

# General Certificate of Education

## Religious Studies 5061

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

# Mark Scheme

*2006 examination – June 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.	<b>13-15</b> <b>[9-10]</b>	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.	<b>13-15</b>
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.	<b>10-12</b> <b>[7-8]</b>	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.	<b>10-12</b>
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.	<b>7-9</b> <b>[5-6]</b>	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.	<b>7-9</b>
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.	<b>4-6</b> <b>[3-4]</b>	A simple argument, with some evidence in support.	<b>4-6</b>
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.	<b>1-3</b> <b>[1-2]</b>	A few basic points which are relevant, but no real argument.	<b>1-3</b>
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.	<b>0</b>	No attempt to engage with the question or nothing of relevance.	<b>0</b>

**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 have to include everything listed.

**Section A: *Buddhism***

- 1 *Read this passage and answer parts (a) and (b) which follow.*

*‘There are many different types of Buddhism around the world but most scholars recognise the main division between Mahayana Buddhism and Theravada Buddhism. In practice, there could be said to be more similarities than there are differences between the two.’*

- (a) *Outline the key features of Mahayana Buddhism.*

**Basic answer**

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 of two or three features or in terms of breadth, possibly using some of the following:

Bodhisattva – literally “a being whose essence is enlightenment” (vows, promises, stages, perfections) as an ideal rather the arahant / arhat.

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”.

New writings (sutras) seen as ‘inspired teachings’ of the still-existing Buddha.

**(10 marks) AO1**

**(b) Outline the similarities between Mahayana Buddhism and Theravada Buddhism.**

**Basic answer**

One or two features not fully explored.

**Developed answer**

A fuller treatment of two or three aspects and / or a broader coverage of many.

Any features to be offered from the following.

Both aspire to nibbana / nirvana and see it as the ultimate goal. Bodhisatta / Bodhisattva path and the goal to bring all beings to enlightenment. Four Holy Truths and related teachings to do with the cause and remedy to suffering. Eightfold Path but it is described differently sometimes. Affirmations about the historical Buddha but Mahayana has a more developed Buddhology. The practice of meditation as the means by which to achieve nibbana / nirvana. Authority of Buddha. Idea of ‘taking refuge’. The idea of moral precepts. Goal of deliverance from suffering.

**(10 marks) AO1**

**2 (a) Explain what Buddhism teaches about kamma (karma).**

**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.

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.

Types of ripening of ‘phala’ (fruit) or development of the moral dimension.

**(15 marks) AO1**

- (b) ***Outline Buddhist teachings on rebirth, and assess the view that rebirth is a sensible solution to the issue of life beyond death.***

**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 between rebirth and reincarnation. May also relate answer to idea of other Buddhist teachings such as anatta or the twelve nidanas (links).

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 and death. The most visual representation of this can be found in the Tibetan wheel of life. Realms of rebirth.

***(10 marks) AO1***

**For**

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.

**Against**

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.

***(15 marks) AO2***

3 (a) *Examine the key features of life in a Theravada Buddhist monastery.*

**Basic answer**

Monks, nuns and the interaction between lay persons, e.g. instruction in dhamma.  
Basic structure of the monastic day (meditation, chanting, classes, meal, classes and chores).  
Balanced life of study and meditation.

**Developed answer**

(Generally more depth of understanding and detail to support this).  
Knowledge of the following possibly offered:  
More detailed knowledge of monastic day (meditation, early breakfast, chanting, classes, mid-morning meal, classes and meditation, afternoon drink of tea, chores, chanting, administrative tasks, bed) – typical day from 5 a.m. to 10 p.m.  
May make reference to alms round.  
Monastic boundary (sima).  
Ordination rites and taking of robes, precepts within the boundary (lower and higher forms).  
The role of the vinaya (discipline) – the patimokkha (individual rules) and the kamma vacanas (regulations for communal living).  
Chanting of these on full-moon and observance days.

(15 marks) AO1

(b) *Outline the relationship between lay and monastic communities in Theravada Buddhism, and assess the claim that monastic life will always have a higher status than lay life in Theravada Buddhism.*

**Basic answer**

Typical image of monastery away from village / town.  
Isolation to focus on study and practice of dhamma.

**Developed answer**

(Generally more depth of understanding and detail to support this).  
Further knowledge may include:  
Typical Indic idea of asceticism.  
Economic bases of monastery is alms (dana); daily alms rounds.  
Land donations; monks prohibited from handling of monies. Lay community receive merit.  
Practical role of monks according to culture, e.g. priest, teacher, counsellor, etc.  
Establishment of meditation and dhamma groups for laity.  
Idea of inter-dependency in the relationship.

(10 marks) AO1

**For**

Monastic life - best environment in which to spiritually develop. No ties. Complete focus on study and practice of Dhamma. Detached from worldly concerns. Joined with like-minded individuals. Seen as very auspicious.

**Against**

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

(15 marks) AO2

**Section B: Christianity**

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

*‘Christian belief found its traditional expression in the Nicene Creed. This attempted to define the belief of the Church at the time when the Creed was written, and has influenced thinking during the centuries since then. The Creed describes God in terms of Father, Son and Holy Spirit. This belief in ‘three in one’ is known as the Trinity.’*

**(a)** Outline what Christianity means by describing God as ‘Father’.

Father as originator  
Old Testament creator, sustainer  
Relational language  
Both to humans  
But especially to Jesus  
Implication of Son of God  
‘Abba’,  
etc.

This specification does not expect knowledge of feminist theology, but credit may be given for ideas from this perspective, as long as they are relevant to the question.

For marks of more than Level 4 (7 marks) there needs to be **some** breadth of aspects considered.

**(10 marks) AO1**

**(b)** Outline Christian beliefs about the Holy Spirit.

Ruach / pneuma  
Life giving  
To be worshipped  
May refer to Old Testament roots – ruach  
Third person of the Trinity  
Active agent in the world  
Continuing presence  
Giver and wisdom and guidance – source of inspiration

Some candidates may refer to filioque and the significance of this, though this is not required.

If reference to no more than third person of the Trinity, without reference to other aspects, no more than Level 2.

**(10 marks) AO1**

- 5 (a) *Examine the main differences in styles of worship between Orthodox and Protestant Churches today.*

<b>Orthodox</b>	<b>Protestant</b>
Formality of liturgy	Range of styles of liturgy – formal and less formal. Some very spontaneous and charismatic
Wine administered on a spoon, with bread dipped	Communion in both kinds
Role of the priest	Whilst priesthood in some Protestant Churches, less sacerdotal role usually found
Only men priests	Women priests and ministers
Role of icons	Plainer buildings – often undecorated
Influence of the layout of the Church – much of the action of the liturgy from behind the Holy Doors	Worship in front of the people
Congregation standing	Congregation seated
Length of service	Shorter service
Language of service (though this would be a form of the vernacular of the main community)	Modern vernacular
Styles of music – unaccompanied vocal – especially in Russian	Usually organ and hymns, also various music groups
etc.	etc.

If only one tradition dealt with, no more than Level 4 (10 marks), however well done.

If just a list of features within each tradition, without trying to show where there are differences, no more than Level 3 (9 marks).

**(15 marks) AO1**



- (b) *‘The most important factor leading to the differences in worship between Orthodox and Protestant Churches is the view of authority within these traditions.’*

*Outline the different views of authority which are found in these traditions, and assess how far this claim is true.*

**Outline**

Note that the answers may differ depending on the examples of Protestantism which are chosen.

**Orthodox**

Importance of tradition  
 Conciliar approach  
 Patriarchates and autocephalous churches  
 No one head  
 Role of the episcopate and archiepiscopate  
 Christ seen as the head of the Church

**Protestant**

within some, such as the Anglican Church – **Episcopal** authority  
 role of synods, etc.  
 For many protestant Churches: authority is **congregational**  
 Some may refer to **Presbyterian** authority as part of the congregational  
 Importance of **scripture** as authority – to varying degrees depending on the particular group

Candidates may well use material which they have studied from RS01, etc.

**(10 marks) AO1**

**Assess**

**Agree**

Importance of factors, such as **tradition**, in determining styles of worship.  
 If the authority is very structured, or has a legal basis (as in Church of England), then worship has to conform to a particular pattern.

**Disagree**

Candidates may point to factors, such as personal choice, preferred styles of worship, etc.  
 They may say that it is not the authority which is important, this merely legitimates differences which are already there.

Some candidates may also argue that the great range of diversity within Protestantism must mean that the idea of the sources of authority cannot be the main factor, etc.

Idea of the role of the Holy Spirit may be used on either side of the argument. Some may count this as a source of authority; some may argue that whatever the ‘official’ views of the sources of authority, if people wish to worship in a particular way because of the movement of the Spirit, then that will be the most important factor.

For marks over Level 3 (9 marks), look for a balanced approach which shows awareness of variety within Protestantism.

**(15 marks) AO2**

- 6 (a) *Examine what may be known of worship in the Christian Church in the 1<sup>st</sup> century.*

The picture is fragmentary – and it is difficult to give a coherent view  
Jewish roots – based on synagogue pattern  
Initially still worshipping in synagogues on Shabbat  
But also meeting on Sunday as memorial of resurrection  
Breaking of bread – last supper – starting from Passover meal  
Agape – emphasis on fellowship  
Domestic atmosphere – often meeting in each other's homes  
Gradual development of more formal rituals  
Liturgical forms only gradually developing  
Role of emergent leadership  
Baptism,  
etc.

A basic answer will be very general.

A developed answer should demonstrate a range of aspects.

**(15 marks) AO1**

- (b) *Explain why the eucharist is important as an aspect of worship in Christianity today, and assess the view that it is the most important aspect of worship in Christianity today.*

**Outline**

Eucharist as a memorial as well as a sacrament – focussing on the sacrifice of Jesus and beliefs about the atonement

Means of grace

Focal point in the majority of churches will be the altar / communion table, which must indicate importance

Frequency of Mass in Catholic Churches points to its importance

Idea of priestly – sacerdotal role, stresses importance of the Eucharist

Requirement for Catholics to attend Mass regularly and receive communion

Regularity of the Eucharist in most other Churches

Focus on this as main service – evidenced by the timing of weekly services, and other forms may be seen as secondary

Eucharist as a memorial as well as a sacrament – focussing on the sacrifice of Jesus and beliefs about the atonement.

Significance of the Last Supper and of the resurrection meals.

**Basic**

Simple reasons and / or observations.

**Developed**

Most candidates have a clear focus on **why** the Eucharist is important.

(10 marks) AO1

**Assess**

**Agree**

It is the most important because of frequency

Its theological importance

Evidence from the altar as the focal point of many Churches

Ways in which the action of the liturgy leads up to the Eucharist

In most churches Baptism, and in some Confirmation, traditionally necessary prior to receiving the Eucharist, thus stressing its importance

**Disagree**

A variety of views may be taken

e.g. within some churches, e.g. Presbyterian, Eucharist may only take place two or four times a year. This may be evidence that it is not the most important, or it could be stressing its supreme importance

May argue that the most important aspect is the personal, and perhaps private, devotion of individual believers

Some may claim that preaching is the most important, etc.

N.B. The focus of the evaluation **must** be on worship.

(15 marks) AO2

**Section C: Hinduism**

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

**\* \* \* Please refer to question paper for stimulus \* \* \***

**(a) Describe the main actions performed at household shrines as part of puja in the home.**

Basic features are:

- Preparation of the shrine
- Awakening the deity by ringing bell
- Bathing / cleansing / decorating the murti (dressing in new clothes / adorning with jewellery, perfumes, dot of turmeric or vermilion on forehead)
- Making offerings of food and flowers
- Chanting Gayatri mantra
- Performing arti ceremony (waving a lamp or diva in a circular motion)
- Devotees who cup hands over flames and touch their eyes and faces
- Chanting arti prayer
- Receiving a blessing
- Distributing prashad.

**Basic answer**

Outline of basic features.

**Developed answer**

Full list of good variety of features.

**(10 marks) AO1**

**(b) Explain the purpose of puja in the home.**

- To welcome the presence of the deity into the home
- To provide opportunity for daily prayers
- To receive the blessing of the deity
- To make regular resolve to live a virtuous life
- To fulfil duties of dharma
- To provide place for quiet contemplation and meditation on daily life
- To incorporate religious aspirations into domestic life
- To bless food offerings and share blessed food with the family
- To bring the family together.

**Basic answer**

General explanation with reference to two or three points above.

**Developed answer**

Full explanation with good variety of points.

**(10 marks) AO1**

8 (a) *Examine those features of Hinduism which led to the modern reform movements of the 19<sup>th</sup> and 20<sup>th</sup> centuries.*

- Some unfair aspects of the caste system
- Practices such as ‘suttee / sati’ (widow burning), child marriages and dowry practice
- Idol worship
- Polytheism
- Reliance on elaborate ritual
- Recognition of importance of Vedas as the main and most authentic scriptures rather than popular religious literature
- Movement for national independence led to a reappraisal of national identity and the essential values of Hinduism.

**Basic answer**

General indications of some features.

**Developed answer**

Full range of points with some further development or explanation / illustration.

(15 marks) AO1

(b) *Outline the work of Vivekananda and the Ramakrishna mission, and assess how successful they were in ‘modernising’ Hinduism.*

**Vivekananda (1863 – 1902)**

Was influenced by, and was a devoted follower and disciple of, Ramakrishna (1836 to 1886) who developed a ‘new’ philosophy of Hinduism influenced by many visions including those related to Christianity and Islam.

- He continued the work of Ramakrishna by propagating his teaching that all religions were one and true, different paths to the one truth
- He was instrumental in developing modern Hinduism
- He resolved to bring Ramakrishna’s vision of Hinduism to the world
- 1893 addressed the World Parliament of Religions at Chicago. He preached that India’s spirituality could be of benefit to the whole world especially the materialistic west so India did not need missionaries
- Founded the Vedanta society in New York 1895.

**The Ramakrishna Mission**

- Founded in India in 1897
- Monastic order which differs from traditional Hindu in promoting education and social mission and reform
- Trained men to teach Vedantic ideals and to serve their fellow men without regard for caste distinctions
- Projects for relief of social and economic deprivation, with hospitals, schools and many other activities
- Provision of education to uplift the lower castes.

**Basic answer**

General understanding of main areas of work.

**Developed answer**

Full and detailed account.

(10 marks) AO1

**Assess** the success of these modern reform movements in ‘modernising’ Hinduism

**Successes**

**Vivekananda**

Regarded as one of the great spiritual leaders and social reformers of his generation  
Ramakrishna mission  
Still many schools and hospitals carrying on this work. (One in United Kingdom.)

All contributed to more open attitudes towards caste.

**Not so successful**

Vivekananda / Ramakrishna. Some impact, not able to effect wide-scale change.  
Mainstream Hinduism largely unchanged. Attitudes towards caste distinctions still strong. Hinduism always composed of many forms of expression and reform.

(15 marks) AO2

- 9 (a) **Examine the Hindu understanding of the relationship between atman and Brahman.**

**Atman**

Is the essence or eternal soul in all living beings and sources of life.  
The pure, eternal, immortal, and spiritual self within each living being.

**Brahman**

Is described with attributes of cosmic proportions or beyond the cosmos, formed or formless, immanent and transcendent.  
Brahman is described in relation to the sun, moon, stars, and all natural phenomena and elements, being their source and essence.

**The relationship between atman and Brahman**

They are the same reality.  
The atman is Brahman within each living being.  
Self-realisation, liberation of the spirit brings knowledge of Brahman.  
The realisation of the nature of the true self brings freedom from the cycle of rebirth and becoming one with Brahman.  
Some Hindu philosophers claim that the soul does retain some separate distinction from Brahman. Others claim that atman and Brahman are indistinguishable.

**Basic answer**

General understanding of the relationship between atman and Brahman.

**Developed answer**

Examination in more depth of the varied meanings of the terms and the implications of the self-realisation and the unity of atman and Brahman.

(15 marks) AO1

- (b) ***Explain why Shiva is an important god in Hinduism, and assess the view that for most Hindus, devotion to a personal deity is more important than becoming one with Brahman.***

Importance of Shiva expressed in the **various powers** depicted in his various forms.

- Controlling the cycle of life, death and rebirth / energy to destroy and recreate the universe. Demon underfoot / destroyer of evil / drum / master of time (Expressed in Nataraja, lord of the dance)
- Procreative energy and symbolic union with female energy Shakti (expressed in the lingum)
- Master of yogic power. Power of concentration and meditation / third eye / insight. Saves world from destructive powers of mighty River Ganges (as Mahayogi)
- In Ramayana and Puranas depicted as family man with Parvati and sons Ganesha and Skanda and Nandi the bull. Drinking poison to save the world. Shiva as killer of Yama.

Importance of Shiva as basis for Shaivaite Hinduism. With many temples and religious practices (mainly ascetic) associated with him.

**Basic answer**

Understanding of distinctive features with some reference to importance in Hinduism.

**Developed answer**

Clear understanding of unique powers and features of worship associated with Shiva and form in Shaivism.

(10 marks) AO1

**Assess**

**In support of the view**

Evidence in popular and domestic worship.

Multitude of shrines and temples dedicated to particular deities.

Need for a personal god to relate to, and be a channel to, the ultimate being Brahman.

Natural tendency to find individual style of worship.

Belief in the divine power of deities to fulfil wishes. Devotion in bhakti yoga more possible with personal deities.

Fully expressed in Krishna Consciousness. Personality of god supreme.

**In refutation of the view**

The fundamental teaching of Hinduism in the Vedas asserts the ultimate being to be non-personal.

Vedanta philosophy discourages the lower path of worship of personal deities and advocates the path of self-realisation through various yogas.

(15 marks) AO2

**Section D: Islam**

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

*‘Muhammad was an ordinary man who Muslims believe was chosen as a Prophet of God to bring the Qur’an, the greatest miracle from God. The status of Muhammad in Islam continues to be seen through the importance for Muslims today of his teachings and actions.’*

(a) *Explain what Muslims understand to be special about the role of Muhammad as a Prophet of God.*

**Basic**

- Muslims believe Muhammad was chosen by God as the final prophet, the ‘seal’ of prophets
- General idea of his moral conduct
- No other prophets will come after Muhammad.

**Developed** (expansion on the following)

- The way Muhammad was chosen shows him to be the ‘ummi’ (illiterate) prophet, the seal of prophets chosen to bring mankind back to God
- His example of moral conduct in demonstrating the message of Allah
- Muhammad as sin-free
- Islam recognises other prophets, but views the role of Muhammad as distinct because Muhammad is the ‘Vehicle of Allah’, the final messenger who sets the perfect pattern of conduct for Muslims.

**(10 marks) AO1**

(b) *Explain how the life of Muhammad continues to have importance for Muslims today.*

- His example (sunna) and teachings (hadith) are considered second to the Qur’an
- He is referred to as the ‘living Qur’an’
- In daily life and worship Muslims use the example of Muhammad as normative, e.g. acting towards others with kindness, courtesy, praying five times daily, opening the fast at sunrise and closing it at sunset, making pilgrimages to Makkah (Mecca), etc. Respect for his name.

**(10 marks) AO1**



11 (a) *Explain what is meant by the hijra and why it is important for Muslims.*

- Hijra refers to the move of Muhammad and Makkah (Meccan) converts from Makkah (Mecca) to Madinah (Medina) in 622 CE
- The hijra, the move from Makkah (Mecca) to Madinah (Medina), may be seen as the ‘flight’ because of the reasons for this
- The life of Muhammad and the lives of his converts were in danger; some converts had been killed and there was evidence of a plot to kill the prophet Muhammad
- Clan protection had been withdrawn and the leader of the Meccans was known for his opposition to Muhammad and the Muslims
- The Muslims were opposed and in danger because Islam was seen as a threat to ancestral tradition, the economy and status of leaders
- There was evidence of a previous flight to Taif
- The hijra can be seen as emigration because it occurred as a planned response and over time as an opportunity to develop Islam in a safer environment
- Some Muslims had emigrated to Abyssinia
- The hijra took place gradually, with Muhammad leaving Makkah (Mecca) last
- Prior to the hijra Muhammad made distinct preparations via the Treaties of al Aqabah
- Madinah (Medina) was chosen because Muhammad had kinship links to the city

**Importance**

- It allowed Muslims to practise Islam safely without fear of persecution
- It allowed Muhammad to preach openly and to establish a community of believers
- Islam became a way of life rather than one religion among many
- The Muslim calendar dates from the time of the hijra
- Muslims today look to this as an exemplary period
- It is an example of greater jihad and has continuing relevance today
- Provided Muhammad with the opportunity to become a political leader and establish an Islamic state.

If both meaning and importance are **not** dealt with, maximum Level 4 (10 marks).

*(15 marks)*      **AO1**

- (b) *Explain the main features of the practice of Islam in Madinah (Medina), and assess the claim that Islam began in Madinah (Medina).*

**Basic**

Main features include following Muhammad, prayer, acting on Qur'anic guidance with brief examples

**Developed** (expansion on the following)

- The main features of Islam in (Madinah) Medina were allegiance to one God and Muhammad as the Prophet of God, adherence to a moral code, e.g. no theft, slander, usury, respect for life, distinct religious practices such as prayer facing Makkah (Mecca), fasting for a month, paying Zakat to ensure provision for others, social and religious rules such as greater equality and respect for women, provision for widows, orphans, slaves, emphasis on charity and brotherhood
- Muhammad as leader of the emigrants was both a prophet and a political leader
- Allegiance to Islam was to take precedence over previous ties, e.g. of kin.

(10 marks) AO1

**In support of claim**

- Prior to the hijra Islam was only one of many religions in Makkah (Mecca)
- Converts were relatively few and some were related to Muhammad or appeared to convert or renege opportunistically
- Christians, Jews and Hanifs were also monotheists
- There was evidence of prayer, sacrifice, pilgrimage in pagan practices
- Islam in Mecca could be seen as an amalgamation of existing beliefs and practices.

**In opposition**

- The basic elements of Islam were already set out in Mecca – belief in one God as distinct from others, adherence to the message given through Muhammad, clear worship of one God, acceptance of God as creator, Judge
- The theology of Islam was evident
- Converts continued to support Muhammad
- The hijra allowed Islam in Madinah (Medina) to become more distinctive
- Adherence to Islam was stronger, religious guidance was definitive
- Muhammad was able to lead a distinct community and establish a religious way of life by challenging opposition.

(15 marks) AO2

12 (a) ***Explain the importance of public prayer in Islam.***

**Basic answer**

Public prayer is important for Muslims to worship God, meet together, focus on what is required to please God.

**Developed answer** (may have expansion on the following)

- The call to prayer reminds believers of the primacy of God and of the actions of believers throughout history
- It is also a reminder of the trumpet which heralds the Day of Judgement – this inspires believers to greater jihad and motivates them to live Islamically
- Where possible Muslims should attend prayer with other believers to follow the Medinan example and to support each other
- Preparations indicate Muslims have marked out the time and space as special
- Muslims are responding to the command of God and the example of Muhammad
- Hadith of the Prophet endorses public prayer
- It gives the opportunity to praise God, act on faith, pray for the wider community and be re-orientated to life as an act of worship
- Ummah-unity of Islamic community
- Equal status
- The role of the sermon as reflection.

***(15 marks)*** AO1

- (b) ***Outline the regulations regarding the month of fasting in Islam, and assess the claim that the demands of modern life make these regulations too difficult to fulfil.***

**Basic answer**

- Rules include no food or drink dawn to dusk
- Focus on right conduct.

**Developed answer** (expansion of the following)

Regulations regarding the month of fasting include the following:

- The Qur'an instructs all who are able to observe the fast to fear God, with exclusion of travellers, pregnant and nursing women, young children, those who are ill
- It is important for Muslims to remember the time the Qur'an was revealed to the prophet
- Ramadan begins when the new moon is first seen – this is relayed to the global community
- The fast should be undertaken each day from dawn until dusk – according to a Hadith, when Muslims can separate a white from a black thread
- Timing of Ramadan is based on a lunar calendar
- Shops and businesses may close
- Moral conduct during Ramadan should be exemplary (examples may be given)
- Fasting is begun and ended with a light meal
- The festival Eid-UI-Fitr celebrates the end of Ramadan.

**(10 marks) AO1**

**In support of claim**

- Modern life may interfere with observance of religious ritual, e.g. if Muslims live in a non-Muslim country they may find it harder to observe the fast
- Employers may not wish employees to have time for Eid celebrations; the nature of employment may make it dangerous or impractical to fast
- Modern emphasis on secularism may detract from religious belief / practice
- Emphasis on fast food may lessen health benefits.

**In opposition**

- Some aspects of modern life improve observation, e.g. knowing start / end by better communication or being able to travel / take holidays to observe Ramadan with others
- Modern education helps others appreciate religious values
- It is a Muslim's duty to overcome difficulties – it proves their faith and shows their desire to please God
- Genuine intention is tested; especially if they are not living close to other Muslims
- Government funding and media portrayal in non-Muslim countries may enable wider access to Mosque / greater understanding from employer
- Flexible working may advantage those who observe fast.

**(15 marks) AO2**

**Section E: Judaism**

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

*‘As humanity responded to the revelation from God, so different ideas developed about the meanings and instructions found in the revelation. These different ideas soon became recognised as different movements or denominations.’*

**(a)** *Outline the central beliefs and practices of Orthodox Judaism.*

Answer likely to include:

**Beliefs** (reference may be made to the following points)

Belief in one God

Belief in revelation to Moses as the final revelation from God

Final revelation has:

Law

Covenant.

Belief that no change can happen

Practice is thus directed by the final revelation

Strict adherence to law; expect examples like Shabbat, Dietary Laws

Torah True.

**Practices** (reference may be made to the following points)

Home

Synagogue

Shabbat

Festivals.

**Basic answer**

Will be limited in example and probably have little on beliefs / practices and may only concentrate on one example with little explanation.

**Developed answer**

Will have both beliefs and practices. No more than Level 4 (7 marks) if only one of these.

**(10 marks) AO1**

- (b) ***Outline the ways in which the beliefs and practices of the Reform movement are different from those of Orthodox Jews.***

**Beliefs** (reference may be made to the following points)  
Revelation seen as final but not full, thus more acceptable  
Scripture, therefore, not seen as absolute  
Practices thus can develop  
Role of women in society and the synagogue  
Law not absolute, thus dietary laws not fully observed  
More relaxed approach towards integration.

**Practices** (reference may be made to the following points)  
Still home and Synagogue all run same, but less likely to follow Law in detail, e.g.  
Synagogue use of women rabbis  
Use of vernacular in synagogue  
Reference to festivals.

**Basic answer**

Will be limited in the example and may not use depth of description / technical terms.

**Developed answer**

Fuller treatment of a range of differences in both belief and practices. Maximum Level 4 (7 marks) if only one of beliefs / practices.

***(10 marks)***      **AO1**

- 14 (a) *Explain how the idea of the covenant underlies most Jewish practice.*

Expect reference to:

**Synagogue practice**

Bimah reminds of Sinai

Festival like Shavuot

Worship as reflection of covenant with Abraham

Procession of Torah scrolls

Sounding of Shofar

**Practices like**

Circumcision

Tallit

Bar Mitzvah

Dietary law

Shabbat observance

**Basic answer**

Examples may lack relevance to the covenant and may not, therefore, show how the covenant underlines practice.

**Developed answer**

Will have good range of examples with sound description and use of technical terms.

Expect examples to be related to Covenant.

Candidates may approach the answer in a more conceptual manner that has depth but lacks the range of examples.

*(15 marks)* AO1

- (b) ***Outline Jewish beliefs about the nature of God, and assess how far these beliefs easily acceptable for Jews today.***

**Outline**

Nature of God expect:

Monotheism

God who acts in history

God who is just

God who cares for His people / special relationship with chosen people

Omnipotence, Omniscience, etc.

Covenant God.

**Basic answer**

Examples given, but will be limited and may lack depth.

**Developed answer**

Will have good range of examples; with strong use of technical terms and depth of detail.

***(10 marks)***      **AO1**

**Assessment** (likely to focus on)

Whether idea of God is acceptable

Whether can see God in history

Can God be just with people dying young, etc.

Is concept like omnipotence possible?

May have reference to Holocaust issues.

**Basic answer**

Will be limited in areas tackled and not fully assess.

**Developed answer**

Will have good range of material and will tackle assessment by considering why issues like a Just God are a problem for Jews in the 21<sup>st</sup> century when so much injustice seems to exist.

***(15 marks)***      **AO2**



**15 (a) Explain how Jews observe Yom Kippur.**

Reference may be made to practices such as:

Wearing white

Not wearing leather shoes

Bimah, scrolls and curtains are white

Repeated asking for forgiveness from God

Giving charitable donations

25-hour fast

Mostly synagogue-based services are:

Kol Nidrei eve service abrogation of all vows

Morning service with emphasis upon petition for forgiveness

Additional service re enactment of Temple service

Afternoon service book of Jonah read

Memorial service of all the dead

Concluding service with Neilah

**Basic answer**

Some explanation given, with limited detail about the various services in the synagogue, or only example without explanation.

**Developed answer**

Will have good range of explanation with clear explanation about the different Yom Kippur services and their themes.

**(15 marks) AO1**

- (b) *Examine the teaching about Yom Kippur, and assess how significant Yom Kippur is for 21<sup>st</sup> century Jews.*

**Examine**

Teaching will focus upon:  
Relationship with God  
Sin and separation from God  
Role of forgiveness  
Aspects of repentance  
Reconciliation.

**Basic answer**

Will be limited; aspects of teaching probably being restricted to sin and separation.

**Developed answer**

Will have good range of teaching, showing an understanding of the different Yom Kippur themes and teaching related to the themes.

*(10 marks)*      **AO1**

**Assess**

Importance of Yom Kippur  
Expect reference to fact that almost all Jews attend synagogue on this day.  
Assessment of forgiveness and need to establish relationship with God.  
Reference to concept in Judaism that relationship with God is essential with idea of Covenant. For non-practising Jews its association with the theme of reconciliation, even with fellow men, which appeals.

**Basic answer**

Responses may tend to be limited to presentation of information.

**Developed answer**

Will have good range of areas to assess. Probably will focus around the idea that without a 'good' relationship with God, much of Jewish practice seems pointless.

*(15 marks)*      **AO2**

**Section F: Sikhism**

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

*‘Sikhs will gather at the gurdwara on a regular basis. There they will prostrate before the Guru Granth Sahib and they will meditate on the name of God. They will also share in the langar, a meal which is open to everyone.’*

(a) *Outline the importance of worship in the gurdwara for Sikhs.*

**Basic answers** may include:

- A description of a diwan service in the gurdwara
- A brief explanation of the gurdwara as a place where Sikhs practise nam simran.

**Developed answers** may include:

- An explanation of the Guru Granth Sahib and its status as the living presence of God
- An explanation of the role of the Guru Granth Sahib; used, for example in Kirtan, hukamnama.

**(10 marks) AO1**

(b) *Explain why the practice of langar in the gurdwara is important for Sikhs.*

**Basic answers** may include:

- A brief explanation of langar as an expression of equality of birth
- A brief explanation of langar as a place where Sikhs practise sewa.

**Developed answers** may include:

- A detailed explanation of langar as ‘the laboratory of sewa’ as the Rahit Maryada describes it
- It is a way of conquering haumai, which is one of the obstacles to Sikhs in obtaining spiritual liberation
- An explanation of the way langar meets the needs of the local community – Sikh and non-Sikh – in providing free meals.

**(10 marks) AO1**

17 (a) *Explain the meaning of the word Guru and its different uses in Sikhism.*

**Basic answers** may include:

- Explanation of Guru as ‘teacher’
- List with little explanation each of the uses as listed in the specification, e.g. Guru Sangat, Guru Langar
- An explanation of one or two uses of Guru with either little details or containing mainly narrative.

**Developed answers** may include:

A detailed explanation of the uses of Guru listed in the specification, although more detail may be given for some than others.

**(15 marks) AO1**

- (b) *Explain what it means for a Sikh to be a member of a Guru Sangat, and assess the claim that one cannot be a Sikh without being a member of a Guru Sangat.*

**Basic answers** may include:

- A limited explanation that when Sikhs undertake activities with others they are more effective.
- Limited detail regarding different activities that take place in the sangat, e.g. kirtan, learning from the katha (talk) that is given.

**Developed answers** may include:

That there is more effectiveness of practising nam simran in the sangat than alone, e.g. kirtan.

(10 marks) AO1

**Assess**

**Membership is not important**

- They don't understand what happened in the sangat because it is in Panjabi.
- Because one can read the Guru Granth Sahib and say daily prayers at home.
- Refer to the lack of time and the importance of work, e.g. school homework.

**Membership is important**

- Where one practises nam simran and receive teaching.
- It is by keeping holy company that a person is spiritually encouraged.
- An explanation of the importance of keeping holy company.

(15 marks) AO2

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

**Basic answers** may include

- First human Guru.
- God gave his gurbani to Guru Nanak which is now in Guru Granth Sahib.
- Teachings, especially meditating on God's name (nam simran), working honestly (kirt karo) and helping others (vand kako) – answers may use the words dhan and sewa for the last two – and equality of birth and gender.

**Developed answers** may include:

It is anticipated that higher level answers will refer to more than one of Guru Nanak's contributions.

- An examination of his call by God
- Incidents in his life relating to the divine origin of the gurbani, e.g. the Siege of Saidpur.
- More detailed explanation of his teachings.
- Application of his teachings to the Kartarpur community that he founded.

Answers that consist of a biography of Guru Nanak maximum Level 4 (10 marks).

(15 marks) AO1

- (b) *Examine the contribution of Guru Tegh Bahadur to Sikhism, and assess the claim that both Guru Nanak and Guru Tegh Bahadur taught Sikhs to follow a spiritual path and not to use violence.*

**Examine**

**Basic answer**

May only make reference to his martyrdom

**Developed answer** (may include)

- His martyrdom was on behalf of both Hindus and Sikhs
- His martyrdom was to uphold religious freedom
- His gurbani is in Guru Granth Sahib
- Guru Tegh Bahadur had a reputation for forgiving some members of his family who opposed his Guruship, especially his nephew Dhirmal.

**(10 marks) AO1**

**Assess**

Some candidates will wish to agree with the claim.

- Neither Guru used outward force.
- When he went to challenge Mughul Emperor Aurangzeb on behalf of the Hindu from Kashmir he did not take an army.
- When Guru Nanak taught that the most important thing was to meditate on God's name (nam simran).

**Others may argue that**

- The same jot that was given to Guru Nanak was passed in turn to each of his successors, therefore their teaching was one and the same.
- Both were prepared to challenge Mughul rule, but the times in which they lived meant that it was not necessary to use violence.
- Even though neither Guru had an army, Guru Tegh Bahadur did not disband the army of his predecessor Guru Hargobind.

**(15 marks) AO2**