



General Certificate of Education

Religious Studies (5061/6061)

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

Mark Scheme

2007 examination - June series

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

[Marks for 10-mark questions are shown in brackets]

Level	AS Descriptors for Quality of Written Communication in AO1 and AO2	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks
5	Appropriate form and style of writing, clear and coherent organisation of information, with appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.	A thorough treatment of the topic within the time available. Information is accurate, and good understanding is demonstrated through use of appropriate evidence / examples.	13-15 [9-10]	A very good response to the issues raised. Different views are clearly explained with supporting evidence and arguments 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 this passage and answer questions (a) and (b) which follow.*

'Theravada Buddhism is the closest that we have to the original form of Buddhism that emerged in India. It is the 'tradition of the elders' and firmly grounded in the teachings of Dhamma as discovered by the Buddha.'

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

Basic answer

Teachings of Buddha. Three Refuges. Four Holy Truths. Monastic order. Areas of the world where Theravada is practiced (up to Level 3).

Developed answer

Reference to 'tradition of the elders'. Monastic practice as the 'higher goal' in life. Less emphasis on laity. Focus on practice of dhamma (i.e. meditation) and a study of the dhamma. May explore teachings in more depth and the nature of Buddha as a 'teacher'.

(10 marks) AO1

- (b) ***Explain three ways in which Mahayana Buddhism is different from Theravada Buddhism.***

Basic answer

An awareness that one or two major aspects such as Bodhisattva, scriptures, emptiness (sunyata) and Buddhology are different.

Developed answer

Candidates are able to outline three ways and bring out the details of the new, innovative and clearly distinct Mahayana principles in these. Any from: Bodhisattva, compassion ('karuna') – given as much emphasis as wisdom ('prajna').

New scriptures (sutras).

Skill in means or skilful means ('upaya kaushalya') – Buddha used this to make the teaching appropriate to the spiritual capacity of original followers.

Buddhology – plays down the historical aspects and emphasises the transcendent aspect of Buddha.

The 'trikaya' teaching – Nirmanakaya ('transformation body'), Sambhogakaya ('enjoyment body'), and the Dharmakaya ('dharma body').

The 'emptiness' of all conditioned phenomena (sunyata) as exemplified in the school founded by the monk Nagarjuna.

Tathagata-garbha ('embryo of the thus-attained one', i.e. Buddha nature) as an eternal, absolute principle that lies within each of us but it is not a soul.

The levels of truth – ultimate truth indicates the 'way things really are', i.e. absolute insight whereas conventional expresses 'how things appear' through the distortion of ignorance.

If only two ways dealt with, maximum of Level 4 (7 marks).

(10 marks) AO1

- 2 (a) ***Examine the historical and social factors that led to the emergence of Buddhism in India.***

Basic answer

A time of social and economic upheaval and change. One or two examples of social factors and historical factors. May just focus on historical or social aspects.

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

Developing urban centres moving away from sole dependency on agriculture – more trade and commerce.

Establishment of monarchies as a support – emerging influence of a strong kshatriya caste.

Society based broadly upon the varna grouping. Inequality.

Indian view of stages of life.

Old certainties were being questioned.

Diseases from population-concentration highlighted problem of human suffering.

(15 marks) AO1

- (b) **Examine the religious factors leading to the emergence of Buddhism in India, and assess the claim that Buddhism was no different from other religious movements of the time.**

Examine

Basic answer

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

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

Brahminism was the traditional influence (dating back to Aryan invasion).
Based upon Vedic sacrificial rites – was elitist in nature but not the only form of ‘Hinduism’.

Influence of asceticism and ancient yogic techniques – aranyaka forest dwellers. Development of the Upanisadic writings / ideas about atman / Brahman / reincarnation. Samanas - Ajivakas - niyati (destiny) a slight variation on Hindu karma. Jainism – jiva (life-principle) a negative view of atman and karma. Materialists – a non-religious view, pessimistic. Sceptics – “eel-wrigglers”, evasive, unsure, uncommitted.

(10 marks) AO1

Assess

For

Buddha did react against historical and social context (idea of inequality and caste system). Buddha’s religious ideas were similar to those up for debate at the time and that were adopted by other groups.

Against

Buddha went further than most other reforming groups in terms of social and historical issues. Buddha’s religious ideas were unique, e.g. meditation, nibbana and anatta. Only Buddhism and Jainism remain established today – had greater impact than others.

(15 marks) AO2

3 (a) Explain the nature and purpose of Vipassana meditation.

Basic answer

Nature

Vipassana – known as ‘insight’ meditation.

Posture or practice – ‘mindfulness of walking’.

Purpose

Advanced level of mindfulness.

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

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

Nature

Highly mentally skilled practice – cannot be done without the discipline of Samatha. Vipassana actually extinguishes (‘nibbana’) 3 fires / defilements. A distinct ‘path’ in the mind is formed. Opens the mind rather than focuses it on a single point.

Purpose

Concerned with ‘reality’. Deep appreciation of the 3 marks: arise and pass away (impermanent); do not last, (frustration); do not belong to anyone and are ‘not self’.

Bottom of Level 4 (10 marks) for one aspect.

(15 marks) AO1

- (b) **Outline the importance of meditation for the lay community, and assess the claim that, in Buddhism, only monks can achieve enlightenment.**

Outline

Basic answer

Recognises the practice of meditation amongst lay Buddhist in meditation groups, etc. Part of the Buddhist path. Crucial for developing morality, etc.

Developed answer

Role of meditation as a means to enlightenment. Vital to be part of Sangha and learn from Buddhist monks. Buddhism as a practical path and not just learning about the dhamma.

(10 marks) AO1

Assess

For

There is a tendency to see monks as the only ones who can be enlightened in some Theravada traditions. Mahayana may be used as evidence in arguing that anyone can be enlightened. Meditation is for everyone and some of Buddha's early followers were instantly enlightened.

Against

Monastic environment is most conducive to enlightenment. May refer to Theravada teachings concerning once-returners, stream-enterers and arahats, etc. Meditation is for everyone but this does not mean enlightenment in this lifetime.

(15 marks) AO2

Section B: Christianity

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

‘Christianity appears in a variety of denominational forms, and these have many different bases for belief and practice. One of the main differences between the Roman Catholic Church and the Protestant Churches lies in their views of their sources of authority.’

(a) *Explain the sources of authority in the Roman Catholic Church.*

Basic answer

Hierarchical structure
Pope
Bishops
Scripture

Developed answer

Ex cathedra statements
Bishops
Encyclicals and conciliar statements
Magisterium
Priests
Role of Scripture, tradition and reason
Structure geared to a world wide church.

No more than Level 3 if only talking of papal authority – however well done.

(10 marks) AO1

(b) *Explain the sources of authority in the Protestant Churches.*

Basic answer

Some hierarchical structures
e.g. in Anglican traditions
Bishops and synods
Scripture

Also, in many Protestant Churches, emphasis on scripture as the sole source of authority

And the idea of personal faith rather than hierarchical structures

Reason, experience and tradition important in some

But even these Churches will also have authority through leadership
And often through synods, General Assemblies, etc. (there should be accuracy in the ascription of these to denominations)

Various strong forms of Authority. Both through ministers and elders.

(10 marks) AO1

- 5 (a) **Examine what may be known of the organisation and sense of mission of the Church in the 1st century.**

Basic answer

One or two ideas may be identified, e.g.

Earliest leaders were the apostles
Helped by elders
And the seven deacons
Communal meals

Developed answer

More breadth and depth may be included from some of the following:

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 – evangelisation and teaching ministry
Role of leaders – such as Paul, giving guidance of Church discipline and doctrine,
etc.

Sense of mission

There from outset
Influence of the Great Commission
Events at Pentecost
Belief in Parousia
Pressure and persecution
Move outside the Jewish world
Rapid geographical spread
Gentile mission
Brought new factors and challenges
Brought Christianity into new cultural environments.

The question asks for two aspects so no more than Level 4 (10 marks) if only organisation or sense of mission dealt with – however well.

(15 marks) AO1

- (b) ***'Organisation, worship and a sense of mission were all important in the Church in the 1st century, but worship was the most important element for the survival of the Church.'***

Outline what may be known of the worship of the Church in the 1st century, and assess the claim made in the statement.

Outline

Worship

A range of ideas may be included from the following:

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

Use of scriptures

Singing and thanksgiving evidenced in New Testament

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

Agape meal – only gradually evolved into Eucharist

'breaking of bread' may have a variety of meanings

little liturgical structure,

etc.

(10 marks) AO1

Assess

In support of the statement

Any movement needs this

Or without the sense of mission, which have a spur and impetus

Especially in view of beliefs about the Parousia,

Worship essential element of spiritual life

Gave the people their religious experience

And something which was distinctive to them

Provided them with a sense of belonging and identity

Inter-relatedness of all of these elements,

etc.

Other views

Candidate may agree that any or all of organisation, worship and a sense of mission were not important,

or that worship was less important,

or that worship did not contribute to survival of the church.

(15 marks) AO2

6 (a) Examine the traditional Christian beliefs about the human condition.

Basic answer

Beliefs based on the idea of the 'fall' from the Old Testament
Story reflecting traditional view of entry of sin into the world
Emphasis on original sin
Natural tendency to do bad things
But capable of doing good

Developed answer

Also a more positive side
Humans made in the image of God
Christ came to the world as a human
Original Sin is inherent in everyone
Capable of being helped by God

(15 marks) AO1

(b) Outline the traditional Christian views about the 'means of salvation', and assess the view that the language of salvation is outdated in the 21st century.

Outline

Work of Christ through his death
Doctrine of atonement may be mentioned, but detailed knowledge of theories of atonement NOT expected
idea of grace
access to means of grace through Holy spirit
given in baptism and other sacraments
obedience to commandments,
etc.

Full marks can be awarded for either depth or breadth.

(10 marks) AO1

Assess

Agree

Based on concepts of life and afterlife which are not shared by many today
Certainly not part of common language
Many today would look to the idea of human self sufficiency.

Disagree

Humanity still in need of some sort of help – both individually and collectively;
people 'seek salvation' in all sorts of ways
Language clearly still has meaning in some parts of the Christian community,
where the concept of 'being saved' is still used significantly

Look for reasoned and balanced discussion – a variety of points may be made on either side of the argument.

(15 marks) AO2

Section C: Hinduism

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

‘A perfect vision of Truth can only follow a complete realisation of Ahimsa (non-harm). To see the universal and all-pervading spirit of truth face-to-face, one must be able to love the meanest and smallest of living beings as oneself. Any person who aspires to do this cannot afford to keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics.’

Selected works of Mahatma Gandhi, Vol. 11, pages 752 – 3, Ahmedabad: Navajivan Publishing House (1969)

(a) Outline Gandhi’s teachings on non-violence.

Rooted on concept of ahimsa. Means non-harm in thoughts, words and actions, and all human relationships.
 Not just non-killing, but active love that extends to all living things from the tiniest insect to the greatest human.
 All living beings have the inner spirit, so must not harm anything.
 No anger at all – even to the most evil of persons.
 Cultivation of compassion and love to all beings.
 Love the evil-doer but hate the evil done.
 Conscious renunciation of violence not cowardice.
 Try to win over the evil doer by display of moral courage and force of love / compassion.
 Ahimsa means self-realisation and knowledge of god or truth.
 It is the weapon of truth as it eliminates the egoism of human nature.
 Applied the teaching to non-violent action in political struggle for independence and for cause of dalits (untouchables).

Basic answer

Understanding of non-harm and the power of love.

Developed answer

Fuller development of idea of ahimsa to include spiritual development and political / practical application.

(10 marks) AO1

(b) Explain why Gandhi campaigned on behalf of the dalits (untouchables).

Wanted to reform Hinduism and remove outmoded and inhumane aspects (influence of western and Christian ideals).
 He regarded the treatment of dalits (untouchables) as being against the principles of Hinduism.
 ‘Untouchability is abhorrent alike to the spirit of religion and morality.’
 ‘Removal of untouchability means love for and service of the whole world and thus merges into ahimsa.’
 He believed in varnashrama dharma, but as an occupational system, not on the grounds of birth.
 He challenged the concepts of purity and pollution which justified the unjust treatment and attitudes towards dalits (annoyed orthodox Hindus).
 All beings part of the one soul of God.

(10 marks) AO1

- 8 (a) **Examine the Hindu concept of God with reference to both the impersonal Brahman and the Trimurti.**

Impersonal Brahman

The one supreme, all-pervading spirit.

The impersonal / absolute / beyond attributes.

The origin and support of the visible universal.

The essence of the self (in advaita philosophy).

The cosmic life force.

The energy which brings the material universe into existence.

Transcending, other than and beyond, the created universe.

Naguna (without form and characteristics).

Dwelling in all forms of life. Immanence.

Expressed in the Om symbol as creating, sustaining, destroying and recreating energies.

Trimurti

Trimurti means three forms.

These three aspects of god are manifestation of the supreme godhead Brahman.

The three powers / forces / energies of the ultimate of power of Brahman.

Brahma Creator through power of meditation, returns to higher celestial realms; not involved in earthly matters.

Vishnu Maintainer and preserver of order, harmony and righteousness. Restores order after chaos through descent into earthly forms or avatars.

Shiva Destroyer / re-creator; power over destructive forces such as River Ganges powerful flow of water / flames fire depicted as a lingum to represent regenerative powers

Basic answer

Understanding of the notion of impersonal as supreme spirit, etc., and basic understanding of the three different aspects of Trimurti.

Developed answer

Fuller understanding of impersonal Brahman related to universe and inner-self. Equal treatment of Trimurti with examination of functions in some depth.

(15 marks) AO1

- (b) ***Explain the concept of the self (atman) in Hinduism, and assess the view that most Hindus understand God through personal deities rather than through realisation of the true self.***

Explain

The self (atman) is the essence of all sources and forms of life.

The pure, immortal, unchanging and perfect spiritual self within each living being.

It is free from evil and indestructible.

It is the same reality as Brahman.

It leaves the body after death and moves on into another body in the process of re-incarnation.

If a person realises the true nature of the self through meditation and yoga the atman it merges with Brahman in moksha or ultimate liberation.

Basic answer

Same reality as Brahman and in all beings.

Developed answer

Clear understanding of most of the qualities of the atman and its relation to re-incarnation and moksha.

(10 marks) AO1

Assess

In support of the view

The vast range and variety of deities indicate that these predominate as the form most Hindus relate to. Relating to a personal deity is easier and more possible for most Hindus as the path of self-realisation requires renunciation of worldly life. A key word is 'most' Hindus, as it is possible that the majority of Hindus do have a concept of God in personal terms as this is the easiest way to relate to God. The devotion to personal deities – especially in the form of bhakti yoga – can lead to deeper insights and self realisation. So the personal deity is an intermediary to the higher being or reality.

In refutation of the view

Within Hinduism itself, there is a philosophical debate about the personality and impersonality of the ultimate godhead. Some traditions, such as Vaishnavism / Krishna Consciousness, claim that the ultimate reality is a personal god and that merging the soul with Brahman is a stepping stone to this goal. Most Hindus accept the reality and meaning of the supreme spirit as well as the personal deity which is the means to the higher end. 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

9 (a) Explain how sannyasins and gurus preserve the traditions of Hinduism.

Sannyasins preserve the traditions of Hinduism

By example and living the fourth and final stage of life which is renunciation and property.

The homeless life. The sannyasin stage completes the final stage of life and implies a complete renunciation of all worldly and material ties to family, caste and property.

Demonstrate that material possessions are not necessary, and the spiritual life is the highest way.

They sometimes live in holy places like Varanasi and people offer them alms; in return they may offer prayers, ritual and spiritual advice. This is a way of preserving teachings and the tradition of supporting holy men through giving and generosity.

Sannyasins are trained themselves in various kinds of yoga and reach a high level of spiritual perfection and inspire others to do so.

Gurus

Are teachers of the Hindu religious traditions to each generation, rather than learned scholars.

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 younger generation people in the student stage (Bharmacharya).

Often lineages of gurus who claim to have received spiritual knowledge directly from a divine source.

Basic answer

Main points and distinctions between the three types of holy man.

Developed answer

Full range of points, relevant details, and clear distinction between the two types of holy man.

(15 marks) AO1

- (b) ***Explain the role of the temple priest within Hinduism, and assess the view that Hindus are totally dependent upon holy men in order to practise their religion.***

Explain

Role

Often trained in this role from a young age. Have to be of the priestly brahmin caste. Trained in yoga, learns Sanskrit scriptures by heart, chanting of religious texts, prayers and hymns.

Skilled knowledge of the wide variety of rituals, samskaras and other ceremonies connected with purification.

Teachers of orthodox scriptures.

Preservers of brahminical rituals.

Special role at rites of passage, festivals and regular pujas.

Caretakers of the murtis in the temples.

Some live in temple complexes especially in south India and live a distinctive way of life; others combine this role with worldly life.

Basic answer

General answer related to role in the temple and some of the special skills and knowledge.

Developed answer

Full understanding and appreciation of the distinctive role of the temple priest in relation to rituals and responsibilities.

(10 marks) AO1

Assess the view that Hindus are dependent upon holy men.

In support of the view

This is an issue in various religious traditions and in Hinduism there are several types of holy men. Only priests are allowed to perform certain services and have the power to purify and cleanse from bad or unclean 'influences'.

Only priests have knowledge of Sanskrit. In temples, people cannot worship without the intermediary action of the priest.

The rites of passage need priests to chant the appropriate blessings and perform the correct ritual to ensure the sacrament is effective.

Gurus are spiritual teachers or guides who preserve the customs and handing-on of traditions and religious practices especially meditation.

In refutation of the view

Hindus practise their religion in a variety of ways and living a good life according to moral principles would be regarded as most important. Holy men are not needed for this. Only certain and limited aspects of Hinduism, usually the ritual aspects, are dependent upon holy men. Even the funeral service and death rites rely on family members to perform the main rites. Many different forms and ways of practising Hinduism, so for some holy men are essential for others not.

(15 marks) AO2

Section D: Islam

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

‘The Islamic community was founded by the prophet Muhammad. He led this community until his death in 632CE. However, on his death there were differences of opinion concerning who should lead the community and with what authority. This led to differences in Islam between Sunni and Shi’i Muslims.’

(a) Explain what is meant by ‘Islam’.

Basic answer

Knowledge / understanding of term as relating to religion and community of Muslims, followers of Qur’an and Sunna of the prophet, those who submit to God.

Developed answer

Knowledge / understanding of term as relating to those who define themselves through beliefs and practices of Islam as revealed to the prophet Muhammad and recorded in the Qur’an, Hadith and Sunna. ‘Islam’ refers to monotheistic faith whose followers accept Muhammad as final prophet of God. Islam means peace, submission, humility before omnipotent, omniscient, transcendent God. Islam is a whole way of life in anticipation of judgement by God. Those who accept Islam strive to implement the will of Allah in all aspects of life.

(10 marks) AO1

(b) Explain how the death of Muhammad led to the origins of Shi’i Islam.

Basic answer

Limited knowledge / understanding of main events, i.e. dispute over leadership between different groups of Muslims.

Developed answer

Knowledge / understanding of main events, i.e. no immediate male heir, no provision for succession on sudden death of the prophet, formation of committee to decide leader resulting in election of Abu Bakr. Knowledge / understanding of dispute over decision – contested by family and supporters of Ali who believed succession should be through Kinship. This group later became known as the Shi’a, party of Ali, who broke away from the majority.

(10 marks) AO1

- 11 (a) **Explain what is meant by the 'shirk', and why shirk is considered to be a sin in Islam.**

Basic answer

Knowledge / understanding of shirk as association of anything with God, hence idolatry.

Developed answer

Knowledge / understanding of shirk as association of anything with God, i.e. idol worship, blasphemy, reference to God as 'the trinity', putting other priorities before worship of God, giving power to spirits or false idols, accepting fatalism.

Knowledge / understanding of sinful nature of association of anything with God as the worst sin, the unforgivable sin leading to classification as kafir, unbeliever, as opposed to mumin, believer. Candidates may refer to Qur'anic references to behaviour of polytheists and idolaters and expected punishment. To commit shirk is a sin of apostasy, denial of faith and hence rejection from the Muslim ummah. The sin is denial of tawhid, belief in the absolute omnipotence and transcendence of Allah, to whom complete allegiance must be given. To ignore this leads away from the straight path or din. There is no second chance for those who are guilty of this, only eternal damnation.

(15 marks) AO1

- (b) **Outline what Muslims believe about judgement, and assess the claim that to believe in God is all that is needed to be considered a good Muslim on judgement day.**

Outline

Basic answer

Knowledge / understanding of judgement of God as final, life as a test and preparation for afterlife, heaven as reward and hell as punishment with limited examples.

Developed answer

Knowledge / understanding of judgement as indicative of the power of God as absolute with references to Qur'anic teaching on nature of God as judge and nature of judgement. Knowledge / understanding of life as test to prepare for judgement, hence need to live Islamically and worship God in all aspects of life. Judgement Day as final day of Reckoning which earthquakes will precede, trumpets will sound, graves will open, deeds will be read out and accountability sought. Some will be assigned to Hell and others Heaven. Muslims may have different views on Hell and Heaven as literal and metaphorical. Some may believe in intercession, limited 'pay back' time as punishment with final mercy shown to sinners. Life after death is as yet unknown; however, God has the power to predestine though man may have (limited) free will.

(10 marks) AO1

Assess

In support of the claim

To recite the confession of faith leads to conversion. The confession of faith is the essential doctrine, acknowledging the power and mercy of God and the role of Muhammad as final messenger. This is what a newborn child first hears and should be the last thing you hear as a Muslim, hence it symbolises acceptance of tawhid, the oneness of God. It sums up what it means to be Muslim, to submit to act as a servant of Allah, to follow the example and teaching of the prophet. To recite the Shahadah is to become God conscious and to show humility and obedience.

In opposition to the claim

It is not enough to state ones' faith; one must act on it to show this in practice, e.g. following the other four pillars to show submission and follow the Sunnah, to live as the first Muslim community lived and adhere to the obligations laid down in the Qur'an. To practise Islam is a way of life which will be rewarded by God. This is to be part of the global ummah, undertaking the same essential duties. As a Muslim one must also live morally according to Qur'anic rules, as shown by the Hadith and Sunna of the prophet. Shi'a Muslims would add to the Shahadah and Sufi Muslims would focus on the spiritual realisation of God consciousness.

(15 marks) AO2

- 12 (a) **Outline the main features of prayer in Islam, and explain how prayer is believed to bring Muslims closer to God.**

Basic answer

Knowledge and understanding of prayer as communication with God, for man's benefit with examples of some aspects of prayer in limited detail or summary form. Prayer 5 times a day, facing Makkah.

Developed answer

Expansion of above with reference to main features of prayer such as preparations, right intent, wudu, facing Mecca, call to prayer; prayer as personal or collective with detail of latter to include praise of God, statement of faith, glorification of God, ritual sequential movements, exhortation to piety, blessings on the prophet and the community, acknowledgement of guardian angels. Some candidates may choose to refer to personal prayer, with reference to preparation as above and to use of Qur'anic passages or prayer beads with exemplification. Candidates should explain that the aim of prayer centres on it being a spiritual activity, demonstrating submission to God, humility, gratitude, dependence on God, with use of Qur'anic passages to aid worship and focus the mind on God. The act of prayer brings the blessing of God and gives man a sense of God consciousness and of the need to live Islamically, anticipating judgement. It reminds Muslims of other duties and of the necessity of greater jihad. Some candidates may choose to use the examples of ritual actions undertaken in prayer to show submission, humility, gratitude, tahwid, ikhlas.

(15 marks) AO1

- (b) **Outline the practice of fasting in Muslim life, and assess the claim that it is no longer necessary to observe the month of the fast (Ramadan) to be a good Muslim.**

Outline

Basic answer

Knowledge / understanding of who is expected to fast, what is given up, timings of fasting; that fasting is important to signify one is a Muslim, part of community who has obligations to worship God. Fasting is one of obligatory duties, a pillar of Islam.

Developed answer

Knowledge / understanding of month of fasting as Qur'anic obligation following example of Muhammad and emerging as distinct from Judeo-Christian rituals. Fasting having common aims, to unite community as Muslim, to show God consciousness, to act out faith, to demonstrate acceptance of role as servant of Allah. Fasting serves to discipline community, to prepare for adversity, having spiritual and social benefits but also individual and corporate elements. Detail to include reference to sunna of prophet, to start and end fast, to regulations re-exemption, inclusion of night vigils, recitation of Qur'an, retreat to Mosque, extra prayer, longer period for Shi'a Muslims. Recollection of Night of Power and thanks to God for mercy. Social / moral aspects of practice to include right conduct, right intent, celebration as global ummah.

(10 marks) AO1

Assess

In support of the claim

To observe the month of fasting is no longer necessary as Muslims are united by other common practices such as prayer or adherence to Qur'anic teaching. Fasting had a particular role in Madinah, to prepare Muslims for battle and to enable self disciplines in times of adversity as an emigrant community. This no longer applies – Islam is an established religion. Observation of fasting may vary widely, depending on geographical, social, personal and economic circumstances, hence it is not a unifying practice. It is no longer necessary health-wise – there are other ways to maintain physical and spiritual well being. If some are exempt from fasting, it is not a necessary requirement.

In opposition to the claim

To observe the month of fasting is to obey a Qur'anic command and to follow both the Sunnah of the prophet and of the early Muslim community. It provides Muslims with a historical link to the first ummah. It has ongoing spiritual and social benefits and of all the pillars, it is unique because it demands greater self-discipline and moral conduct. It is a time for reflection and re-orientation which should supercede any other priorities. It tests your intention to live Islamically and results in humility, gratitude, compassion and a sense of accountability.

(15 marks) AO2

Section E: Judaism

13 Read the passage and answer questions (a) and (b) which follows

‘Jews believe that the covenant provides them with a special relationship with God. Jewish ideas about God’s justice and about God as one who works through history are ideas which often arise from the covenant concept.’

(a) Outline Jewish ideas about God’s justice.

Basic answer

God is just. God and only God judges us all. We live according to Laws. There may be a reference to Rosh Hashanah.

Developed answer

Ideas are about God’s judgement made upon the individual for living according to the laws of God, 613 as set down. Judgement is made each year at Rosh Hashanah. People need to seek forgiveness which may be granted by God; judgement is recorded each year in the book of life. Some have the idea that there will be judgement when the Jew dies carried out by God. There is also the idea of justice for the whole chosen people and that all contribute to this, God requires they keep the covenant and if people break it they will be judged, e.g. Achan’s sin. But God is ‘just’, that is there will not be unfair or unjust punishment. You will be judged when you die. Also idea of God being understanding. Thus laws can be broken for the right reasons, i.e. to save life.

(10 marks) AO1

(b) Explain what Jews mean when they refer to God as one who works through history.

Idea that God will use history to achieve his objective for the people; ideas are expressed in the Psalms where there is a view that the return to Israel will be achieved through God. Accounts like Joshua and battle of Jericho illustrate the idea of God working through history.

God is seen as pro-active within the world today (which may include State of Israel).

Some see this idea more as God is in control.

Credit should be given for different **examples** as a way of explaining God as one who works through history.

(10 marks) AO1

14 (a) Explain how Shabbat is observed in the synagogue.

Four services on Shabbat.
Evening mainly men and Kiddush performed.
Morning service main family service with reading of Torah, sidra portion, haftarah, with blessings, sermon.
Afternoon service short prayers and first section of following week's torah reading.
Concluding service, seek God's blessing for the new week, havdallah ceremony performed.
Shabbat is commandment from God.
Readings from Haftarah and Torah provide people with opportunity to hear Word of God.
Sermon is chance to hear explanation of God's word.

(15 marks) AO1

(b) Outline how Jews keep Shabbat in the home, and assess the value of Shabbat for Jews today.

Outline

Friday sunset to Saturday sunset.
Rest from work.
Preparation includes cleaning and cooking for Shabbat.
Welcome Shabbat, candles lit and blessing recited.
Friday night meal, father blesses the children, recites Kiddush.
Blessing of challot.
Similar approach to Shabbat meal next day.
Havdalah led by father at the end of Shabbat.

(10 marks) AO1

Assess

Important as part of covenant but only one part. There are many other aspects. May want to consider these, from circumcision to festivals?
Strong Jewish tradition, but Reform would argue that the detail is not so significant as the idea of worshipping God on Shabbat.
Cultural aspect also important part of Jewish identity.
Most liberal would say that God does not need to be worshipped on a particular day, any will do.
Orthodox argue that Shabbat is one of the most significant Mitzvot since specified in Ten Commandments.
Clear public statement of Jewish identity.

Counter – arguments:

Does not easily fit into working or community life today's world.
Source may see it as based on out – dated principles
etc.

(15 marks) AO2

- 15 (a) **Identify and explain the distinctive practices of Hasidic Jewish movements.**

Distinctive features:

Role of Rebbe as teacher, intermediary, even messiah.

Traditional dress, black hat and long black coat.

Ringlet of hair (traditional).

Lots of singing, dancing, joy and spirituality in service.

Strong emphasis on study of scripture.

Polish / Kabbalistic practices at some festivals.

Use of Yiddish amongst people.

Preaching especially to lapsed Jews in mission work.

Living as part of a secluded community.

(15 marks) AO1

- (b) **Outline the distinctive teachings of Hasidic Jewish movements, and assess the claim that the Hasidic movements will always be a minority within Judaism.**

Outline

Teaching.

Relationship with Kabbalah – ideas of hidden truths, tiers of knowledge.

Strong Messianic teaching.

Rebbe offers insight into hidden meanings of scriptures.

Family life. Ritual family purity.

(10 marks) AO1

Assess

Alien to Reform movement, which is largest in America; therefore will never be majority.

Aspects also concern Orthodox, especially teachings about Rebbe and use of Kabbalah, that will always be minority since Orthodox is largest single group.

But evidence of Hasidic ideas / traditions are becoming popular in 21st century.

Appeals to 21st century interest in spirituality. There is growing interest in Kabbalah Growth of Lubavitch especially in America, and extending beyond.

(15 marks) AO2

Section F: Sikhism

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

'In 1999, Khalsa Aid was started in the West London area to celebrate the 300th anniversary of the founding of the Khalsa, as a way of practising sewa today. Khalsa Aid is an humanitarian relief organisation that helps people in different countries, no matter what their religion, who have been affected by natural disasters.'

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

Basic answer

These may include references to Mughul persecution.
Reference to the martyrdom of Guru Tegh Bahadur.

Developed answers may refer to:

Detailed examples of Mughul persecution.

Theological reasons, i.e. that the Khalsa was the climax of the teachings of the Gurus and that the Khalsa existed in the sach khand (with Vahiguru) and was realised on earth at Vaisakhi in 1699.

That the word Khalsa existed before 1699 and occasions when used, e.g. of sangat at Patna Sahib and of those Sikhs under direct control of Guru and not masand control.

(10 marks) AO1

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

Basic answers may include:

Sewa means 'service'.

Sewa may be service to God or humanity, Sikh or non-Sikh, for example some gurdwaras provide langar for the poor in the community. There are also many other examples where sewa was given to those in need, for example after the Southall rail crash and in New York after 9/11 when gurdwaras provided help for the 'walking wounded'.

Examples of the different kinds of sewa so everyone, regardless of age or ability, can do some kinds of sewa.

Developed answers may include:

All kinds of sewa are of equal value, therefore reading the Guru Granth Sahib is of equal importance to looking after the shoes of the sangat.

Sewa may be of man (mind), tan (body) or dan (possessions).

In gurdwaras in Britain today, young people often provide Sunday School classes in aspects of Sikh history and religion, and Sikhi camps during school holidays as sewa. Consequently the students develop further their knowledge of Sikhism, and are able to take part in diwan. Youth diwans are also organised to give Sikh young people confidence in performing sewa in the diwan.

Sewa is a way of both of showing humility, and thereby conquering haumai, one of the main obstacles to Sikhs obtaining mukti.

Sewa is a way of showing equality of humanity. The example of Sant Pura Singh may be used to illustrate this.

Maximum Level 2 if candidates only describe sewa.

(10 marks) AO1

17 (a) Examine the various ways in which Sikhs show respect to the Guru Granth Sahib in the gurdwara.

Basic answers may include:

That it is necessarily present.

Explanations of ways people show respect to it: cover heads, take off shoes, make offerings and prostrate towards it.

Examples of the way its location in the gurdwara shows respect.

Its centrality in diwan.

Developed answers may include:

The word gurdwara means 'doorway to the Guru'; it is any place where the Guru Granth Sahib is installed.

Details of its centrality in diwan, e.g.

diwan begins when it is opened at random and a passage read;

kirtan, literally 'songs of praise', singing of Guru Granth Sahib and other approved writings, e.g. Guru Gobind Singh's hymn, and compositions of Bhai Gurdas and Bhai Nand Lal.

katha is given, based on teachings from the Guru Granth Sahib.

Explanation of importance of hukamnama: royal command, God's word to the sangat for the day.

(15 marks) AO1

(b)(i) Explain what is meant by Guru Sangat.

Basic answers may include:

The Guru Sangat is the Sikh community that meets at a local gurdwara, c.f. the Sikh panth which is all Sikhs who follow God's path or teachings.

Some explanation of the organisation of the sangat, e.g. by a gurdwara committee although in Sikhism there is neither priesthood nor a hierarchy, everyone is equal.

The Guru Granth Sahib emphasises the importance of keeping holy company, or meeting in sangat.

Developed answers may include:

Guru Gobind Singh gave authority in temporal matters to the Khalsa, whom some Sikhs understand to be the local sangat.

It is in the sangat that nam japna and kirtan is practiced. Sikhs believe that the spiritual energy of nam japna and kirtan is greater when it is practised in the sangat.

The sangat is where Sikhs hear the Guru Granth Sahib being read and receive teachings about it.

The Guru Sangat provides many opportunities for practising sewa.

(10 marks) AO1

- (b)(ii) **'Although the Guru Granth Sahib is the 'living guru', it is better for Sikhs today to ask advice from another Sikh.'**

Assess this claim.

For the Guru Sahib:

Basic answers may include:

It is gurbani, meaning the Guru's words.

Guru Gobind Singh named the Guru Granth Sahib as his successor and stated that there would be no more human Gurus.

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.

Developed answers may include examples to show that the gurbani (God's word) was of more significance than the human Guru:

Examine the concept of the gurbani.

Guru Nanak's use of a gaddi when speaking gurbani.

The incident at the siege of Saidpur that illustrated its divine origin.

Guru Arjan bowing to the scriptures when he installed the Adi Granth in the newly completed Harmandir Sahib.

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.

For asking advice from another Sikh.

Basic answers may include:

You can have a conversation and ask questions of a person, not a book.

The Guru Granth Sahib is written in gurmukhi script and many Sikhs can't read it.

Many homes don't have copies of the Guru Granth Sahib.

Developed answers may include:

The Guru Granth Sahib is poetry that praises God; it does not give guidance about daily life. However the Khalsa, in the form of the SGPC, has published the Rahit Maryada, or Code of Conduct, which was written by a committee of Sikh scholars.

When Guru Gobind Singh appointed the Guru Granth Sahib as his successor he told Sikhs to go to the Guru Granth Sahib in spiritual matters but the Khalsa in temporal matters. He was therefore telling Sikhs to ask another Sikh for advice about daily life. He stated that 'I and the Khalsa are one'.

(15 marks) AO2

- 18 (a) **Describe the religious and social context in which Guru Nanak began his teachings in the 15th century Punjab.**

Basic answers may include:

Ritualism of the day; for example Muslim prayer and Hindu pilgrimage, and avoidance of ritual pollution by for example the Nath Yogis.

The inequality of birth and gender, for example the Hindu caste system and the practice of sati (widow burning); women seen as a source of spiritual pollution, Muslim dress requirements for woman (purdah).

Reference to the occupation of India by the Maghal Empire.

Developed answers may include:

Details of the caste system and the belief that only 'twice born' men could achieve spiritual liberation (mukti).

Examples of ritual practices, e.g. the Hindu Brahmins at Hardwara, the Nath yogis and their rules regarding food pollution; the Muslims Daulat Khan and the Quazi of Sultanpur during salat prayer.

Details of the exclusion of women from religious observance, for example reading the holy books, and sati.

Details of the influence of Mughal rule of India.

(15 marks) AO1

- (b) ***Outline the main teachings of Guru Nanak, and assess the claim that his teachings were a total rejection of the religious and social context of his day.***

Outline the main teachings of Guru Nanak.

Basic answers may include:

Equality of birth and gender.

Practice of sewa (service).

Importance of kirtan when Sikhs meeting together.

Honest work and giving some of what you earn to those in need.

Developed answers may include:

Examples of his teachings on birth and gender, e.g. inclusion of women and men in name simran.

Story of Bhai Lalo, an example of honest work.

Kartarpur community where everyone welcome to eat langar and listen to Guru Nanak's teachings; Guru Nanak practised honest labour and undertook manual work.

Community life centred on the gurbani and teachings of Guru Nanak.

Power of kirtan shown in the story of Sajjan.

(10 marks) AO1

Assess the claim that these teachings were a total rejection of the religious and social context of his day.

Basic answers may include:

Response either agreeing / disagreeing with the claim, including some basic reason with little analysis.

Developed answers should additionally include a developed level of reasons given and considered analysis of the questions.

Basic reasons that may be included:

The quotation does not clearly include Guru Nanak's challenges to either the social and soteriological inequalities of his day arising from the Hindu caste system, e.g.

Soteriological: taught that both women and may men obtain mukti

Sociological: taught equality of birth and gender, although observed the social caste traditions, e.g. he married both his sons within caste regulations.

The quotation does summarise his teaching because:

Guru Nanak's opposition to the mindless religious practices (ritual) of his day by both Hindus and Muslims could be understood as central to his teachings

The creation of a dichotomy between the social and the soteriological would have been unknown in 15th century India

As Guru Nanak's teachings were gurbani, i.e. the revealed word of God, all that he said and did could be understood to be God's path.

Higher level answers may include:

An explanation of the Hindu caste system.

Examples of incidents when he opposed mindless ritual, e.g. the Brahmins at Hardwar, or praying at the mosque.

Was a time of Hindu / Muslim tension due to the occupation of India by the Mughul army.

Taught that family life was the ideal, c.f. Hindus who became sannyasin to show their devotion to God, and contrary to view of his day that women were a cause of distraction from God.

(15 marks) AO2