



General Certificate of Education

Religious Studies 5061

RS05 An introduction to Aspects of a Major World Faith

Mark Scheme

2007 examination – January series

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.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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.

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 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 is not expected to include everything listed.

Section A: Buddhism

1 Read the passage and answer parts (a) and (b) which follow it.

‘The Four Holy Truths of Buddhism were discovered by the Buddha and were shared with the world. Their importance for Buddhists is reflected in the fact that they are central to every variety or form of the religion.’

(a) Explain the meaning of the first Holy Truth (dukkha).

Basic answer

Dhamma – the teachings of the Buddha. Later to become the Pali Canon. Sometimes referred to as the ‘truth’. Basic meaning of suffering or more accurately, unsatisfactoriness.

Developed answer (generally more depth of understanding and detail to support this):

Outline of basic teaching (of dukkha) and possibly of Pali Canon of literature. Comment on their impact on Buddhist life. Emphasis on practising the dhamma. Different types of dukkha may be mentioned. Seven well-known states. Possible inclusion of annica related to dukkha can gain credit.

(10 marks) AO1

(b) Explain what Buddhism teaches in the fourth Holy Truth (magga).

Basic answer

An awareness of Buddhist symbol, possibly the basic threefold grouping and some of the contents of the ariya magga. Basic outline of the path, possibly incomplete but focussing in particular on speech, action and livelihood.

Developed answer

Explores all aspects of the path and also the significance in terms of other Buddhist teachings, possibly using examples. Alternatively, more depth and detail on the three specific aspects of morality, meditation and wisdom. Each teaching begins with the word “right” because Buddha showed the right way. Awareness of the grouping of morality, wisdom and meditation. Meaning of some individual aspects of the eightfold path using examples.

(10 marks) AO1

- 2 (a) *Explain the importance of the Buddha and the Dhamma for Buddhists.*

Basic answer

Buddha

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

Dhamma

The teachings of the Buddha. Later to become the Pali Canon. Sometimes referred to as the ‘truth’, the law, etc.

Developed answer (generally more depth of understanding and detail to support this).

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. Outline of basic teaching (Four Noble Truths, Eight-Fold Path, etc.) and possibly of Pali Canon of literature. Comment on their impact on Buddhist life. Emphasis on practice of the Dhamma.

Maximum Level 4 (10 marks) if only one aspect is dealt with.

(15 marks) AO1

- (b) ***Outline the role of the Sangha in Buddhism, and assess the claim that one can practise Buddhism without being part of the Sangha.***

Outline

Basic answer

Sangha the Buddhist community. Some will see as just monastery. Outline of monastic-lay organisation.

Developed answer (generally more depth of understanding and detail to support this).

Possibly comment on world distribution. Four-fold membership (nuns, monks, [novices] and laity [men and women]). Purpose for training, e.g. education of others. Gathering of like-minded for encouragement. Common incentive to aspire to the common goal of nibbana. Engaged Buddhism. Some monks involved in social action. Leaders in meditation. Laity providing alms (food) for Monks. Recitation and transmission Pali Canon.

(10 marks) AO1

Assess

For

Emphasis in Buddhism is on practising the dhamma. Buddha encouraged everyone to test for themselves. Meditation is an isolated process at times. Buddhist principles can be applied in any context.

Against

It is seen as better to belong to a group of like-minded individuals. Parable of the king's elephant. Sangha is one of the refuges.

(15 marks) AO2

3 (a) **Explain the nature and purpose of meditation in Zen Buddhism.**

Basic answer (SOME of the following)

Nature (meditation styles, etc.)

Idea of ‘just sitting’, sometimes facing a wall. Strict rules. Mention of posture. May have some knowledge of ‘koan’.

Purpose

Different traditions of Soto / Rinzai. Idea of satori (instant enlightenment).

Developed answer (generally more depth of understanding and detail to support this).

Nature

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. Might know something of the Stages, eg. Shikan – taza.

Purpose

Procedures – (physical and spiritual) – similar to Indian traditions but there is a great emphasis on the sudden awakening of Buddha-nature to enlightenment (satori) which happens in an instant. The meditation process also involves a more in-depth appreciation of the emptiness (sunyata) of all phenomena.

For marks above Level 4 (10 marks), both nature and purpose need to be covered.

(15 marks) AO1

- (b) ***Outline one other form of Buddhist meditation, and assess the claim that meditation is more for calming the mind than for leading to enlightenment.***

Emphasis here is on ‘outline’.

Basic answer

Vipassana – known as ‘insight’ meditation. Advanced level of mindfulness. Posture or practice – ‘mindfulness of walking’.

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

Developed answer (generally more depth of understanding and detail to support this).

Vipassana – actually extinguishes (‘nibbana’) 3 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 3 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 – 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 circles ‘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 that are counter-acted by the ‘five factors of jhana’. The end result of Samatha is a gradual appreciation of calm, concentration or collectedness (‘samadhi’).

(10 marks) AO1

Assess

For

Meditation is for calming, insight, developing loving kindness, etc. Basic meditation has physical benefits and impacts upon mental health. Most Buddhists see the spiritual goal of nibbana as a long-term goal, achievable after many rebirths.

Against

Each aspect of meditation develops the empirical self and strengthens spirituality of the individual. Nibbana is always recognised as the ultimate aspiration and ‘experience’.

(15 marks) AO2

Section B: Christianity

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

‘Christians hold differing views about the rite of baptism. For some, it is important that babies should be baptised as soon as possible after birth; others think that baptism should only be for believers.’

(a) Explain the religious reasons why some Christians baptise babies.

- following biblical practice of household baptism including infants
- influence of Augustinian views
- beliefs about original sin
- grace necessary to salvation
- preparation for later confirmation
- welcoming child into family of the Church
- thanksgiving for safe birth
- naming – and its religious significance
- promises made on behalf of baby.

Some may comment on baptism in extremis of sick neonates. This should be credited as long as the focus is on religious reasons.

The question asks for religious reasons: cannot give credit for social reasons, unless they are related in the broader sense to the idea of ‘belonging’ to the Church. This is about reasons, so credit cannot be given for practices.

Obviously, different denominations place emphasis on different religious reasons.

For answers of Level 4 or above, there should be some breadth – referring not only to ideas of sin and grace, but also to the welcoming into the community of faith.

(10 marks) AO1

(b) Explain the religious reasons why some Christians baptise only believers.

- biblical precedent
- baptism too important to be given indiscriminately to children
- belief that the baptised person must make their own decision
- and to make a testimony
- sign of commitment
- immensely serious and solemn moment for the individual
- entry into the full membership of the Church
- symbolism of death and resurrection only appropriate to believers.

Credit should also be given for historical reasons, within specific denominations, but these cannot be required.

No more than Level 3 if only about making own decisions, etc.

For Level 4 – 5, need to show understanding of meaning of baptism in this context.

(10 marks) AO1

5 (a) Explain what Christians mean when they say that Jesus was the ‘Son of God’.

This is AS, and the question deals with a profound theological issue, therefore looking for **basic** definition.

Son of God – implications of special relationship with God
Abba – father
Belief in Virgin Birth – with Jesus having no earthly father
Creed speaks of Jesus as God
Thus suggesting the divinity of Jesus.

Points such as the above could gain a Level 3 on their own.

For marks higher than this, candidates would be likely to explore these more fully, or to look at some of the following:

issues related to divinity and humanity
origins of language of Son of God
implications of the title within the context of the Trinity.

(15 marks) AO1

- (b) *Outline Christian beliefs about the Holy Spirit, and assess the claim that, for most Christians, Jesus is more important than the Holy Spirit.*

Outline beliefs

Ruach / pneuma
Active agent
Third person of the Trinity
Present in the world
Comforter,
etc.

No more than Level 2 for simple definitions of 3rd person of Trinity, etc.

(10 marks) AO1

Assess

Many would agree –
Christianity is about Christ
Following the example of Jesus in daily life
Importance of Jesus as God incarnate
Crucifixion – atonement
Resurrection
Centrality of Christ in worship
Especially in the Eucharist.

But

Importance of the Spirit
Especially within charismatic traditions
‘Spirit-filled worship’
gifts of the Spirit,
etc.

Balanced argument would suggest relationship between Jesus and the Spirit.
Examples may come from the practices of worship and so are likely to reflect differing emphases within different traditions. Even among the Charismatics, where there is most emphasis on the Spirit, there is also an intensely personal idea of Jesus.

(15 marks) AO2

- 6 (a) ***Outline the meaning of the bread and wine in the Christian eucharist, and explain the ways in which they are used in the various forms of the Christian eucharist.***

Bread – body

Wine – blood

Going back to Last Supper – this is my body / this is my blood

Partaking of these representing union with Christ

Catholic belief in transubstantiation.

Ways in which they are used will vary. Full range of denominational practice is not required, but for answers at Level 5 there should be reference to more than one tradition.

Distribution by minister / priest and by helpers / servers / elders.

Bread

Wafer Roman Catholic and Anglican

‘Everyday’ bread in many other Protestant traditions – its very ordinariness being symbolic

Wine

Fermented – or non fermented

Common cup or individual cups

Orthodox – gold spoon

Limit to Level 4 (10 marks) if only one of outline / explain dealt with – but note that candidates may integrate these two tasks. Both bread and wine must be dealt with.

(15 marks) AO1

- (b)(i) ***Outline the significance of water in Christian baptism.***

Obvious symbolism of washing

May refer to baptism of Jesus by John in the Jordan

Purification from sin

Passing to new life

For traditions which practise total immersion, symbolism all the greater – going through the waters – dying to the old life.

No more than Level 2 for simple washing / cleansing.

Need some range for marks above Level 4 (7 marks).

(10 marks) AO1

- (ii) *'The eucharist and baptism can be meaningful for people present even if they do not grasp the full significance of the bread, wine and water.'*

Assess this claim.

This may be approached in a variety of ways.

Candidates may argue that the sacraments are so important that they should not be undertaken lightly, and that it is important for all to understand. May use fact that some Churches, even today, do not let children partake of the eucharist, and expect a long period of preparation.

But – the sacraments are also traditionally described as 'mysteries' and as such, cannot be understood.

Within the faith community, response of faith more important than intellectual understanding.

May argue that the 'shared' communal aspects are more important than a full understanding.

Better answers may draw on some variety of denominational practice, etc.

(15 marks) AO2

Section C: *Hinduism*

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

‘The presence of European powers in India in the 19th century led to several reform movements that have sometimes been called the Hindu Renaissance. Two significant movements were the Brahmo Samaj and the Arya Samaj. These shared some common aims but developed very different responses to the European influences and had unique visions for the reform of Hinduism.’

(a) Outline the aims of both the Brahmo Samaj and the Arya Samaj.

Aims of Brahmo Samaj

- Reformation of Hinduism.
- Remove from Hinduism superstitious and outmoded practices particularly sutis, dowries and child marriage, by campaigning for social reform.
- Draw inspiration from Christianity and western philosophy to create a more universal style of religious service.
- Revive understanding of the impersonal absolute Brahman and the Oneness of god in the Upanishads rather than personal deities in popular epics.
- Discourage and ban image worship from religious rituals.
- To improve educational facilities and increase opportunities for women, especially widows.
- Emphasise morality and reason rather than ritual.
- Reject injustices caused by caste.

Aims of Arya Samaj

- Regeneration of Hinduism.
- Rejection and criticism of idol worship / re-interpretation of avatars.
- Emphasise the Oneness of God.
- Rejection of all western or Islamic influences on Hinduism.
- Revive the Vedas and aspects of Vedic culture.
- Reassert the supremacy of Vedic scriptures within Hinduism and as true revelation for all mankind.
- Create new system of education based on Sanskrit and Vedic culture.
- Create the Arya Samaj society.
- Reconvert back to Hinduism low caste converts with a new initiation rite as a form of purification.

Basic answer

General idea and understanding of these reform movements based around the notion of reform of ‘outdated’ practices and regeneration of Hinduism through incorporation or rejection of western influences. A limited range of factual points.

Developed answer

Good understanding of the range of reforms – from religious to social – as well as a good range of supporting points with some detail.

(10 marks) AO1

(b) Outline the achievements of each of these reform movements.

Brahmo Samaj

Limited success in modern Hinduism.

Appealed to a narrow section of Indian society.

Still continues among westernised elite.

Successful in highlighting social dimension of Hinduism and campaigns.

Contributed to banning of sutis.

Successful in enabling Hinduism to assimilate western influences in a positive way.

Arya Samaj

Initial impact limited but influenced many other related religious and political movements in India.

It revived orthodoxy and re-conversions.

More significant influence on national movements even up to the present day where religious values are incorporated into nationalist politics.

Basic answer

Recognition of the limitations of their achievements as well as their importance for influencing attitudes towards Hinduism and future developments.

Developed answer

As above with the inclusion of some appropriate evidence to support the achievements cited.

No more than Level 4 (7 marks) if only one dealt with, however well.

(10 marks) AO1

- 8 (a) ***Explain the nature and role of avatars, with particular reference to Krishna and Rama.***

Basic role and purpose Descent of god to earthly realm. Taking on of an animal or human form.

This happens when the universe is in danger of destruction or collapse due to evil forces. The avatar rescues or directs human beings on the path of righteousness. The deity Vishnu has the function of reserving and maintaining the unity and harmony in the universe so has taken on ten different forms through time to rescue all living beings. These include Varaha (the boar), Kurma (the tortoise), Matsya (the fish), Nirsimha (man lion), Rama the dwarf (Baladeva), Rama with the axe (Parashurama), Rama (the king), Krishna, Buddha and the future one to come Kalki.

Rama

The main story which shows how Rama is an avatar in the Diwali story, when he vanquishes the demon king of Sri Lanka and rescues his wife Sita, and restores order and harmony in his rightful kingdom.

Krishna

Several earthly forms, the most famous is the story of the Bhagavad Gita when he intervenes with Arjuna to give him the teachings on karma yoga and bhakti yoga as well as restoring righteousness when the rightful heirs to the throne are re-instated, but also many other stories about his miraculous powers rescuing the villages from mortal danger.

(15 marks) AO1

- (b) *Explain the meaning of the Om symbol, and assess the view that the Om symbol is the perfect expression of the Hindu concept of God.*

Om Symbol

- Three letters in Sanskrit A U M.
- Representation of Brahman.
- The Hindu term to describe the Ultimate Reality. Impersonal, Absolute.
- Supreme Spirit.
- Source of energy and life in the universe. Life force.
- The most sacred sound in the universe.
- When uttered as a mantra it links the person with Brahman.
- Origin, preservation and dissolution of life.
- The spiritual energy that dwells within the material universe.
- The reality which transcends the universe.
- It represents the many aspects of creation: past, present and future. Eternity, birth, life and death.
- Also sometimes the Trimurti, Brahma, Vishnu, Shiva.

The symbol of Hinduism.

(10 marks) AO1

Assess

In support of the statement

The Om symbol is a better way of expressing the Hindu concept of God as it conveys an energy or force, which is formless and beyond description in limited terms. The ultimate truth is the oneness and all-pervading spirit of god which cannot be described in words or images.

Some schools of philosophy and modern reformers discourage use of pictures and statues (murtis) as these are distractions and distortions of the nature of god. They encourage idol worship rather than full realisation of the nature of god.

In refutation of the statement

Images, pictures and statues (murtis) express the many manifestations of god and the way in which humans relate to and imagine god; they are useful ways of enabling all human beings to know and connect with aspects of god; they are stages on the way to ultimate realisation. It is an alternative way – not a lower way – to God.

(15 marks) AO2

9 (a) ***Explain the purpose and describe the main features of temple worship in Hinduism.***

Purpose

- To express respect and reverence for the chosen deities ‘residing’ in the temple.
- To petition or ask for special favours of the deity. To give gifts and offerings to the deity in return.
- To gain the blessings of Darshan – which is receiving the glance of god – which immediately bestows blessings.
- To receive the light and wisdom of god into heart and mind through arti.
- To share blessed food (prashad), receiving god’s blessing in this way.
- To join with the whole community and other worshippers to make the rituals and chanting more powerful.
- To receive teachings and blessings from temple priests.
- To make possible religious celebrations on a large scale especially for festivals.

Main features (expect comment on some of the following:)

Bathing / cleansing decorating the murti, usually by the temple priest

(Various substances such as ghee, sesame seed oil, yoghurt are used.)

Dressing in new clothes / adorned with jewellery, perfumes, a dot of turmeric or vermilion on forehead.

Offerings

Plates of boiled rice and sweets to the accompanying ringing of bells.

Curtains drawn around the image for the deity’s meal.

Darshan

Viewing the deity.

Arti ceremony

Waving of lamps in a circular motion, accompanied by blowing of conch shell, drumming and cymbals, by priest followed by congregation.

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.

Basic answer

Simple outline of main features and general understanding of purpose.

Developed answer

Good range of most of main features and clear understanding of the distinctive purpose of worship in the temple with reference to the communal aspects.

(15 marks) AO1

- (b) *Examine the purpose of puja in the home, and assess the view that worship in the home is more important to Hindus than worship in the temple.*

Purpose

- To invite the deity into the home like an honoured guest, on a daily basis.
- To bring god into every aspect of life in the home.
- To have a daily reminder of the spiritual / religious purpose of life.
- To express thankfulness for life and wish for god's blessings.
- To bring family together in worship.
- To reaffirm / show commitment to the Hindu way of life.

Basic answer

Basic understanding of purpose.

Developed answer

Good sound understanding of more than one purpose.

(10 marks) AO1

Assess

In support of the statement

- Worship in the home is more important to Hindus.
- Hinduism is perceived as a way of life in which the religious and the domestic are not separated. Worship in the home is an expression of the Hindu belief of the presence of god in everything so home is the best place to show devotion to God. Puja in the home ensures the living presence of god in the ordinary aspects of life.
- It is a constant daily reminder and so more important than temple worship.

In refutation of the statement

- Temple worship is more important.
- It is mainly women who conduct worship in the home; men only join in on special occasions, therefore limited in scope.
- Temple worship is equally important, as it is more appropriate to worship in the temple for special blessings and petitions.
- Temple worship may be very important for some Hindus as it provides the opportunity for more dedicated and full commitment to god.
- The splendid and amazing scale and scope of Hindu temples are a very important expression of the nature and power of God.
- Temple worship is another form of worship, so no less important.
- The celebration of important festivals at the temple is very important for the community.
- The tradition of temple priests and teachings in the temple ensures the continuation of the Hindu tradition.

(15 marks) AO2

Section D: Islam

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

‘Both the Qur’an and the practice of prayer are important in the daily life of Muslims. Use of the Qur’an and the practice of prayer help to support faith and keep Muslims on the straight path.’

(a) Explain how Muslims may use the Qur’an in daily life.

Basic answer

Knowledge / understanding of use of Qur’an in prayer at home, at the Mosque.

Developed answer

Expansion of the above with further elaboration, e.g. in public and private prayer, personal contemplation, religious, social, moral guidance, use as talisman, in education. Reflection on nature of God, signs of God within creation, use by Sufis, source of law, history, teaching about Islam.

(10 marks) AO1

(b) Explain how prayer may be helpful to Muslims in daily life.

Basic answer

Foundation / support of faith as one of 5 Pillars; means of communication with God.

Developed answer

Expansion on above, e.g. connection with God – worship in all life; completion of duty in response to revelation; expression of submission, worship of God, recognition of gratitude and humility, emphasis on need to put God first in life, acting on faith expressed in shahadah, support of whole ummah in practising prayer at same time, common sense of shared faith, unity and purpose in commitment to Islam. Effort and sacrifice needed to come closer to God – no intermediaries in Islam. Recognition of deeds known by God and future judgement.

(10 marks) AO1

11 (a) Examine the variety of religious beliefs and practices found in the pre-Islamic context (jahiliyya).

Basic answer

Knowledge / understanding of some religious beliefs / practices such as polytheism, idolatry, ‘trinity’ of goddesses.

Developed answer

Expansion on above and knowledge / understanding of religious system as primitive with detail of aspects of polydaemonism, pantheism, animism, totemism, polytheism, cult of Allah with worship of al-manat, al-lat, al-uzzah, some monotheism in Judeo-Christian areas, existence of hanifs, fatalism.

Maximum level 4 (10 marks) if only one of beliefs and practices is covered.

(15 marks) AO1

- (b) ***Outline the responses of the people of Makkah (Mecca) to the teaching of Muhammad in the period of 612-22, and assess the claim that Muhammad's role in Makkah (Mecca) was simply to warn the people against immorality.***

Outline

Basic answer

Knowledge / understanding of teaching given by Muhammad relating to change in social and religious lifestyle with limited summary of responses and simple argument re role of Muhammad as both warner / messenger of God.

Developed answer

Expansion on above and knowledge / understanding of teaching of Muhammad in more depth, e.g. reference to Qur'anic teaching specifying need to return to moral life and response of family, friends and first converts, who reacted positively to reject exploitation, individualism, lack of social concern for others and idolatry, and became Muslim, submitting to power of God and living in response to revelation. Candidates may refer to Qur'anic teaching depicting the nature of power of God, consequences of failure to heed warning, i.e. of punishment, nature of Hell, reward of Paradise; and to negative response of those who rejected the teaching of Muhammad and saw this as a threat to political power, social norms and values, and ancestral sunna. Some Meccan peoples continued polytheistic, immoral individual lifestyle. Jews and Christians mocked and rejected teaching. Meccan leaders mocked, ridiculed and opposed teaching. It was necessary then to make the hijrah to establish Islam with reference to how and why, with detail of who and how.

(10 marks) AO1

Assess

In support of the claim

The message was a social warning to alter lifestyle, share wealth, accept responsibility, acknowledge message which focused on consequences of actions. Like previous warners, Muhammad was only a messenger. Reference may be made to Qur'anic passages which refer to role as 'warner' and to what warning was, e.g. of consequences of idolatry, immortality, ignorance. In particular, the role of Muhammad in Mecca was that of a warner. The style and content of warning had great impact – some may give examples of graphic descriptions of judgement / life after death.

In opposition to the claim

Muhammad himself set an example to heed this warning and accept role as prophet in his own conversion and subsequent role as a vehicle of Allah. Converts were made who were willing to change their lifestyle and ally themselves to Islam; Muslims were willing to risk their own lives and maintain their beliefs (with examples to support). Muhammad was able to establish the basics of Islam in Mecca – some reference to this. His role was special in the way he is viewed as a messenger of God sent to perfect previous messages. Initial focus on warning, but also emphasis on theology, living as a Muslim. Development of role as religious and political in Medina, hence he was more than a warner. Example is recorded for reference which increases his / status in Islam. Key role of Muhammad was to insist on monotheism.

(15 marks) AO2

12 (a) ***Explain what Islam teaches about prophets of God.***

Basic answer

Knowledge and understanding of prophets as messengers of God; a number of prophets acknowledged with Muhammad as the final prophet.

Developed answer

Knowledge and understanding of difference between prophets and messengers; recognition of Adam, Ibrahim, Musa, Dawud, Isa and respect for them. 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 with need for Muhammad as Seal of Prophets who brought Qur'an in Arabic, sacred language, as final message from God. Prophet Muhammad not seen as founder of Islam but another messenger of God. Qur'an states number of messengers given same role – 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 sets perfect example.

(15 marks) AO1

(b) ***Explain the concept of 'Muslim', and assess the claim that, for Muslims, the best way to show commitment to Islam is to follow the example of Muhammad.***

Explain

Basic answer

Knowledge and understanding of Muslim as one who submits to God, follows Islamic way of life.

Developed answer

Expansion on above, explanation of submission as giving up life to God, whole life as worship, servant of God, following the will of God, being humble, showing gratitude for Qur'an and Muhammad as prophet of God, accepting judgement and living in anticipation of this. Being Muslim is about belonging to global community with common beliefs, rejection of idolatry, aim to convert, commitment to jihad.

(10 marks) AO1

Assess

In support of the claim

Following life and teaching of prophet Muhammad is best way to show one is a Muslim because of view of Muhammad as 'perfect pattern of conduct', chosen prophet, who submitted to God and led people back to monotheism. Because Muhammad was the final prophet he sets the ideal example. Muslims follow his actions, e.g. behaving modestly, courteously, kindly, and his teachings such as being polite, refraining from slander and gossip – examples may be given to support, with reference to action and teaching of Muhammad in Sunna and Hadith and possibly reference to accuracy of these.

In opposition to the claim

However, following life and teaching of Muhammad may not be best way to show one is a Muslim as Muhammad lived in the 7th century, and some actions may no longer be seen as ideal conduct, such as lesser jihad to establish and defend Islam; polygamy to secure community and protect women or veiling of women to identify oneself as Muslim and raise status of women. Some records of action / teaching may be false or unreliable. There are other ways to show one is Muslim, e.g. following Qur'anic teaching, prayer, fasting. To only follow the example of Muhammad may be seen to elevate his status and result in Shirk. The Shi'a also follow the example of Ali.

(15 marks) AO2

Section E: Judaism

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

‘High Holy Days, such as Rosh Hashanah, are particularly important for Jews. They are occasions when beliefs and theological concepts are expressed through ritual and practice, both in the home and in the Synagogue.’

(a) Outline how Jews observe Rosh Hashanah both in the home and in the synagogue.

Home

Like Shabbat home is prepared
On eve father makes Kiddush
Symbolic food at meals
Honey and apple – represent sweetness of living the commandments
Fish head – good deeds multiply like fish
Pomegranate – 613 seeds represent God’s commandments
Tashlich – casting sins (on paper) away on moving water
Cards are sent wishing Happy New Year

Synagogue

Eve Service:
Usually men attend;
Readings and prayers have theme of God as judge

Morning Service:
Family event
Usual pattern of prayer and readings
Theme of judgement and repentance
Shofar blown 100 times
Afternoon service reading and prayers
Theme of God as King and Judge
Reading of the Akedah

(10 marks) AO1

(b) Explain the significance of Rosh Hashanah for Jews today.

New Year is a new start
Need a new start with God
Rosh Hashanah is start of period of penitence / opening of the book
Comments about the problem of sin separating man from God
Time when people should reflect upon their sins and seek forgiveness. This will go on through 10 days of Penitence. Idea that, at Rosh Hashanah, God’s decisions about the individual are written down and then sealed at Yom Kippur
Marks the New Year as the birthday of the human race and the idea of a new start
Most Jews observe it.

(10 marks) AO1

- 14 (a) ***Explain the reasons why Jewish reform movements emerged in the 19th century.***

Jewish emancipation in countries like Germany, France and UK
Desire to be integrated into home society
New views about authority of scripture arising from biblical study / criticism
New idea of Judaism as evolving
Part of enlightenment movement in Europe
Also against earlier background of persecution.

(15 marks) AO1

- (b) ***Explain the features which make Reform Judaism distinctive today, and assess the claim that “the Reform movement has destroyed true Judaism”.***

Explain

In terms of practice, use of women rabbis, men and women seated together in synagogue, the use of English in the services, the use of music in services. In the home the practice is less strict, there may not have the separation of milk and meat and not the dual kitchen, use of mezuzah may be less, more relaxed approach to Shabbat and other festivals.

In teaching there will still be the idea that Judaism can evolve and thus more easily take on new ideas, e.g. homosexuality.

(10 marks) AO1

Assess

Arguments / discussion needs to focus upon why Orthodoxy does oppose Reform.
Key points for discussion are:

Reform view that scripture is not necessarily the absolute Word of God, the even the Torah. Thus scripture can be challenged and laws contained within it. Orthodoxy sees this as the heart of potential destruction.

Reform view of Israel as not necessarily the heart of Judaism, and the view that Judaism can survive without Israel and Jerusalem.

Reform inclination to embrace change and to respond to modern social changes.

Contrary view from Reform would be that it has saved rather than destroy Judaism because:

It is a big growth area within the diaspora
It allows Jews to live happily outside Israel
Post Holocaust it helped to keep many in Judaism
Its approach to the definition of a Jew is more realistic and thus also allows for conversion.

(15 marks) AO2

15 (a) Outline the concept of covenant in Judaism.

Response may refer to Abram and Moses covenants to illustrate the concept. An agreement with God where both parties have demands made upon them, people are to obey God and then God will protect them and give them land and they will become Chosen People.

Later ideas from Moses gave more detail about obedience including the 613 laws from God with more detail about circumcision and Shabbat from the early Abram covenant.

Still there is idea of Chosen People and the need thus to obey God, this gives the exclusive nature of Judaism with little idea of conversion.

(15 marks) AO1

(b) Examine the role of kashrut in keeping a Jewish home, and assess the claim that keeping Kashrut is essential to keeping covenant.

Examine

Word means the state of being kosher, i.e. fit for use; that is the permitted foods in Judaism. Ideas of this come from scripture, Deuteronomy 14.3 – 21 and Leviticus 11. These deal with what is kosher and what is not.

Role of kashrut is an example of the need to be obedient to God, obey laws.

Good example of the lifestyle showing obedience.

Acts as a separation from non-Jews.

Some believe God also provides for healthy eating.

Might deal with separation of meat and milk as from Exodus 23. 19, here food which is parev (neither meat nor dairy product) can be eaten with either.

(10 marks) AO1

Assess

All of this is one part of the covenant but there needs to be discussion that keeping kosher would not be regarded as the sole keeping of covenant. Other features are important too, from Shabbat to circumcision. Reform Jews would have a very different idea and might argue that kosher today is hardly significant at all in the keeping of the covenant, since other aspects are much more significant as the essential aspects of covenant. Orthodox will argue that it is as important as all other laws from God.

(15 marks) AO2

Section F: Sikhism

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

The Mool (Mul) Mantra states:

*“One God,
True Name,
Creator,
Without fear,
Without hate,
Eternal,
Without birth,
Self revealed,
By the Guru’s grace.”*

(a) Explain the concept of God found in the Mool (Mul) Mantra.

Basic answers will include the main teachings, with little explanation, e.g.

- Belief in monotheism.
- God created the world.
- God is eternal and has not come to earth in any bodily form.
- Although Sikhs may obey God’s teachings, it is only by divine grace that they will achieve spiritual liberation, or mukti.

Developed answers will give explanation of some of these ideas, e.g.

- Belief in One God leads to Sikh belief in One humanity.
- God is understood to be without gender, and is described as both ‘mother and father’.
- Sat Nam, or True Name, is a popular mantra Sikhs recite; sometimes called the gurmantra.
- God created the world and is immanent in all things (animate and inanimate).
- Guru’s grace is translated by some as ‘known through the Guru’s grace’. God has shown grace by revealing the gurbani (God’s word) which is found in the Guru Granth Sahib, understood by Sikhs as the living presence of God.
- Explanation of the meaning of Guru, i.e. that which takes away darkness and gives light.

No credit will be given for merely repeating what is in the stimulus.

(10 marks) AO1

(b) Explain the significance of the Mool (Mul) Mantra for Sikhs.

Allowance should be given for a variety of interpretations of its importance, for example some candidates may state that it is gurbani (God's word) found in the Guru Granth Sahib, therefore it is of utmost importance, and explain how it is used in Sikh daily practice, rites of passage and worship in the gurdwara. Other candidates may explain that it is often used mindlessly, and listened to for example on tape recorders / CDs and that it is not very important for Sikhs today.

Basic answers may include:

- It is the first words of the Guru Granth Sahib
- It is the first words of the morning prayer, the Japji Sahib
- Reference to the first letters, ik onkar, being an important symbol found in both gurdwaras and Sikh homes.

Developed answers may include:

- Details of its use during diwan and rites of passage
- The practice of continuous recitation of it as part of worship in the home, especially in the morning, or listening to it on tape recorders / CDs.

Note: this is an AO1 question therefore no evaluation is required in the answer.

(10 marks) AO1

17 (a) Examine the historical origins of the langar.

Basic answers may include:

- Reference to the caste system.
- Examples of the unequal treatment of women.
- Way of practising sewa.

Developed answers may include:

- Explanation of the Hindu caste system and its social and soteriological implications for both women and men.
- Examples of when Guru Nanak provided food for those in need, e.g. holy men when younger, when working to those who came to hear his teachings, at Kartarpur community.
- Reference to Guru Nanak's teachings to help those in need (kirt karo) and to practise sewa.

(15 marks) AO1

- (b) *Briefly examine the concept of sewa, and assess the view that the practice of langar is the best form of sewa today.*

Examine

Basic answers may include:

- Sewa means ‘service’.
- Sewa may be service to God or humanity, Sikh or non-Sikh.
- Examples of different kinds of sewa that can be performed both inside and outside the gurdwara.

Developed answers may include:

- All kinds of sewa are of equal value.
- Sewa may be of man (mind), tan (body) or dan (possessions).
- Is a way of showing humility.
- Way of conquering haumai, one of the main obstacles to Sikhs obtaining mukti.
- Sewa is given to all humanity, both Sikh and non-Sikh.

(10 marks) AO1

Assess

Basic answers may include:

- Many opportunities for practising different kinds of sewa and for people of all ages in the langar.
- The langar is open to all people, both Sikh and non-Sikh.

But

- Sewa not limited to the gurdwara, there are many different kinds of sewa outside the gurdwara.
- Both women and men may usually be found to be performing sewa in the langar but men usually perform kirtan and read the Guru Granth Sahib.

Developed answers may include:

- Rahit Maryada states that langar is the ‘laboratory of sewa’, however the Rahit Maryada was written by men over 50 years ago.
- Examples of different kinds of sewa both inside and outside the gurdwara.
- All sewa is of equal value so one kind should not be regarded as more important than any other.
- In Britain there is sometimes a competitiveness regarding langar, which negates its aim of showing humility and conquering haumai.

(15 marks) AO2

18 (a) **Examine the contribution of Guru Arjan to Sikhism.**

Basic answers may include reference to:

- Built the Harmandir Sahib (Golden temple) at Amritsar.
- Supervised a collection of the gurbani, or God's word revealed to the human Gurus.
- In 1604 installed the collection, known as the Adi Granth, in the Harmandir Sahib.
- Was the first Sikh martyr.

Developed answers may include:

- Explanation of the design of the Harmandir Sahib, showing how it expresses equality of all people.
- Details of the compilation of the Adi Granth and the inclusion of the bhagat bani (writings by non-Sikhs) and the reasons why it was compiled.
- Explanation of why he was martyred, and his command to his successor Guru Hargobind to 'sit fully armed on the Guru's throne'.

For Level 4 it is expected that reference will be made to each of his three main contributions.

(15 marks) AO1

(b)(i) **Outline the contribution of Guru Gobind Singh to Sikhism.**

The question says 'the contribution', therefore narrative accounts only of Guru Gobind Singh founding the Khalsa will receive few marks.

Basic answers may include:

- Reference to the founding of the Khalsa on Vaisakhi 1699
 - The commitment of the panj piare
 - The establishing of a new initiation ceremony, the amrit sanskar
 - The giving of the panj kakke (5Ks)
 - The giving of the religious names of Kaur and Singh
- The ending of the line of Human Gurus and the establishing of the Guru Granth Sahib as his successor.

Developed answers may include:

- Reference to both the events of Vaisakhi 1699 and the installation of the Guru Granth Sahib as his successor
- Detailed explanation of Guru Gobind Singh's additions to the Adi Granth of Guru Arjan
- Detailed understanding of:
 - Meaning and spiritual significance of each of the panj kakke
 - The way Sikhs are expected to 'give their heads to the Guru' in their daily lives; reference may also be made to Guru Nanak's words in AG1412
 - The concept of equality of humanity and unity of Sikhs expressed in the Khalsa.

(10 marks) AO1

- (b)(ii) *Assess the claim that ‘the Guru Granth Sahib is far more important to Sikhs today than the Khalsa’.*

The importance of the Guru Granth Sahib

Basic answers may include:

- It is the gurbani, God’s word and the living presence of God among the people
- Guru Granth Sahib is the 11th Guru whom Gobind Singh named as his successor
- Kirtan is passages from the Guru Granth Sahib (and other approved texts) sung to set rags.

Developed answers may include:

- The word ‘gurdwara’ means ‘Guru’s door’ and is any place where the
- Guru Granth Sahib is installed.
- Kirtan is one of the most important ways in which Sikhs practice nam simran
- It is read in diwan services and at times of celebration (e.g. marriage) and distress (e.g. death).
- Its presence is necessary for all rites of passage.

But

- The Guru Granth Sahib is written in the gurmukhi script so most Sikhs can’t read it.
- It is read in Punjabi, which many Sikhs don’t understand.

Developed answers may include:

- Explanations of the hukamnamas that are taken at each service, the first in the morning being displayed in a prominent position in the gurdwara.
- Explanation of vak lao, when Sikhs open the Guru Granth Sahib at random to ask God’s advice regarding a particular difficulty, and an example of when this has been practiced, e.g. 1920 in Amritsar regarding outcastes wanting to offer karah parshad at the Harmandir Sahib.

The importance of the Khalsa

Basic answers may include:

- The Khalsa provides an identity, in the form of a religious dress (the 5Ks) and rules for daily living (the Rahit Maryada).
- Historically Sikhs have chosen martyrdom rather than give up the 5Ks. The Khalsa is honouring their sacrifice and showing your commitment to Sikhism.

Developed answers may include:

- Guru Gobind Singh stated that ‘I and the Khalsa are one’ and on several occasions, although Guru, followed the guidance of the Khalsa.
- Guru Gobind Singh stated that Sikhs should gain guidance from the Khalsa regarding temporal matters.
- Sikhs believe that God’s rule on earth will be established by the rule of the Khalsa on earth, i.e. the familiar phrase ‘Raj karega Khalsa’ often uttered by Sikhs.

But

- Members of the Khalsa are only human and suffer from haumai (ego, I / me) and maya (delusion leading to a wrong attachment) therefore they may give wrong advice.

(15 marks) AO2