teaching on how to submit to God – thus enabling adherent to understand the nature of God more. (2)

A little

- Qur'an states that no human can truly understand the nature of God, (2) due to human condition/predilection to turn away from God. (3/4)
- Need the work of scholars/religious leaders to make sense of the nature of God – revelation alone is not enough. (2)
- Practical application of the Five Pillars may help a Muslim to understand/be closer to God than words in the holy book. (2)
- Some would argue that to completely understand God is to be God – an impossible feat. (2)

Any other reasonable answers acceptable.

6 E

6. (a) Explain **fully** the preparation a Muslim must make before prayer.

- Creation of a break between daily life and spiritual. **(2)**
- Naming of Wudu. **(1)**
- Muslims prepare both physically and spiritually. **(2)**
- The routine washing ritual, cleansing themselves in preparation for prayer is called Wudu. **(2)**
- This can be done in any clean place where there is water. **(1)**
- There are special rules to allow for situations when water is not available (eg in a desert one may use sand). **(1)**
- Before starting Wudu you "make your intention" or Niyyah. **(2)**
- Niyyah entails a commitment to focus on God and to leave worldly concerns behind. **(2)**
- Wudu consist of the following
 - Wash the hands as far as the wrists. 3 times.
 - Rinse out the mouth with water using the right hand. 3 times.
 - Wash the nostrils by sniffing up water and blowing it out. 3 times
 - Wash the face. 3 times.
 - Wash each arm up to the elbow. 3 times.
 - Wipe or rub the head with the inside of the fingers once.
 - Clean the inside of the ears with the index fingers and the back of the ears with the thumbs once.
 - Wipe the back of the neck once.
 - Wash the feet up to the ankles. 3 times. **(4)**
- Maximum of 2 marks for a list.

6 KU

(b) *'Salat is so frequent – it has become a habit'*
To what extent would a Muslim agree with this statement?

A lot

- Frequency of five times a day means it is difficult to maintain level of focus required for every prayer. **(2)**
- Muslims believe that submission is part of a test and that the daily prayer routine is not meant to be easy – one thing a Muslim must guard against is the formation of habitual ritual so this is a fair observation. **(2)**
- Personal difficulties (ill health, family crisis), may mean that Salat is not performed with true meaning – a Muslim may just be going through the motions. **(2)**
- Time pressures may mean that Salat is rushed and without spiritual significance. **(2)**

A little

- Making intention before prayer ensures that a Muslim is truly focussed. **(2)**
- Niyyah is a conscious effort to focus on God and do the prayer for him. **(2)**
- Wudu allows a Muslim the time to prepare, break with the activities of the day and focus on forthcoming prayer so that it has spiritual meaning. **(3)**
- Frequency of prayer allows worshipper to carry prayer with them throughout their day. Not so much a habit as a spiritual 'top up'. **(2)**
- Collective prayer, either in the home or mosque enables a Muslim to gain strength from others to ensure that prayer is meaningful. **(2)**

Any other reasonable answers acceptable.

6 E

Section D – Judaism

7. (a) Explain **fully** the roles of God **and** the Israelites in the Covenant which was agreed at Mount Sinai.

God

- Met with Moses and asked him to speak to the Israelites. (2)
- Gave the Israelites his laws – 613 mitzvot. (2)
- Would bless the Israelites and make them prosper as a nation. (2)
- Would have a special relationship with the whole nation. (2)
- Gave them the Sabbath as a sign of the agreement. (2)
- Punish them with, eg military defeat, natural disaster if they failed to keep their part of the agreement. (2)

Israelites

- Accept the responsibility of keeping God's laws. (2)
- Be a "light to the nations", ie point other nations to God and his laws. (2)
- Be a holy nation and priests, set apart for the special relationship with God. (2)
- Worship God alone, observe the Sabbath etc (2) **(max. 3 marks for describing 10 commandments).**
- Separate themselves from other nations. (2)
- Seal the covenant with sacrifice/blood. (2)
- Seal covenant in future generations with rite of circumcision. (2)

Candidates may deal with each in turn or answer holistically. 2 marks for each explanation. A simple point which is not developed may attract 1 mark. 3 marks available for a well developed explanation. Maximum of 3 marks if only one side of covenant given.

6 KU

- (b) *How far does having a special relationship with God help Jews in their daily lives?*

Helpful

- It needs lots of self-discipline and commitment and this strengthens character. (2)
- Jews will feel encouraged by the knowledge that God will be faithful to them as they follow his laws. (2)
- God gave them the Torah which gives them guidance on the best way to live. (2)
- The mitzvot deal with everyday life - what to eat, wear, how to relate to others, so helpful. (2)
- It binds Jews to other members of the faith in a special way. (2)
- They feel unique/special/loved. (1)

Unhelpful

- It needs lots of self-discipline and commitment which can be a burden for some. **(2)**
- Other people may resent the special relationship and make life difficult for Jews. **(2)**
- Candidates may develop this point with reference to persecution of the Jews in history, and the contemporary world.
- They could be tempted to feel superior to others. **(2)**
- It brings responsibilities which are demanding (eg light to the nations, keeping covenant). **(2)**
- Because the Jews are not ignorant about what God requires they risk judgment if they fall short of his standard. **(2)**

2 marks for each explanation. A simple point which is not developed may attract 1 mark. 3 marks available for a well developed explanation. Candidates may offer arguments for one side or both.

6 E

8. (a) Explain **fully** the purpose of **three items** which are used at the Shabbat table.

Candles

- Represent the two commands to remember and observe the Sabbath. **(2)**
- Lit by mother to show the start of the Sabbath. **(2)**
- Mother beckons over the flames with her arms as a sign of welcome **(2)** because Sabbath is likened to an important guest (a bride or a queen). **(+1)**

Challot

- 12 plaits in loaves represent 12 loaves in the Temple on Shabbat. **(2)**
- Father thanks God for providing bread. **(1)**
- Pieces dipped in salt and passed around. **(2)**
- Reminder of manna given in the desert to the Children of Israel. **(2)**
- Double on Fridays, so two loaves. **(+1)**
- Plate below and cloth above loaves represent layers of dew above and below the manna when it was found in the mornings. **(2)**

Spice Box

- Everyone smells the sweet spices at the end of Shabbat (Havdalah). **(2)**
- Sweet smell is like the effect of Shabbat in the week to come. **(2)**
- Beautiful decorated box is mark of respect for the mitzvah of Havdalah. **(2)**
- Shabbat is said to give feeling of having an “extra soul” and the sweet smell refreshes the companion soul as it departs **(2)** or revives the soul left behind like “spiritual smelling salts”.

Havdalah Candle

- Woman or child holds it and it is lit by the father. **(1)**
- Lit at the end of Shabbat to show they are allowed to make fire (work) again. **(2)**
- Flame represents separation of spiritual world from material world (Sabbat from other days of the week). **(2)** Havdalah means separation. **(1)**
- Remembers light of God’s creation as a new week starts. **(2)**
- Traditionally people look at the light and reflected on their fingernails - maybe to show, along with the shadows cast by their fingers, separation of dark and light. **(2)**

Cup of Wine

- Father recites Kiddush blessing over the cup. **(2)**
- Filled with wine until it overflows onto a plate below. **(2)** It symbolises the good of Shabbat flowing into the week to come/that the family are well enough off to waste a little. **(2)**
- Wine is lifted up and a blessing is said. **(2)**
- Used to put out the plaited candle at the end of Shabbat (Havdalah). **(2)**

2 marks for each explanation. A simple point which is not developed may attract 1 mark. 3 marks available for a well developed explanation. 6 KU

(b) *“Shabbat is the most important Jewish celebration.” Do you agree?*

Agree

- Shabbat is the only festival mentioned in the ten commandments, therefore part of the Mosaic Covenant with God. **(2)**
- It was the first Festival given to the Jews. **(1)**
- The Torah describes Shabbat as a special gift from God to his chosen people. **(2)**
- It's a sign to the world of God's relationship with the Jews. **(2)**
- The Torah is read more on Shabbat than at other festivals. **(2)**
- Regularity of a weekly festival does more to help keep faith alive than one that happens once a year. **(2)**
- “All days of the week are blessed by Shabbat.” **(2)**
- God himself observed it when he finished creating the universe. **(2)**

Disagree

- All of the festivals are commanded by God, so they are of equal importance because all mitzvot need to be observed. **(2)**
- Shabbat is part of every normal week, so not as special as festivals which come around just once a year. **(2)**
- Candidates may argue that another festival is more important, eg Yom Kippur because it seals the fate of Jews for the coming year. **(2)**

2 marks for each explanation. A simple point which is not developed may attract 1 mark. 3 marks available for a well developed explanation. Candidates may offer arguments for one side or both.

6 E

Section E – Issues of Belief and Morality

9. (a) Describe **fully** how science explains the **origin** of the **world**.

- Big Bang theory **(1)**
- Universe came into existence as "singularity" **(1)** around 13.7 billion years ago **(2)**
- Singularities are zones which defy our current understanding of physics. They are thought to exist at the core of "black holes." Black holes are areas of intense gravitational pressure. The pressure is thought to be so intense that finite matter is actually squished into infinite. These zones of infinite density are called "singularities." **(2/3)**
- After its initial appearance, it apparently inflated (the "Big Bang"), expanded **(2)**
- A primordial soup was created because the universe looked like a plasma "soup" of protons, electrons, neutrons, neutrinos, photons, etc. **(2)**
- Cooling off occurred as they expand, so that atoms could form. **(2)**
- Formation of atoms led to the creation of the elements hydrogen and helium etc, which eventually formed into matter. **(3)**
- Gravitational forces pulled matter together to form planets. **(2)**
- Our world, Earth, is one such planet. **(1)**
- Steady State Theory **(1)**, build up marks by description.
- Concertina Universe **(1)**, build up marks by description.

6 KU

(b) *"Science can never fully explain the wonder of the world."*
How far do you agree?

A lot

- Science unable to explain **all things**. **(1)**
- Science explains the how not the why – unable to fully explain the meaning. **(2)**
- Science works by reductionism – the world and its wonders needs to be taken as a whole. **(2)**
- Science only works by hypothesis – constantly changing, subject to human error and cultural mores. **(3)**
- Religion asks questions about our existence – more appropriate to use a spiritual approach to explain the wonders of the world. **(2)**

A little

- Science is ever changing – may not be able to explain everything including the wonder of the world but one day could possibly do so. **(2)**
- Science allows us to appreciate more (if not fully understand) the wonder of the world. **(2)**

Any other reasonable answers acceptable.

6 E

10. (a) Explain **three** ways in which **religious people** reach moral decisions.

- Holy books – reading and interpretation of holy writings. **(2)**
- Faith community – seeking advice from other adherents in fellowship. **(2)**
- Prayer, contemplation – seeking guidance through direct communication with God. **(2)**
- Religious leaders – seeking guidance through leaders of their faith community. **(2)**
- Religious figures – seeking examples of how key figures in religion acted in similar circumstances eg WWJD, role model of Muhammed etc. **(2)**
- Religious tradition – teachings of the religion on many moral issues exist. **(2)**
- Individual conscience as guided by faith. **(2)**
- Candidates may refer to specific moral issues with explanation. **(2)**

6 KU

(b) *“Religious teachings have no place in modern society.”*
To what extent do you agree with this statement?

A lot

- Religious teachings outdated and not applicable to modern world with its modern problems **(2)** with examples eg embryo research. **(3)**
- Religious teachings outdated and previously in some cases led to injustice **(2)** with examples eg Inquisition. **(3)**
- To take moral action does not necessarily mean a reliance on religious teachings – a secular morality is just as effective. **(2)**
- Government and law provide sufficient framework and safeguards to make moral decisions – no need for religious teachings. **(2)**

A little

- Religious teachings can be reshaped to match modern day moral problems – still effective guidance. **(2)**
- Human nature has not significantly changed – problems of the human condition still exist. **(2)**
- Society can be corrupt, laws can be unjust – religion gives a constant moral message, needed now more than ever. **(2)**
- Human beings can act in error – religious teachings are reliable, tested and preach universal truths eg the Golden Rule. **(2)**
- Religious teachings support human search for meaning, value and purpose. This search not constrained by time. **(2)**

Any other reasonable answers acceptable.

6 E

[END OF MARKING INSTRUCTIONS]