

GCE 2005
January Series



Mark Scheme

Religious Studies Specification

RS05 An introduction to Aspects of a Major World Faith

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 candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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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
5	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.	13-15 [9-10]	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.	13-15
4	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.	10-12 [7-8]	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.	10-12
3	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.	7-9 [5-6]	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.	7-9
2	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.	4-6 [3-4]	A simple argument, with some evidence in support.	4-6
1	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.	1-3 [1-2]	A few basic points which are relevant, but no real argument.	1-3
0	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.	0	No attempt to engage with the question or nothing of relevance.	0

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

For AO1 some top answers may include most information indicated but examiners should note that 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 give an indication of the possible range of content for the examiner. Given the time available, even a top level answer does not necessarily have to include everything listed.

Section A: *Buddhism*

1 *Read the passage and answer questions (a) and (b) which follow.*

“In India, at the time of the Buddha, religious matters were much debated. Old certainties were met by new questions. New religious movements reacted against old ways or developed new ways of thinking about, and practising, religion. Some people, such as the Buddha, chose to take a completely different path and follow the middle way.”

(a) *Describe the religious factors leading to the emergence of Buddhism in India.*

Basic answer

A general awareness of different religious traditions.
Answer may not always be specific.

Developed answer

Generally more depth of understanding and detail to support. Links religious traditions clearly to the emergence of Buddhism.

Brahminism was the traditional influence (dating back to Aryan invasion)
Based upon Vedic sacrificial rites – was elitist in nature but not the only form of ‘Hinduism’
Influence of asceticism and ancient yogic techniques – aranyaka forest dwellers
Development of the Upanisadic writings / ideas about atman / Brahman / reincarnation

Samanas – Ajivakas – niyati (destiny) a slight variation on Hindu karma. Jainism – jiva (life-principle) a negative view of atman and karma. Materialists – a non-religious view, pessimistic. Sceptics – 2 eel-wrigglers, evasive, unsure, uncommitted.

(10 marks) AO1

(b) *Outline the meaning of the Fourth Holy Truth (the middle way).*

Basic answer

A description of the ‘middle way’ / Eightfold path, or one or two aspects of it.

Developed answer

A description of the Eightfold path, covering most or all aspects with a focus on what each aspect means.

e.g. a means to enlightenment, the three-fold split of morality, meditation and wisdom.

(10 marks) AO1

2 (a) *Explain the meaning of the three refuges.*

Buddha

Basic answer

Teacher. Example. Shows the way. Founder of the Buddhist path.

Developed answer

Buddha the teacher ‘awakened one’ or ‘enlightened one’. General description of role of Buddha and his influence on Buddhists. Buddha as teacher and human being; guidance and respect more than worship. Life of the Buddha as an example for others to follow. Buddha’s life illustrates foundational teachings of Buddhism.

Dhamma

Basic answer

Dhamma the teachings of the Buddha. Later to become Pali Canon. Truth.

Developed answer

Outline of basic teaching (Four Noble Truths, Eightfold Path, etc.) and possibly of Pali Canon of literature

Comment on their impact on Buddhist life

Emphasis on practice of the dhamma

Sangha

Basic answer

Sangha the Buddhist community

Outline of monastic-lay organisation

Developed answer

Possibly comment on world distribution

Purpose for training

Gathering of like-minded for encouragement

Common incentive to aspire to the common goal of nibbana

Maximum Level 3 if only one or two mentioned.

(15 marks) AO1

- (b) ***Outline the relationship between the lay and monastic communities in Theravada Buddhism, and assess the claim that monastic Buddhism is superior to the lay form of Buddhism.***

Outline

Basic answer

Typical image of monastery away from village / town
Isolation to focus on study and practice of dhamma. May not demonstrate inter-dependence of relationship.

Developed answer

Further knowledge may include:

Typical Indic idea of asceticism

Economic bases of monastery is alms (dana); daily alms rounds

Land donations; monks prohibited from handling of monies. Lay community receive merit

Practical role of monks according to culture, e.g. priest, teacher, counsellor, etc.

Establishment of mediation and dhamma groups for laity.

(10 marks) AO1

Assessment

For the statement

Best environment in which to spiritually develop. No ties. Complete focus on study and practice of Dhamma. Detached from worldly concerns. Joined with like-minded individuals.

Against the statement

A lay person can achieve enlightenment (even though it is more difficult). Nibbana is not a competition – by skilful means one fits in at the level one is at spiritually. If you see one as superior to the other then you are in fact being worldly. Lay groups practise much of what goes on in the monastery, e.g. meditation. Teamwork between lay and monastic orders.

(15 marks) AO2

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

Basic answer

Some of the following: Idea of ‘just sitting’, sometimes facing a wall. Strict rules. Mention of posture. May have some knowledge of ‘koan’. Different traditions of Soto / Rinzai.

Developed answer

Further knowledge may include:

For techniques and aids – contrasting practices between the Soto and Rinzai schools. Influence of traditional Indian practice of posture and aids both, but an emphasis on za-zen (just sitting) facing a wall in Soto and less emphasis on the mental wrestling with enigmatic haiku, mondo, koan, etc. More emphasis on the latter in the Rinzai tradition. Procedures - (physical and spiritual) – similar to Indian traditions but there is a great emphasis on the sudden awakening of the Buddha-nature to enlightenment (satori) which happens in an instant. The meditational process also involves a more in-depth appreciation of the emptiness (sunyata) of all phenomena.

(15 marks) AO1

- (b) **Outline one other form of Buddhist meditation, and assess the claim that meditation is the most important act for a Buddhist to perform.**

Outline

Vipassana

Basic answer

Vipassana – known as ‘insight’ meditation.

Advanced level of mindfulness.

Posture of practice – ‘mindfulness of walking’.

Practitioner observes the arising and passing away of physical, experiential or mental phenomena.

Developed answers

Vipassana actually extinguishes (‘nibbana’) three fires / defilements.

A distinct ‘path’ in the mind is formed.

Opens the mind rather than focuses it on a single point.

Concerned with ‘reality’.

Deep appreciation of the three marks: arise and pass away (impermanent); do not last, (frustration); do not belong to anyone and are ‘not self’.

Highly mentally skilled practice – cannot be done without the discipline of Samatha.

Samatha

Basic answer

Idea of mindfulness (sati), some recognition of posture and basic techniques such as mindfulness of breathing. Goal / purpose of nibbana.

Developed answer

Generally explores the various types of practice and the different results of advanced meditation related to purpose.

Comfortable meditation posture (sitting, lotus, half-lotus or even on a chair, etc.) – hands rested in meditation posture (‘mudra’) in the lap. Chanting as a ‘warming up exercise’. Thorough observation is required – use of objects for concentration including mental images (e.g. Buddha), a bodily focus (e.g. breathing), or even physical objects (e.g. small round coloured ‘kasinas’). Most popular practice is anapana-sati (mindfulness of breathing). Others include qualities of the Buddha, etc. Procedures – physical and spiritual) reference to the following may be made - five hindrances suspended (sense, desire, hatred, sloth, anxiousness and fear of commitment) counter-acted by the ‘five factors of jhana’ (application of thought, examination, joy, happiness and concentration). Fourth jhana is crucial – a state of equanimity – provides access to six knowledge’s (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 (‘samadhi’).

(10 marks) AO1

Assessment

For the statement

It is true that through meditation one realises nibbana. Buddha taught this.

Buddha’s example. Fulfils the Four Holy Truths.

Against the statement

One has to have a good foundation of morality. Meditation needs to be performed correctly and takes lots of practice. Finding the right teacher is also important. If these are not done then meditation loses its significance.

(15 marks) AO2

Section B: Christianity

4 Read the passage and answer questions (a) and (b) which follow.

“Although we can know something about the organisation and mission of the Christian Church in the 1st century, it is difficult to get a clear picture of the character of the Church because of the fragmentary nature of the evidence.”

(a) *Outline what may be known of the organisation of the Church of the 1st century.*

Limited system of organisation in the 1st century.
 Gradually emerging patterns of organisation.
 Attempting to respond to a rapidly changing and developing situation.
 Importance of key figures such as Paul and Apostles.
 Roles of deacons / servants – concerned with administrative tasks.
 Giving of charity to the needy.
 Origins of deacons’ appointment.

Presbyters / episkopoi
 Synagogue model – committee
 Gradual development of specialised roles related to practical tasks
 Including liturgical and doctrinal

No more than Level 2 for general features, vaguely expressed.
 For marks above Level 4 (7 marks), there should be some exemplification or development of specific features described.

(10 marks) AO1

(b) *Outline what may be known of the mission of the Church in the 1st century.*

Seen as response to the Great Commission.
 Sense of urgency because of the Parousia.
 Various stages –initially only to the Jews.
 Then development to the Gentiles.
 Missions of Paul.
 Mission facilitated by structure of the Roman Empire.
 And by structure of the Jewish Diaspora – natural channels for mission.
 Kerygmatic preaching.
 Importance of repentance and baptism.

No more than Level 2 for general features, vaguely expressed.
 For marks above Level 4 (7 marks), there should be some exemplification or development of specific features described.

(10 marks) AO1

- 5 (a) ***Outline the main features of worship in an Orthodox church and in a Protestant church.***

Orthodox

Main focus is likely to be on:

Action of the Liturgy – partially behind Holy Doors

Some may give details of this

Role of the priest

And of the people

Length of service

May also comment on:

People standing

Use of incense

And music

Language of service

etc.

Some may show awareness of distinction between various Orthodox traditions, but this is not required.

Protestant

Much will depend on the Protestant traditions chosen, so a wide variety must be allowed

Some liturgical and sacramental elements; within some Protestant traditions the frequency of the Eucharist

Preaching

Sermon

Hymn singing

Prayers

Language of service

etc.

No more than level 4 (10 marks) if only one of these traditions covered, however well done.

***(15 marks)* AO1**

- (b) *“The worship in an Orthodox church focuses on mystery; that in a Protestant church focuses on understanding.”*

Explain the meaning of this claim, and assess how far it is true.

Explain

Look for a range of examples which may explain the claim, e.g.

Orthodox

Whole atmosphere and symbolism of transcendence and otherness

Focus on a ‘foretaste of heaven’

Decoration of the church (best answers may be able to comment on differences between various Orthodox traditions)

Music

Incense

Icons

Much of the action of the liturgy behind the closed Holy Doors

Although in the vernacular of the various traditions, often in an archaic form etc.

Protestant

Main way is the emphasis on teaching

Especially on the sermon

This may be emphasised in the physical layout of the church, with the centrality and dominance of the pulpit in some traditions

‘Ministry of the word’ – stress on the Bible

Contrasted with high sacramentalism

No more than Level 2 (4 marks) for simple statements about the worship in these churches.

For marks above Level 4 (7 marks) there needs to be clear attempt at exploration of mystery / understanding in the worship of these Churches.

(10 marks) AO1

Assess

Use of points such as the above to support the claim

BUT

Look for such points as:

Protestant churches also use the language of mystery

The Word is still important within the Orthodox tradition

Priest still has a teaching role within Orthodoxy

There is a great variety of practice within Protestants, and at least for some (such as high Anglican) the ‘mystery’ although differently expressed, is just as important etc.

Look for reasoned approach.

Candidates may approach the question in a more holistic sense.

(15 marks) AO2

- 6 (a) **Explain what the Nicene Creed means by describing God in terms of the three persons of Father, Son and Holy Spirit.**

This may be answered in various ways

Some candidates may take it in terms of looking at each of the ‘persons’ of the Trinity

Need reference to the Nicene Creed

Father Creator, sustainer, protector, etc. – Old Testament language.

Son Jesus – descriptions of ‘Son of God’, God incarnate, relational aspects.

Spirit Biblical origins – concepts in Old Testament and New Testament, active force in world, enabler, continuing presence, some may consider Paraclete, etc.

Others may look at this in terms of the Trinity as a whole, and the significance of describing God as 3 in 1.

Different aspects of the same God.

The language of ‘persons’ of the Trinity, etc.

No more than Level 2 for basic definitions or quotation from Nicene Creed without explanation.

Best answers will show understanding, and may give analogies (appropriately linked to the persons of the Trinity) to show this understanding.

(15 marks) AO1

- (b) ***Explain how Christians express this three-fold nature in worship today, and assess how far the language of three persons is helpful to Christians in the 21st century.***

Explain

A wide variety of examples may be given, and candidates are not expected to cover all of these.

Hymns and prayers addressed to God (e.g. Lord's Prayer)

Hymns and prayers to Jesus (especially hymns / songs within the more charismatic traditions)

Emphasis in teaching and preaching about God and Jesus

Invocation of the Spirit

Gifts of the Spirit in some churches / Spirit-filled worship

Use of the creeds in worship

Use of language of the Trinity in worship, e.g. benediction

Baptism and confirmation (and other rites of passage)

etc.

No more than Level 2 for a few examples / undeveloped material.

For answers above Level 4 (7 marks) there needs to be clear exemplification with good understanding.

(10 marks) AO1

Assess how far

Many examples of three aspects which can be drawn from daily life, relational, scientific, which means that the idea has analogies which can be helpful.

BUT

The language arose in ancient times, and may be seen as difficult or confusing to many people, may imply three Gods rather than one, and may be seen as outmoded today, and not helpful to understanding. Some churches tend to concentrate on certain persons of the Trinity rather than all equally.

Look for reasoned discussion.

(15 marks) AO2

Section C: Hinduism

7 *Read the passage and answer questions (a) and (b) which follow.*

“India is sometimes called the land of temples as they are found everywhere; for example, in places associated with appearances of the gods, or where special miracles have taken place. At the same time every Hindu home is a temple and a place of worship.”

(a) *Describe the main features of temple worship in Hinduism.*

Basic answer should refer to:

Making offerings
Chanting
Arti / receiving a blessing
Prashad

Developed answers should include:

More detail related to some but not all of the following points and make reference to the actions performed by the priests as well as the devotees:

For the devotee:

Circumambulation around the temple
Preparing and making offerings, garlands of flowers, special foods
Changing clothes, simple traditional dress
Removing footwear
Chanting
Darshan: viewing of the deity

For the temple priests

Bathing / cleansing anointing decorating the murti (various substances such as ghee, sesame seed oil, yoghurt), dressing in new clothes, adorning with jewellery, perfumes, dot of tumeric or vermilion on forehead
Offerings of plates of boiled rice and sweets to the accompanying ringing of bells
Curtains drawn around the image for the deity’s meal

Arti ceremony

Lighting and waving of lamps in a circular motion accompanied by blowing of conch shell drumming and cymbals. Lamp taken to devotees who cup hands over flames and touch their eyes and faces. Chanting arti prayer

Prashad

Devotees receive and take away blessed food (prashad) and / or receive red powder for making a tilak mark on forehead. Drink blessed water

(10 marks) AO1

- (b) *Explain why Hindus worship both in the temple and in the home.*

Basic answer

General answer with common reasons for temple worship and puja in the home.
 To acknowledge the presence of God.
 To receive blessings from God.
 To express their devotion to their chosen deity.
 To maintain family traditions.

Developed answer

Shows awareness of the distinctive purpose of home and temple.

Home

To bring the presence of God into their home.
 To have a daily reminder of their commitment to the Hindu way of life.
 To receive blessings, grace / wisdom of God into heart and mind.
 To express their devotion to their chosen deity in every aspect of their life.
 To fulfil their dharma / duties.
 To integrate their spiritual life into their home life.

Temples

Listen to sermons from priests and sadhus.
 Conduct special rituals for special occasions.
 Engage in festivals.

(10 marks) AO1

- 8 (a) *Examine the Hindu concept of god as it is expressed in the Om symbol and in the trimurti of Brahma, Vishnu and Shiva.*

Basic meaning of OM

Three letters in Sanskrit A, U, M.
 Representation of Brahman.
 The Hindu term to describe the ultimate reality. The Ultimate reality, Impersonal absolute. Supreme Spirit. Source of energy and life in the universe. Life force. Trimurti.
 Creator (Brahma), maintainer (Vishnu), Destroyer and re-creator (Shiva).

Further development of the concept

The spiritual energy that dwells within the material universe, and / or that reality which transcends the universe.
 It represents the many aspects of creation: past, present and future. Eternity, birth, life and death.

It is used in meditation as a means of calming the mind and uniting Brahman.
 The trimurti Brahma Vishnu Shiva. A manifestation of the energies of creation harmonising, destroying and recreating in a continuous and connected cycle of life.
 Brahma is the creating force which having completed the creation of material reality remains uninvolved in the material universe and remains apart and detached in contemplation.
 Vishnu, in order to preserve the world, takes animal or human form and descends as an avatar to restore harmony and righteousness.
 Shiva is both destructive in the form of Nataraja, Lord of the dance, and creative and regenerative in the form of the lingam or Mahayogi.

(15 marks) AO1

- (b) *“In Hinduism, the only way to obtain union with God is through realisation of the nature self (atman) rather than in the worship of personal deities.”*

Explain the nature of the self (atman) in Hinduism, and assess this view.

Basic answer

Inner self, non physical same as Brahman.

Developed answer

The inner self, non material essence with all living beings.

It is indestructible.

It is internal, immortal, unchanging and perfect.

The same reality as Brahman the ultimate reality and universal energy and life force of the universe.

It leaves the body at death and moves on to another body.

Realisation of the true nature of the self is the experience of self realisation which is freedom and moksha.

(10 marks) AO1

Assess the view

In favour of the view

Within Hinduism itself there is a debate about the best or highest way to obtain the ultimate release from the cycle of life and realise moksha or union with God. The Vedanta school of philosophy advocates the highest way of jnana or raja yoga. This involves true knowledge and direct experience of the inner self as Brahman through meditation and higher levels of consciousness. The worship of personal deities is an inferior way for those who cannot comprehend the full nature of God.

In disagreement with the view

The path of bhakti yoga in the Bhagavad Gita preaches that the only way to know God is to love unconditionally and surrender to God. Here God is personified as a person in the form of one of the deities. The deity can be the channel to the ultimate Brahman. The range and variety of deities provide many ways to know God according to the personal disposition of the devotee. Many Hindus relate to God in personal terms, as this is just as valid a way to know God and is the easiest way to relate to God.

Krishna Consciousness asserts that Krishna is the ultimate godhead.

Even if most Hindus do believe in a personal god and have devotion to it, they still understand and believe in the reality of Brahman as indicated by the OM symbol on shrines and in temples.

(15 marks) AO2

- 9 (a) *Examine the social and religious aspects of the Indus Valley Civilisation.*

Basic answer

General points related to urban civilisation and worship of fertility objects and Shiva

Developed answer

More details and appropriate selection of points

Social aspects

Urban civilisation

Brick built houses

Well designed streets and drainage system

Monumental temple-like buildings

Large bathing tanks

Trading activities

Un-deciphered script

Well organised stratified society

Fertility cults related to female figurines and phallic shaped stones

Fertility deity seated cross legged (possibly meditative pose) with corn growing out of chest and horns out of head (Shiva prototype)

Some indication of a possible priestly caste.

(15 marks) AO1

- (b) *Outline those aspects of Hinduism which the modern reform movements attempted to change, and assess the view that there is no common core of belief or practice in Hinduism.*

Basic answer

General points held in common by all reformers.

Aspects of the caste system.

‘Superstitious’ practices such as ‘suti’ (widow burning), child marriages and dowry practice.

Idol worship, polytheism and reliance on elaborate ritual.

Reappraisal of national identity and the essential values of Hinduism.

Developed answer

Can refer to some particular aspects of various reformers and reform movements; more detail possible.

Reform of Brahmo Samaj

Wanted to replace image worship with concept of the impersonal absolute rather than personal deities

Get rid of superstition and return to use of reason and morality

Emphasised the oneness of God rather than many deities

Revived use of Upanishads with a more philosophical emphasis rather than epics and stories of popular Hinduism

Raised the status of women, especially widows. Importance of education, especially for women

Emphasised morality and reason rather than ritual. Rejected karma and reincarnation

Arya Samaj

Rejected and criticised any western or Islamic influences on Hinduism
Attempt to revive the Vedas and aspects of Vedic culture
Reconverted back to Hinduism low caste converts. Introduced a new initiation rite as a form of purification

Vivekananda and the Ramakrishna Mission

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

In support of the statement

There is a common core of belief and practice in the acceptance of dharma as the guiding principle for living a morally sound life, the notion of the individual absolute OM, Brahman many forms of God, reincarnation, cycle of life and most particularly Hindu identity. Acceptance of Vedas as sacred scripture. Some aspects of Hinduism, such as worship of Shiva and ritual bathing, still part of Hinduism today yet originated in Indus Valley civilisation. Hinduism has absorbed and assimilated many influences into its beliefs and practices rather than changing completely.

In refutation of the view

Diversity in Hinduism due to lack of central authority in relation to historical founders and doctrines. Great variety at village level and in various parts of the sub-continent. Ancient past and vast extent of Indian continent mean that enormous variation in belief and practice due to historical and cultural influences from Islam and European Christianity. No one form of Hinduism; many thousands of different sects. Every aspect of religion interpreted and practised differently.

(15 marks) AO2

Section D: Islam

10 Read the passage and answer questions (a) and (b) which follow.

“For Muslims the Shahadah is a declaration of their faith. ‘There is no God but God and Muhammad is the prophet of God.’ The Qur’an reveals the message of God, and the Sunnah and the Hadith contain the example and the teachings of the prophet Muhammad.”

(a) Explain what is meant by “There is no God but God”.

Basic answer

Brief expansion of the view that Muslims worship only one God.

Developed answer

This is the first part of the Shahadah, confession of faith, the first ‘pillar’ which is the foundation of Islam, setting out that God is believed to be omnipotent and omniscient who will judge man on his response.

Consequently man must submit to God’s will, put God first, worship God in intent and action and live accountably. This phrase shows absolute monotheism, rejection of idolatry and declares commitment to Islam. This is in contrast with pre-Islamic polytheism and idolatry.

To associate anything with God is ‘Shirk’. This phrase emphasises rejection of partners of God and need to acknowledge God’s power by following God’s will.

(10 marks) AO1

(b) Explain why it is important for Muslims to follow the example of the prophet Muhammad.

Basic answer

Brief expansion of view that he was chosen by God as God’s messenger; his life sets an example, he acted on faith.

Developed answer

Because he is seen as the final prophet, seal of prophets, vehicle of Allah, the illiterate prophet who acts as a channel of revelation. His life is exemplary as he is seen to have submitted to God’s will. (He brought the Qur’an, the only miracle in Islam.)

He showed faith by facing persecution and opposition. He is seen as ‘the living Qur’an’. His teachings and actions are endorsed as the ‘perfect pattern of conduct’.

Role of Sunnah (example) and Hadith (teachings)

They add to guidance from the Qur’an, giving examples for Muslims of how to practice Islam, e.g. prayer five times daily and how prayer should be offered.

His own character was exemplary, e.g. morally upright, diplomatic, fair and honest. Muslims should try to emulate this.

(10 marks) AO1

- 11 (a) *Explain what is meant by jahiliyya in the context of pre-Islamic society.*

Basic answer

Knowledge and understanding of jahiliyya in the context of pre-Islamic beliefs / practices / society, such as: paganism / idol worship / polytheism, general immorality.

Developed answer

Knowledge and understanding of jahiliyya as ‘age of ignorance’, developing understanding of ignorance with specific reference to the wider range of:

Pagan beliefs and practices, e.g. idolatry, animism, polydaemonism, sacrifices, propitiation of the gods, fatalism, shirk.

Immorality within society, e.g. female infanticide, slavery, unlimited polygamy, usury, sexual impropriety, drunkenness, tribal feuds, etc.

(15 marks) AO1

- (b) *Explain why the people of Makkah (Mecca) challenged Muhammad, and assess the claim the Muhammad faced the same challenges in Madinah (Medina) as he did in Makkah (Mecca).*

Explain

Basic answer

Brief explanation of the ways that Muhammad was a threat to the Makkan (Meccan) leaders and how monotheism opposed polytheism. Tend to focus on **how** rather than why.

Developed answer

The Makkans (Meccans) challenged both the person and message of Muhammad.

He was seen personally and religiously as a threat to leadership in Makkah (Mecca).

The message he preached gained converts and challenged lack of care and support for the weak, exploitation and emphasis on wealth through trade as well as polytheism / idolatry and immorality. They initially challenged him as ‘mad’, ‘possessed’.

Later challenged his message of monotheistic religious teachings and support of belief in judgement and an afterlife because this message was seen as condemning their ancestral sunna, wealth, status and religious tradition.

(10 marks) AO1

Assess

The challenges refer to the context of pre-Islamic Arabia but not necessarily confined to this context specifically.

In support of claim

Makkan (Meccan) opposition continued, so Muhammad faced this as the same challenge.

He eventually conquered Makkah (Mecca) and cleansed the Ka'aba of idols, ensuring religious unity and tribal support.

In Madinah (Medina) he was again persecuted and opposed by sectors of the community, e.g. Jews and hypocrites.

His remaining challenge was to make converts and initiate Islam as a way of life as in Makkah (Mecca).

In opposition to the claim

He was also challenged politically, to create a stable community and unite the Medinese, Makkan emigrants, Medinese converts and Jews.

Islam had to be established in practice.

Revelations show longer, legalistic style and content.

He had to lead the community as both prophet and statesman, establishing a united community and expanding the faith.

(15 marks) AO2

12 (a) Explain the importance of belief in judgement in Islam.**Basic answer**

Brief expansion of belief that Muslims believe one is accountable to God for one's actions and will be judged on Judgement Day when one's deeds are weighed in the balance. Tend to focus on belief rather than exploring its importance.

Maximum Level 3 for a focus on belief rather than exploring its importance.

Developed answer

Muslims believe that part of God's power is his judgement and mercy.

God has given the Qur'an as guidance and Muhammad as the exemplary prophet.

The pre-Islamic Makkans had no real concept of the actions being accountable; what happened was fate.

In Islam one is responsible to God; one's intent is known and deeds are recorded.

One's duty is to live life in submission and worship God, being aware of the needs of others. You will stand naked before God on Judgement Day and the Qur'an clearly depicts reward and punishment.

Muslims should live according to God's will, known through the Qur'an. The Qur'an gives guidance on how to live as one who submits to God.

As a Muslim one should follow the teachings and actions of Muhammad which add to the Qur'an.

To be judged favourably one should put God first, act on faith, practise four active pillars and obey Shari'a law.

Reference to the Day of Judgement may be made.

(15 marks) AO1

- (b) *Explain what Muslims see as the benefits of fasting, and assess the claim that it is only fasting which keeps one on the straight path as a Muslim.*

Basic answer

Brief expansion of the view that fasting is obligatory; fasting reminds you of others in need and encourages you to be charitable and grateful to God for His mercy. Descriptive and tends to focus on how it is practised.

Developed answer

Fasting has both individual and communal benefits. Focus on the benefits.

It helps you rededicate your life and submit to God's power; it is a way to 'spiritually re-charge' and be prepared to make more effort to please God.

It brings you closer to God and more prepared to make sacrifices to God first. It encourages humility, gratitude compassion and reminds you to live accountably.

It gives a sense of Muslim identity, common belief and equality as Muslims.

(10 marks) AO1

In support

Fasting keeps you on the straight path because you are reminded of God's presence in a deeper spiritual sense over a whole month.

It is to act on the example set by the prophet and is a Qur'anic obligation; it promotes self discipline, brotherhood, awareness of God and is a reminder of the need to submit to God in all aspects of life.

It encourages living Islamically. Because Muslims are involved globally it has greater impact. Fasting is both a physical and spiritual reminder of one's role as servant of God.

In opposition

Fasting can be completed as a ritual, without right intent.

Other practices are necessary to keep you on the 'straight path', e.g. Prayer, Zakah, Hajj, following Shari'a law and the examples and teachings of Muhammad.

What is important is intent and God consciousness in all actions. Fasting may not entirely demonstrate intent to stay on 'straight path' as some Muslims may break the fast and over-indulge.

It may become a hypocritical act. Prayer may be more relevant to keeping you focused as a Muslim as it interrupts daily life at regular intervals and requires personal commitment more regularly thus showing consistent greater jihad.

(15 marks) AO2

Section E: Judaism

13 *Read the passage and answer questions (a) and (b) which follow.*

“Jews believe that they have a special relationship with God. This is set down in the various covenants found in the Jewish scriptures. Many think that the covenant relationship with God is so important that Jews should be reminded about this in all that they do. For this reason, they see reminders in a variety of actions and traditions practised by Jews.”

(a) Outline Jewish teaching about the nature of God.

Nature of God:

All characteristics / attributes, e.g. omnipotent, etc.

Active in history and will intervene.

Relationship with Chosen People / Covenant.

Forgiving but will also judge.

Expects obedience, especially the Law.

Basic answers

One or two basic characteristics highlighted.

Developed answers

Will include most of the major aspects as above, or will focus on two or three aspects with development.

(10 marks) AO1

(b) Explain how the idea of covenant is expressed in the Jewish scriptures

Covenant expressed:

Abraham and Moses.

Expect reference to Abraham and a covenant with an individual who leads the people; circumcision and land are the central features. Moses; the covenant is with the people and the Law is established as part of the covenant and thus obedience to the law is as important as it is part of the covenant agreement, thus Shabbat observance is covenant practice.

Some might take the wide view of scripture and then refer to Oral law as well and thus make some reference to ritual objects / festivals, etc. which are related to covenant but which also show something about the idea of covenant, e.g. Shabbat.

Basic answers

A basic description of a covenant tradition with brief reference to Abraham and / or Moses.

Developed answers

Full exploration of the meaning of covenant in the context of Abraham and / or Moses with various examples drawn from Jewish scripture.

(10 marks) AO1

- 14 (a) *Explain how and why Orthodox Jews reacted to the Jewish reform movement's which emerged in the 19th century.*

How

Two different approaches.

Some accepted and moderated the ideas from the reformers, thus neo-orthodoxy came into being;

Others opposed all that the reformers stood for and regarded them as non-Jews, later often regarded as ultra-orthodox.

Why

The central dispute was about scripture. Was the Torah the absolute word of God or not? Equally what authority is to be credited to the Talmud? Reformers argued for less and thus they were able to look at progress and reform within Judaism, whilst those that opposed did not accept any of the changes which arose from this approach, e.g. women rabbis.

Basic answers

A simple description of how parties reacted, possibly focusing on negative reasons with some brief explanation as to why. (Maximum Level 3 either for how or why.)

Developed answers

Full attention given to both how and why with development of either or both using specific examples.

(15 marks) AO1

- (b) *Outline the unique features of Reform Judaism as practised today, and assess the view that it is only Reform Judaism which has allowed Judaism to survive into the 21st century.*

Outline

Unique features

In synagogue – role of women, use of vernacular, music.

View of Law and thus observance, e.g. Sabbath, rituals, kosher foods.

Role of women in society.

Dress – secular nature possible.

Basic answer

One or two features identified and discussed in terms of practice.

Developed answer

A more comprehensive outline of several features that are identified and discussed in terms of practice.

(10 marks) AO1

Assess**Basic answer**

Discussion about value of separation or integration in 21st century and which is most likely to allow survival or even flourishing. Marriage a good example.

Developed answer

Has good range of features and assessment of two viewpoints about survival with sound supporting material, e.g. marriage, identity, assimilation, religious rites and practices.

(15 marks) AO2

- 15 (a) ***Outline the main religious practices carried out in an Orthodox Jewish home today.***

Religious practices:
 Shabbat – meal and prayers.
 Brit milah.
 Use of mezuzah, religious artefacts and dress.
 Dietary Law – separation of foods, etc. kosher.
 Beginning and end of day (Modeh, Ani, Shema).
 Could refer to festivals like Passover.
 Role of mother in organising a religious household.

Basic answers

One or two practices discussed.

Developed answers

A more comprehensive discussion drawing upon a variety of practices or focusing on one or two in great depth.

(15 marks) AO1

- (b) ***Explain how Shabbat is observed in an Orthodox synagogue, and assess whether the home or the synagogue is the most important place for the Jew today.***

Explain

Four services – Eve, morning (and additional), afternoon, concluding
 Central - Morning – Sidra, psalms, prayers, sermon.
 Shema – Chazan sings readings from Torah
 Amidah – “standing” benedictions
 The Kaddish

Basic answers

An outline or description.

Developed answers

A detailed explanation covering various aspects of the period.

(10 marks) AO1

Assess

Debate about home and synagogue, but important in the end. Family and home probably more as the key to survival of Judaism. Synagogue regarded as home of prayer, assembly, and study. (Bet Tefilah, Bet Haknesset, Bet Hamidrash.)

Basic answer

One or two key points about either home or synagogue to present a limited argument.

Developed answer

Will have a good range of discussion based upon good presentation of the two views.

(15 marks) AO2

Section F: Sikhism

16 Read the passage and answer questions (a) and (b) which follow.

“Many Sikhs had gathered together for the festival of Vaisakhi in 1699. Suddenly Guru Gobind Singh challenged those present to ‘give their heads to the Guru’. Five Sikhs volunteered to do so. Guru Gobind Singh called them the panj piare, or beloved ones, and said they would be the first five members of the Khalsa.”

(a) Explain why Guru Gobind Singh started the Khalsa in 1699.

Basic answers

These may include reference to Mughul persecution.

Developed answers may refer to

- Theological reasons, i.e. that the Kalsa was the climax of the teachings of the Gurus and that the Kalsa existed in the sach khand (with Waheguru / Vahiguru) and was realised on earth at Baisakhi / Vaisakhi 1699.
- That the word Khalsa existed before 1699 and occasions when used, e.g. of sangat at Patna Sahib and those Sikhs under direct control of Guru and not under masand control.

(10 marks) AO1

(b) Explain the importance of the Khalsa for Sikhs today.

Basic answers may refer to:

- The panj kakke (5Ks)
- Rehat Maryada (Code of Conduct).
- It is a visual sign of commitment to the Sikh religion.

Developed answers may refer to:

- The importance of wearing the panj kakke as a sign of identity.
- Being a member of a community where women and men have the same duties and responsibilities.
- Having a religious name and not a caste name.
- The benefits of the Rehat Maryada providing guidelines for living.

(10 marks) AO1

- 17 (a) *“The establishment of the langar was a response to the religious, political and social climate of 15th century Punjab.”*

Explain why the langar was established.

Basic answers may refer to:

- A general comment regarding equality of birth and respect for gender.
- The division of society according to caste.
- The occupation of India by the Mughul Empire.
- The tensions that existed between Muslims and the other religious communities.

Such basic level answers may refer to only one of them.

Developed answers should include reference to, and some detail concerning, at least two of the above, e.g.

- Details of the four castes: Brahim, Vaisaya, Kashatrya and Sudra, that Hindus would not eat food prepared by, or in the presence of members of a lower caste.
- The langar was freely available to everyone, regardless of religion in comparison to the Sufi khannaqah that was only open to other community members.
- Examples of occasions when people have had to confirm to all the rules of the langar, e.g. Emperor Aurangzeb who was told first to eat langar before he could see the Guru.

(15 marks) AO1

- (b) **Examine the belief and practice of the langar today, and assess the claim that the langar has lost its original meaning and purpose.**

Basic answers may refer to:

Everyone welcome, Sikh and non-Sikh.
All eat the same food that is served in the same manner.
Provides for the needs of people.
Reference may be made to sewa.

Developed answers may refer to:

The controversy regarding whether langar should be eaten sitting on the floor, and reference to the hukamnama from the SGPC regarding this.
Although the Guru's langar was roti and dhall, most gurdwaras have several dishes served in the langar.
In some towns, unemployed people and refugees go to langar for their main meal of the day.
An explanation of the importance of sewa and the description in the Rehat Maryada of the langar as the 'laboratory of sewa'.

(10 marks) AO1

Assess the claim

That the langar has lost its original meaning and purpose.

Yes, it has lost its original meaning and purpose:

Basic answers

Will tend to include mention of activities that take place, e.g.
The way in which some families who provide langar compete in the number of dishes provided.
Not all gurdwaras have langar served sitting on the floor
Men tend to have the more prominent places in the langar and women tend to do the cooking.

Developed answers: may refer to:

The theological purposes of the langar and relate the activities that take place there to them, i.e. equality of birth and gender and as a way of practising sewa, the Rahit Maryada refers to the langar as the 'laboratory of sewa'.

No, it has not lost its original meaning and purpose

Basic answers may make reference to:

Langar being available to everyone.
Everyone is treated the same whether they do or do not sit on the floor.
There are lots of different opportunities for people of all ages to practise seva that are not related to langar.

Developed answers may also refer to:

Occasion when well known people have received langar, e.g. Prince Charles or when langar has been provided at times of community need, e.g. at festivals and gurdurbas or, for example, the Southall train crash.
The Gurus lived several centuries ago, and in a different culture to Sikhs in Diaspora.
There are different kinds of ways in which to express the Guru's teachings of equality of birth and gender, or of conquering haumai, than in the langar.
The importance of sewa as a means of conquering the ego (haumai).

(15 marks) AO2

- 18 (a) *Examine the role of the Guru Granth Sahib in the worship service (diwan) in the gurdwara.*

Basic answers may include understandings gained from observation, e.g.
 People offer gift to Guru Granth Sahib and sit cross-legged so as not to show disrespect to it.
 Passages read from it.
 Katha (talks) given based on its teachings.
 Kirtan (meditative singing) is gurbani from it.

Developed answers may refer to:

That the word gurdwara means ‘doorway to the Guru’ and is any place where the Guru Granth Sahib as the living presence of God.
 The importance of kirtan as a way of practising nam simran, and the different levels of participation in kirtan.
 An explanation that the word ‘worship’ is an accurate translation of ‘diwan’.

(15 marks) AO1

- (b) *Explain the purpose of the gurdwara, and assess the view that the gurdwara is essential in Sikh life today.*

Explain the purpose of the gurdwara

Basic answers may refer to:

The presence of the Guru Granth Sahib.
 The provision of langar.

Developed answers may refer to

The provision of classes in the Panjabi language and kirtan lessons.
 The provision of special young people’s events, e.g. kirtan evenings, camps and workshops.
 The provision of medical, legal, social and financial advice for the sangat.

(10 marks) AO1

Assess the view that the gurdwara is essential in Sikh life today.

Basic answers may refer to:

The importance of meeting in sangat to practise nam simran and keeping holy company.
 Some may contend that if one has a copy of the Guru Granth Sahib at home one does not need to go to gurdwara.
 Sikh worship in the home and that daily prayers, wearing the 5K’s, practising nam simran does not necessitate presence in the gurdwara.

Developed answers may refer to:

The teaching in the Guru Granth Sahib, and the Vars of Bhi Gurdas of the necessity of keeping holy company.
 The provision of young people’s camps, university Sikh societies, Sikh scout groups etc. provide an alternative place where Sikhs can keep holy company and gain religious teaching.

(15 marks) AO2