

GCE 2004
June Series



Mark Scheme

Religious Studies Specification

RS05: An introduction to Aspects of a Major World Faith (Subject Code 5061/6061)

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 15-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.

“Buddhism emerged in India in the 6th century BCE and spread to most parts of south east Asia and eastern Asia. It later developed into many different forms, the main form of Buddhism in the far east being Mahayana Buddhism.”

(a) Outline the main reasons why Buddhism emerged in India in the 6th century BCE.

NOTE: This question allows candidates to offer significant knowledge and understanding from social, historical and religious perspectives. There may be a range of responses, e.g. broad or focused and in depth. For the highest level some reference should be made to both social / historical and religious factors. Obviously not all notes listed are manageable in the time allowed.

Social / historical

e.g. Developing urban centres moving away from sole dependency on agriculture - more trade and commerce.

Establishment of monarchies - emerging influence of a strong kshatriya caste.

Society based broadly upon the varna grouping and Indian view of stages of life.

Old certainties were being questioned.

Diseases from population-concentration highlighted problem of human suffering.

Religious

e.g. Brahminism was the traditional influence (dating back to Aryan invasion).

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 – “eel-wrigglers”, evasive, unsure, uncommitted.

Basic answer

A general awareness of the context which led to the emergence of Buddhism.

Answer may not always be specific.

Developed answer

Generally more depth of understanding backed up by specific examples and details to support this.

A time of social and economic upheaval and change.

A general awareness of different religious traditions.

Maximum Level 2 if simply narrative about Buddha’s life because such an answer shows only partial understanding.

(10 marks) AO1

(b) Outline the key features of Mahayana Buddhism.**Look for some of the following:****Bodhisattva** - literally, “a being whose essence is enlightenment” (vows, promises, stages, perfections).**Compassion** (“karuna”) - given as much emphasis as wisdom (“prajna”).**Skill in means** or skilful means (“upaya kaushalya”) - to make the teaching of Buddhism appropriate to the spiritual capacity of the audience.The ‘**trikaya**’ teaching - transformation body, enjoyment body and dharma body.**Devotion** - made to heavenly Bodhisattvas in faith with a hope for merit.**Emphasis on the laity** - householder could become enlightened.The “**emptiness**” of all conditioned phenomena (sunyata).**Buddha nature** as an eternal, absolute principle within each of us.**Two levels of truth** –the “way things really are” and “how things appear”.Generally it is **more complex** - there are more universes and Buddhas.**New writings** (sutras) seen as 'inspired teachings' of the still-existing Buddha.**Basic answer**A list of one or two key ideas and a basic explanation, e.g. Bodhisattva, emptiness, compassion, etc. General awareness of its complexity.**Developed answer**More depth of understanding and detail of one or two features or in terms of breadth, possibly using some of the above.**(10 marks) AO1****2 (a) Explain Buddhist teachings on karma.**

Literally “action”, but correctly speaking denotes thoughts and intentions which cause rebirth and shape the destiny of beings. Buddha said, “Volition, O monks, is what I call kamma”. Our thoughts dictate our actions and thus shape them (Dhammapada v1). Action can be skilful or unskilful. Seriousness of action is according to intention, e.g. diminished responsibility, pre-meditated, without compunction. Distinct from traditional Indian ideal whereby action is equated with kamma. Gombrich (“Theravada Buddhism”) argues that the Buddha “internalised” the Indian concept of kamma.

Basic answer

An awareness of cause and effect and implications for future life and rebirth.

Developed answer

Explores specific meaning of kamma and relates to intentions in addition to the above. Points out the flexible nature of kamma and the differences of weighting related to intentions.

(15 marks) AO1

- (b) ***Outline Buddhist teachings concerning rebirth, and assess the claim that the idea of rebirth is difficult to believe today.***

Outline

Punabhava – “rebirth”, literally “re-becoming”. Distinct from reincarnation (which implies the transmigration of a soul). Anatta teaches that ‘no soul’ is passed between bodies, only energies. A ‘person’ is a group (khandha) of inter-acting mental and physical processes of which there are five (rupa; vedana; sanna; sankhara; vinnana). There is therefore a continuous flow of consciousness at the point of rebirth; no identity in being but an identity in process. Usually this teaching is associated with the 12 nidanas (“links”) that constitute the cycle of existence, e.g. ignorance; six senses; craving; clinging; becoming; birth; decay & death. The most visual representation of this can be found in the Tibetan wheel of life. The 6 realms of rebirth. The idea of the ‘bardo’.

Basic answer

The idea of being reborn as another being.

Developed answer

Relate in more detail to idea of samsara and may be able to recognise the difference of rebirth to reincarnation. May also relate answer to idea of other Buddhist teachings such as anatta or the twelve nidanas (links).

Assess

On the one hand rebirth can appear absurd to one who does not understand the underlying reasoning. For example, increasing populations? Superstitious? Why can't we remember past lives in detail? Make believe to give us hope?, etc.

On the other hand the rationale is based upon a wholly scientific method of observation of samsara, kamma and cause and effect and then drawing a conclusion of transfer of energies. Some candidates may mention the distinction between Buddhist rebirth and the Hindu idea of reincarnation.

(10 marks) AO1 and (15 marks) AO2

3 (a) Examine the role of meditation in the life of a Buddhist.

An appraisal of one particular type or aspect of meditation, e.g. nibbana / satori, nirodha, to develop powers of concentration, to experience the jhanas and extend the bounds of perception / consciousness, to achieve insight into a higher truth, to reduce the effect of suffering.

Could focus on practical benefits – psychological / emotional, e.g. calm, reduces anxiety / stress, or they are physical, e.g. general good health.

Role includes the idea of purpose.

Basic answer

An awareness of the following.

Part of the Eight-fold path. Daily practice in a monastery. Meditation groups.

Mention could be made of any of the three types and their specific purpose, e.g.

Samatha (calm, one-pointedness), Vipassana (insight, appreciation of ‘reality’) and Za-Zen (‘just sitting’, instant enlightenment – ‘satori’, realisation of Buddha nature).

Developed answer

The best answers should reflect a knowledge and understanding of meditation in the broader sense for a Buddhist but also be able to give illustrations from specific types of meditation.

(15 marks) AO1

- (b) ***Outline Buddhist teaching on morality found in the Fourth Holy Truth, and assess the claim that the Fourth Holy Truth makes Buddhism far too difficult to practise.***

Outline

Symbol of Buddhism is the eight-spoked wheel. 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** of the eightfold path using examples.

Right speech involves truth and polite speech.

Right action means that a person will not harm others in any way by violence or theft.

Right livelihood means making a living that benefits others and that does not involve any harm.

Other aspects may be mentioned to draw out their significance for moral behaviour, e.g. right directed thought – influences action, etc.

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 focusing in particular on speech, action and livelihood.

Developed answer

Explores how morality permeates 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 speech, action and livelihood.

Assess

For

In support of the statement candidates may refer to the difficulty of practising Buddhism, e.g. the time involved in meditation and study, the unrealistic expectation of being mindful all the time and the fact that society at large is in total contrast to Buddhism. The impractical nature of being a monk.

Against

Candidates may defend the realistic nature of the Buddhist teachings and the emphasis within Buddhism on empiricism as stressed by the Buddha himself. The moral path is possible and practical. The practical aspect of lay life would sit comfortably with many today. Any commitment to a religion is difficult and Buddhism is no more difficult than others.

(10 marks) AO1 and (15 marks) AO2

Section B: Christianity

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

“The Nicene Creed is a document of immense importance in the Christian Church. It has defined belief about the nature of God, the person of Jesus and the human condition, and it provides the basis of common belief between the Churches.”

- (a) Explain what the Nicene Creed says about the nature of God.

One God
 Father – thus personal
 Almighty
 Maker of all
 Father of Jesus
 Origin of the Holy Spirit
 Creed thus expressing Trinitarian belief

No more than Level 3 if there is no explanation and development of ideas.

(10 marks) AO1

- (b) Explain what the Nicene Creed says about the person of Jesus.

Son of God
 Eternally begotten of the Father
 Truly God
 Of one being / substance with the Father
 Creation through him
 Incarnate for the sake of human salvation
 Resurrection
 Ascension
 Parousia
 Everlasting kingdom
 Source of the Spirit

Basic answers

Likely to focus just on ‘Son of God’.

Again, needs to be explanation and development for marks above Level 3.

Allow for well explained but narrower focused answers on the person, i.e. substance of Jesus.

(10 marks) AO1

5 (a) Describe and explain the practice of baptism within the Anglican tradition.

Public liturgy – maybe within service of the word or of Holy Communion
Common Worship provides for variety of contexts
Mainly infant baptism - but may be of older children or adults
Use of a font
Placed at the entrance to the Church as a symbol of entry to the community of the Church
Presentation
Promises – made by sponsors in the case of infants
Signing with Cross
Consecration of baptismal water
Profession of faith by congregation
Baptism
Commission
Prayers
Welcome and Peace
Giving of lighted candle

Note: The question is about Baptism within the Anglican tradition. No credit for social practices which are not part of the religious rites.

Basic answers

Are likely to focus mainly on the actual baptism.

Developed answers

Are likely to see this within the wider context of the service.

(15 marks) AO1

- (b) *Explain the significance of infant baptism, and assess the claim that infant baptism has no place in the 21st century.*

Explain

This may be approached in a number of ways.

May look at theological background to the practice of infant baptism which has strong links to concept of original sin.

Influence of Augustine.

Language of ‘sin’ and the ‘devil’

Prevenient grace.

May look at varying practices associated with infant baptism. Differing views on whether children of non-Church-going parents should be baptised, etc.

Some may just use statistical evidence to do with practice.

May consider the context in which there is an increasing emphasis on believers’ baptism

etc.

Basic answers

Will probably consider one (or two) areas – or just extrapolate from decline that it must be losing significance.

Developed answers

Are more likely to show awareness of a range of ideas and an understanding of the theological issues involved.

(10 marks) AO1

Assess

Use of points such as the above to argue the case.

The practice may be said to be the product of a bygone age – going back to baptismal movements prior to Christianity, and to be based on a view of human nature which the majority do not share

The focus here is on INFANT baptism and some may make the argument that in a time of much greater individual autonomy and responsibility, believers’ baptism is the only form which makes sense.

etc.

But

If baptism is a sacrament, it still has value for the believer – and the importance of what parents / godparents wish to do for their children;

Practice is important as a sign of the commitment of the family and of the church community

Sign of grace for the individual

Realities of human nature do not change, so that even though some of the language may appear outmoded, the basic ideas remain important

Look for reasoned view.

(15 marks) AO2

6 (a) Describe the ways in which the Church in the first century was organised.

Earliest leaders were the apostles
Helped by elders
And the Seven deacons
Wide ranging ministry
Role of elders
Experiments in community – Ananias and Sapphira
No special buildings
Met in private houses
Open air preaching
Kerygmatic message
Developing organisation during the century
Priscilla and Aquila – evangelistic and teaching ministry
Structures came as mission developed
e.g. decisions of Council of Jerusalem
Role of leaders – such as Paul – giving guidance on matters of Church discipline and doctrine
etc.

Problems of the fragmentary nature of the picture which emerges from the New Testament

Points referring to the organisation of worship can be credited.

Basic answers

Likely to deal with a few points.

Developed answers

Greater range of points or in more depth.

(15 marks) AO1

- (b) *Examine the nature of Christian worship in the first century, and assess how far it is true to say that Christian worship in the first century had little that would be recognisable to Christians today.*

Examine

Christians in early decades were Jews, and practised synagogue worship
‘Apostles’ teachings, breaking of bread and prayers’ (Acts 2)

Use of scripture

Singing and thanksgiving evidenced in New Testament

Christian gatherings early on a Sunday – recognising the resurrection – but this was a working day

Agape meal – only gradually evolved into Eucharist

‘Breaking of bread’ may have variety of meanings

Little liturgical structure

Basic answers

May consider a few of these ideas.

Developed answers

Greater range and / or more depth.

(10 marks) AO1

Assess

Much would be different – lack of structure

Local variations

Fact that much of the worship was very Jewish in tone

Lack of church buildings

Kerygmatic preaching

Impending parousia

etc.

But

All that is found in Christian worship today was there

Focus on Jesus and the Last Supper

Breaking of bread – Eucharist

Prayer

Singing

Scripture

Emphasis on fellowship

etc.

Developed answers

Show awareness of denominational differences in modern Church, and the fact that practices of first century Church may be more recognisable to those from some traditions than others.

(15 marks) AO2

Section C: Hinduism

7 Read the passage and answer questions (a) to (d) which follow.

“Hindu reform movements in the 19th and 20th centuries were responses and reactions to western influences and took a variety of very different forms. The most significant of these movements were the Brahma Samaj and the Arya Samaj.”

(a) Examine the differences in the aims of the Brahma Samaj and the Arya Samaj.

Brahmo Samaj:

Impressed with western ideas of equality and Christian teachings on love.
Incorporated Christian elements into services and eclectic approach to religious belief and practice

Arya Samaj:

Contemptuous of Christian influences and determined to restore orthodox scriptures of the Vedas. Eradicate any western influences from Hinduism.

Basic answers

General understanding of differences.

Developed answers

Good range of points used to show differences in aims.

(10 marks) AO1

(b) Summarise the achievements of the Brahma Samaj in its attempts to reform Hinduism.

Set up educational establishments and special forms of religious service
New kind of religious service based on a Christian model
Made connections with Christian missionaries
Translated Bible into Bengali
Banned image worship
Revived concept of the impersonal absolute as the Hindu concept of god. God is one
Return to the teachings of the Upanishads as timeless wisdom rather than old worship.
Doctrine of karma and reincarnation rejected.
Campaigns strongly against child marriage, dowries and widow burning sutis (sutees)
Established English schools in Calcutta based on modern scientific education.

Basic answers

Some general points.

Developed answers

Good range of well selected relevant points.

(10 marks) AO1

8 (a) Examine the main characteristics of Vishnu and Shiva.**Vishnu****Role**

Maintaining and preserving order, unity and harmony of the universe.

Characteristics of symbolism:

Blue colour: infinity

Four arms. Open palm: generosity, Sun disc: power of sun, Conch shell: origin of the senses / elements,

Lotus: pure mind, Mace: power over time.

Sometimes depicted as reclining on a huge coiled serpent (Ananta) and from his navel a lotus with a seated creator god Brahma. Shows Vishnu's control over the chaos and ensuring harmony.

Shiva**Role**

Destructive and procreative energies

Characteristics of Symbolism:**Lingum**

Procreative energy: symbolic union with female energy shakti

Nataraja, Lord of dance

Circle of flames: energy to destroy and recreate the universe

Demon underfoot and trident: destruction of evil

Mahayogi

tiger skin: overcoming passions and egoism

snakes around body: protection and overcoming life and death

drum: master of time

in meditation and third eye: insight from meditation, master of yogic power

River Ganges: Saved world from destructive powers.

Crescent moon: concentrated and pure mind

Basic answers

Appropriate symbols to indicate powers.

Developed answers

Good range of selected examples clearly linked to characteristics.

No more than Level 4 (10 marks) if only one of these dealt with, however well.

(15 marks) AO1

- (b) *Examine the role and purpose of the avatars of Vishnu within Hinduism, and assess the view that there are so many deities in Hinduism that there is no unity of belief about the nature of God.*

The avatars are the descent of this divine energy into human or animal form when the earthly world and the whole cosmos is in danger of disintegrating through moral corruption.

Role is the restoration of righteousness and harmony on earth through teaching of dharma or the overcoming, evil and harmful forces through battles.

They provide more accessible focus and forms of worship incorporating many myths and legends about past history.

The various forms have important myths associated with them which are associated with India's past.

Vishnu's avatars include:

- Matsya the fish
- Kurma the tortoise
- Varaha the boar
- Narashionma the man-lion
- Vamana the dwarf
- Parasurama Rama with the axe
- Rama the prince
- Krishna
- Buddha
- Kalki

For each of these avatars there is a story which illustrates their ability to overcome injustice and evil deeds of others and restore beauty, goodness and truth into the world. Their importance lies in this function of re-establishing righteousness and harmony on earth and the opportunity to find liberation for the human soul.

Also some avatars are more important than others as they are the object of devotion, e.g. Rama, Krishna, Buddha.

Basic answers

General understanding of the role and purpose of avatars.

Developed answers

Particular reference to the avatars of Vishnu and its purpose in worship and religious literature.

(10 marks) **AO1**

Assess the view....no unity of belief**For**

Chosen particular deities are more important to individual Hindus. Not only are there so many forms of deity but there is the belief that god can take any form and be present in everything, including any living entity such as rivers, animals, the sacred cow, trees, rivers, mountains and plants. On a local level in villages which predominate in India, the local deity has more importance than any other deity. In such a vast sub-continent there is so much variety of belief and practice in relation to worship of deities that no universal consensus exists.

Against

All the various forms and aspects of god are an expression of the Hindu belief that the god is one but can take any and many forms. There is unity of belief in this understanding of god. There is a fundamental belief in Brahman as the ultimate truth which is expressed in the Vedas and other Hindu scriptures. The oneness of god is taught by Hindu holy men and merging with the ultimate is considered to be the final goal accepted by the more holy men and spiritually inclined Hindus.

Basic answers

General understanding of god is one and yet has many forms.

Developed answers

Use more than one argument or fact to support both possibilities.

(15 marks) AO2

- 9 (a) *Examine the role of sannyasins and rishis within the Hindu religious tradition.*

Sannyasins are

those Hindus who have renounced all worldly ties and embarked on the homeless life. They are dedicated solely to the goal of liberation (Moksha). Their role is to show the importance of the spiritual life rather than the worldly life, through their example. They are role models for the fourth and final stage of life. The sannyasin has died to ordinary life and a special ceremony marks this status. They sometimes dwell in holy places like Varanasi and people offer them alms; in return they may offer prayers, ritual and spiritual advice.

Rishis are

often highly regarded and significant holy men who have followers and devotees. They are considered to have great wisdom and almost supernatural powers, e.g. Maharshi Mahesh Yogi. They offer teachings, religious practices and retreats / ashrams for those who want to attain liberation. In the past they were considered to be the original 'seers' who received the insights of the Vedas and were of the priestly caste who were authors of sacred hymns. So their role is to inspire and teach their followers in the pursuit of spiritual insight and wisdom.

Basic answers

Recognition of distinctive role in a general way. Sannyasin / homeless one, rishi / spiritual leaders.

Developed answers

Clear understanding of the particular and distinctive role and how they are expressed in practice.

No more than Level 4 (10 marks) if only one of these dealt with, however well.

(15 marks) AO1

- (b) *Explain the role of gurus within Hinduism, and assess the view that gurus are essential for preserving Hindu religious practices.*

Guru's role is as a teacher of the Hindu religious traditions to each generation. A guru is teacher of great skill and significance, not so much a learned scholar. He is guide to those seeking liberation. In contemporary society some gurus set up ashrams and Hindus might seek out their own personal guru and become their disciple. This might involve dedication and service to the chosen guru for a period of time. Some ashrams based around gurus. Special role within families to teach the those young people in the second (Student) stage in life. Originally associated with the rishis or seers of Vedic times as one who receives divine knowledge. The Upanishads are a collection of teachings uttered by gurus to their disciples. Often lineages of gurus who claim to have received spiritual knowledge directly from a divine source. Gurus are important in the bhakti tradition because they put teachings into songs and hymns.

Basic answers

Understanding of guru as teacher.

Developed answers

Appreciation of contemporary and historical role of gurus.

(10 marks) AO1

Assess

For

Gurus are essential as they are not like holy men who have renounced worldly life. They are often linked to families and support and educate the younger members. Gurus have a particular role in making the teachings of Hinduism accessible to all and to help make sense of them in their daily lives. They have had the responsibility for thousands of years to teach and preserve the spiritual insights of the Vedas. They continue to do this through their lineage, which is distinctive to gurus.

Against

Gurus are less needed today as teaching can be accessed easily and through modern communications and does not need a human agent. Education is more effective, not so much literacy. Finding and learning from a guru is optional and not for the majority of Hindus. Hindu religious teachings and practices are preserved in a variety of ways. Hinduism, a very adaptable and evolving religion, does not depend on a particular group of people to maintain its traditions. Other types of holy men and the traditional brahmin priesthood can also contribute to this process.

Basic answers

Awareness of the essential aspect as well as other factors.

Developed answers

Ability to recognise the wider picture in the preservation of teachings and traditions of Hinduism.

(15 marks) AO2

Section D: Islam

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

“The two main forms of Islam are Sunni and Shi’i. These two forms originated in the early days of the development of Islam, after the death of the Prophet Muhammad. They have features in common as well as differences.”

(a) *Outline what is meant by the terms Sunni and Shi’i Muslim.*

Sunni

As referring to the majority sect who follow the way / Sunnah of the prophet and accept the subsequent rightly guided caliphs as authoritative; who reject the exclusive claim of the Shi’i that Ali was designated by Muhammad to be next leader.

Shi’i

Alias the ‘party of Ali’, the minority sect who supported Ali’s claim to be the heir to Muhammad and who contested the reign of the other caliphs as elected leaders after Muhammad, believing Ali to have been martyred.

Muslim refers to one who submits to Islam and follows the Qur’an, Hadith and Sunnah as part of the Muslim community.

“Meant by the terms” could be taken to mean ‘how can a Sunni / Shi’i Muslim be defined or recognised’ leading to a discussion of beliefs and / or practices – a legitimate response.

Maximum Level 4 (7 marks) if only one form dealt with, however well.

Basic answer

Two sects of Islam defined by beliefs about caliphate.

Developed answer

Specific detail about the nature of each sect – e.g. beliefs and / or practices.

(10 marks) AO1

(b) *Outline the main reasons for the origin of Shi’i Islam.*

Look for knowledge and understanding of the conflict / battle that was brought about by the Shi’i belief that Muhammad designated Ali as next leader thus keeping leadership within the family of Muhammad. This was in opposition to election of the next and successive leaders. They supported Ali’s claim as son-in-law to Muhammad and father of his grandsons and refused to acknowledge the first three caliphs. On Ali’s death they continued to support hereditary claims of Ali’s sons. This can be seen as a political movement.

Basic answer

Knowledge and understanding of Ali’s caliphate.

Developed answer

Awareness of religio-political conflicts and interests.

(10 marks) AO1

11 (a) ***Explain what Muslims believe about their relationship with God.***

Look for knowledge and understanding of Muslim concept of God as transcendent yet loving and merciful; omnipotent and omniscient who has given man guidance in the Qur'an and example of the Prophet so that reward will follow after judgement. Muslims acknowledge that God is one - nothing can compare to / with God – God's will must be sought and implemented; faith alone is not sufficient - one must act on faith to submit to God. One can come to know God through the Qur'an and the prophet and by signs within nature.

Basic answer

Deals with characteristics of God only.

Developed answer

Links clearly to relationship with God.

(15 marks) AO1

(b) ***Explain the reasons for different types of prayer in Islam, and consider how far you agree that nothing can compare to prayer as a means of coming close to God.***

Explain

Look for knowledge and understanding of different types of prayer, e.g. salat – 5 times daily obligation with right intent / preparation, set times, ritual movements and recitations to put God first, make extra effort, in praise and thanks, asking for blessing / forgiveness; Friday noon as collective prayer with men and women praying separately in the mosque, or women at home, prayers led by Imam with exhortation to practise Islam; du'a - personal prayer, supplication at any time, e.g. thanks / comfort / forgiveness; tasbih - prayer to glorify God; subhah - prayer using prayer beads to focus on the 99 names of Allah; dhikr - use of Qur'anic passages as a means of meditation.

Basic answer

A limited awareness of salat only.

Developed answer

Aware of more than just salat and gives reasons and / or purpose.

(10 marks) AO1

Assess

In support of the claim: prayer is a daily spiritual and physical exercise to allow one to submit to God; it involves right intent, mental focus, discipline, rejection of material world, denial of self and reminds worshippers of need for humility and gratitude. Salah helps worshippers focus on God's transcendent yet loving nature - all life is then an act of worship.

In opposition: other exercises / rituals help one come close to God, e.g. fasting. Fasting can be seen as more demanding, enabling meditation, withdrawal, recharging of 'spiritual batteries', ability to feel part of the global community, close to God as God's community - a brotherhood of believers strengthening faith. Both result in a desire to live Islamically, to make extra effort to please God; they co-exist with following Qur'an / sunnah / shari'a and by knowing God's will through these Muslims becomes closer to God and live God-consciously.

(15 marks) AO2

- 12 (a) ***Explain how Muhammad provided Muslims with the perfect example of how Muslims should live their lives.***

Look for knowledge and understanding of Muhammad as the final prophet of God, the chosen messenger, the illiterate prophet who was given the actual word of Allah – the Qur'an, seen as the last and perfect revelation of God's will, without distortion or corruption.

Muhammad is the seal of the prophets, given perfect and complete guidance which was received and passed on without human input. Muhammad's teachings are known as Hadith and are acted on today; they were collected, passed on and checked to ensure accuracy and give a reliable body of teaching to add to the Qur'an. The Sunnah is the custom of Muhammad; what he did is seen as setting the norm, e.g. acting with courtesy, kindly, charitably, humility, modesty, treating others with equality, preferring certain foods (dates, honey). The Muslim Ummah tries to follow this pattern of conduct because the Qur'an refers to Muhammad as the ideal. Muslim and Muhammad himself left instruction for the community to follow the Qur'an and Sunnah to stay on the straight path.

Basic answer

Muhammad as seal of the prophets.

Developed answer

Muhammad as the perfect example in family life and as a statesman. Relates to Hadith / Sunnah / Qur'an.

(15 marks) AO1

- (b) *Explain how Muslims use the Qur'an in everyday life, and assess the view that, in daily life today, the example Muhammad provided is as important for Muslims as the Qur'an.*

Explain

Look for knowledge and understanding of use of the Qur'an in daily life such as: reflection on the nature of God, signs of God within nature, Qur'anic guidance on religious, social, moral conduct, recitation of Qur'an, e.g. in prayer / at rites of passage, learning the Qur'an, recitation in Arabic as spiritual inspiration, contemplation of 99 names of Allah, use in spiritual meditation by Sufis.

Worship is also included within the term 'everyday life'.

Basic answer

Idea of Qur'an as guidance and / or general use in worship.

Developed Answer

Explores various distinctive uses in life and / or the Qur'an as guidance but with specific examples.

(10 marks) AO1

Assess

In support of claim: teaching and example of Muhammad supplements Qur'an, gives practical guidance, shows how to practise Islam – Muhammad is endorsed as the 'perfect pattern of conduct'; the Qur'an endorses this: "whatever the messenger gives, take it; whatever he forbids, abstain from it". Muhammad's sunnah is seen as the norm - Muslims try to emulate him and revere his piety. As the final messenger he is seen as the perfect Muslim, the "living Qur'an".

In opposition: nothing can compare to the Qur'an, which Muslims see as the only miracle in Islam, the word of Allah which can transform and change lives. It is eternal, unchanging "guidance sure without doubt", allowing Muslims to know God and God's will, to remain on the straight path. It is referred to as the "mother of all books"; Muslims do not accept any translation of the Qur'an as equivalent to the Arabic Qur'an; it has to remain above all other books; as God's final message it is seen as absolute.

(15 marks) AO2

Section E: Judaism

13 Read the passage and answer questions (a) to (d) which follow.

“Rosh Hashanah is observed by almost all Jews across the world regardless of their tradition or even whether they see themselves as religious Jews or not. Perhaps all people like the idea of a new beginning and this explains the popularity of Rosh Hashanah.”

(a) **Outline how a Jew might observe Rosh Hashanah in both the home and the synagogue.**

Home preparation like Shabbat, use of new fruit, apple dipped in honey, fish, all symbolising New Year, new beginning and requirements of such. Practice of Tashlich (casting sins on water), sending New Year’s cards.

In synagogue use of Shofar. Two days of services follow similar pattern to Shabbat and with special readings and prayers; theme about repentance and preparation for forgiveness, readings from Torah about birth of Samuel and Isaac.

There is a link with Yom Kippur but to focus solely on this is a digression.

Basic answers

Limited in detail of observances and might only tackle the home.

Developed answers

Deal with both the home and the synagogue and provide depth of detail.

(10 marks) AO1

(b) **Explain the main themes associated with Rosh Hashanah.**

Themes to be discussed include: repentance, forgiveness and New Year with ideas of new start, creation, judgement, renewal of the covenant bond.

Idea about need for new beginning after year of sinning; recognition that forgiveness is from God and fellow humans.

Basic answers

Limited in themes, perhaps just dealing with a new beginning.

Developed answers

Present a variety of themes with some explanation rather than just description.

(10 marks) AO1

- 14 (a) ***Explain how Orthodox Judaism responded to the emergence of Jewish reform movements in the 19th century.***

Initially rejection on grounds that it was not really true Judaism. But some development from within Orthodox led to Neo-Orthodoxy where almost all practice is maintained but avoidance of separation wherever possible (thus secular education accepted). Some argue Conservatism also arose as Orthodox reaction to reform especially in America. Equally movements like Hasidism show total rejection of all concepts held by Reform.

Basic answers

Limited in the range of responses, probably only dealing with Orthodox and the rejection of Reform.

Developed answers

Provide a range of responses, showing how some rejected reform, others embraced it to a degree.

(15 marks) AO1

- (b) ***“Diversity is essential for the survival of Judaism in the 21st century.”***

Explain this statement and assess how far it is true.

Explain

Expect reference to beliefs and practice for some of the following: Hasidim*, Orthodox*, Neo-Orthodox*, Reform, Liberal, Conservative*, probably main groups today.

* can be regarded as aspects of Orthodox and thus hold that Torah is Absolute Word of God and give Talmud great value. All practice flows from this and they will keep to laws, etc. found in these two documents.

Allow for diversity of practice within one tradition.

(10 marks) AO1

Assess

Discussion about need for diversity should focus around strengths and weakness: strength that it appeals to diverse range of Jews in Israel and diaspora; weakness is no one voice for Judaism.

Basic answers

May fail to tackle the diversity and not refer to anything other than Reform and Orthodox in a simple fashion. The level of discussion is limited.

Developed answers

Demonstrate the diversity within the term Judaism from the Ultra Orthodox to the most liberal reform and even the non religious, nationalistic styles of Judaism. There should be wide ranging discussion showing that there are arguments for and against diversity as a means to survival.

(15 marks) AO1

- 15 (a) **Outline the ways the concept of covenant is expressed in many different Jewish practices.**

Recognition that Covenant means special relationship with God which requires obedience to will of God. Seen in practices like wearing of tallit (wrapped in commandments), observing days like Shabbat, Rosh Hashanah, Simchat Torah. Practices like circumcision, marriage. Need to show which elements of these are related, e.g. circumcision set down in Covenant with Abraham.

Maximum Level 4 if only two ways are dealt with in detail unless clearly linked to covenant.

Basic answers

Limited range of ways, perhaps only referring to circumcision.

Developed answers

Provide the range with detailed description.

(15 marks) AO1

- (b)(i) **Explain the Jewish understanding of the phrase ‘God as one who works through history’.**

Idea developed in scripture with God intervening to help people, e.g. Conquest of Canaan (Battle of Jericho), God’s purpose established (Joseph in Egypt rescues his people). Idea expressed in prayers, etc. e.g. Amidah and Shema. Variety of interpretations of the phrase are to be credited.

Basic answers

A generalised response to the idea, rather than a full description of the Jewish understanding.

Developed answers

Provide the depth in the answer with appropriate illustration.

(10 marks) AO1

- (ii) **Assess how far the phrase, ‘God as one who works through history’ is still acceptable to Jews today.**

Assessment about whether when things seem to happen which in no way can be seen to favour Judaism, why so? Persecution, loss of Promised Land, major defeats, arguments amongst Jews leading to division. Some therefore have rejected the idea, e.g. Rubenstein. Can have a debate about good (God) and the problem of evil.

Basic answers

Superficial explanation with little or no discussion of the problems with the concept.

Developed answers

Will provide the two sides to the phrase and thus show both problems and reasons for the retention of the phrase.

(15 marks) AO2

Section F: Sikhism

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

“I went into the langar where women and men were busy cooking and serving the food and washing up the dirty cooking utensils. Dozens of people, both Sikh and non-Sikh, were sitting on the floor eating the food.”

(a) *Why did Guru Nanak introduce the institution of the langar?*

Basic answers might include:

To show equality of birth

To provide food for those in need

As a way of practising seva.

Developed answers might include:

Explanation of religious situation of his day, especially the Hindu caste system.

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 his teaching to help those in need (kirt karo) and practise seva.

(10 marks) AO1

(b) *Explain the importance of the langar for Sikhs today.*

Basic answers might include:

Explanation that langar is a way of practising seva.

People of all ages, including children, can help in the langar as there are many different tasks.

Is a way of helping Sikhs and non Sikhs.

Developed answers might include:

The langar is referred to in the Rehat Maryada as the ‘laboratory of seva’.

Seva is a way of conquering ego (haumai).

Ego is one of the main things that stops people obeying God (becoming Gursikh).

(10 marks) AO1

17 (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'.

(15 marks) AO1

(b) *Explain the importance of the Guru Granth Sahib for Sikhs today, and assess the view that Sikhs do not completely rely on the Guru Granth Sahib for guidance.*

The importance of the Guru Granth Sahib

Basic answers may include:

Is the focal point in the gurdwara.

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.

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.

(10 marks) AO1

Assessment of view that Sikhs do not completely rely on the Guru Granth Sahib for guidance.

Basic answers may include:

Guru Granth Sahib is the 11th Guru, whom Guru Gobind Singh named as his successor.

It is the living presence of God among God's people.

Sikhs can learn more about God by attending gurdwara and listening to it being read.

But

It is written in the gurmukhi script, so most Sikhs can't read it.

It is read in Punjabi, which many young Sikhs don't understand.

You can't have a conversation with a book, but you can with a person.

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 practised, e.g. 1920 in Amritsar regarding outcastes wanting to offer karah parshad at the Harmandir Sahib.

People 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

18 (a) Explain the main teachings about God found in the Mool (Mul) Mantra

Note: Candidates who write out the Mool Mantra without comment will receive little credit.

Basic answers

Will include the main teachings, with little explanation, e.g. One God, true Name, creator of the world, without birth and death, without fear and enmity, self existent, Guru's grace.

Developed answers will give explanation, e.g.

Belief in One God leads to Sikh belief in one humanity.

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'. It means that no person will gain spiritual liberation without God's grace.

Explanation of the meaning of Guru, i.e. that which takes away darkness and gives light.

(15 marks) AO1

- (b) **Outline the different ways Sikhs can worship God in both the gurdwara and the home, and assess the view that Sikhs do not have to go to the gurdwara to worship God.**

Outline

Basic answers may include that Sikhs:

Can say their daily prayers.

Meditate on God's name.

Practise sewa.

They may have a copy of the gutka; some families may have a copy of the guru Granth Sahib in the home.

Developed answers may include:

Details of the morning, evening and night time prayer

Examples of the way sewa may be practiced outside the gurdwara.

(10 marks) AO1

Assess the truth of the statement:

Basic answers may include:

It is important to go to the gurdwara because:

You can hear the Guru Granth Sahib.

You can meet with other Sikhs.

Gurdwaras often provide Sikh camps for young people, lesson in Punjabi and kirtan.

It is not important because:

Some people can not understand what is being said and read.

If you do not know the words, you can not participate in the kirtan.

Developed answers may include:

The gurbani is spiritually powerful; by listening to it one is practising nam simran and will be spiritually blessed.

The Guru Granth Sahib teaches the importance of keeping holy company.

In the gurdwara there is katha, or explanation of passages from the Guru Granth Sahib. Sometimes, especially at youth diwans, the hukamnama is read in both Punjabi and English, and the katha is given in English.

(15 marks) AO2