



2009 Religious Studies

Standard Grade Credit

Finalised Marking Instructions

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GENERAL RUBRIC:

The answers outlined are indicative but not exhaustive. Marks should be given for alternative correct information (KU) or valid supporting reasons (E).

Note: in Evaluation answers, marks are not given for the stating of opinion but for the reasons that support the opinion. At 'F' and 'G' in Evaluation, up to 2 marks for a valid reason. At 'C' an exceptionally well-argued point can gain 3 marks.

Religious Studies Standard Grade 2009 – Credit Level

Section A – Christianity

1. (a) Describe fully *two* of Jesus' miracles.

Jesus Heals the Blind Beggar

- Jesus was approaching Jericho. (1)
- A blind man was sitting by the road begging. (1)
- When he heard the crowd passing by he asked, "What is this?" (2)
- He was told, "Jesus of Nazareth is passing by." (2)
- People scolded him and told him to be quiet but he shouted more loudly. (2)
- "Jesus! Son of David! Take pity on me!" (2)
- Jesus stopped and ordered the man to be brought to him. (2)
- Asked, "What do you want me to do for you?" (2)
- "I want to see again." (1)
- "Then see! Your faith has made you well." (2)
- The man was able to see. (1)
- He followed Jesus, giving thanks to God. (2)
- When the crowd saw it they all praised God. (2)

Jesus Heals the Roman Officer's Servant

- Jesus went to Capernaum. (1)
- A Roman officer had a servant who was dear to him and about to die. (2)
- He heard about Jesus and sent Elders to ask him to come and heal his servant. (2)
- Elders begged for Jesus' help. (1)
- "This man really deserves your help. He loves our people and even built a synagogue for us." (2)
- Jesus went with them. (1)
- When near the house, friends of the man came with a message. (1)
- "I don't deserve to have you in my house." (1)
- "I'm not worthy to come to you in person." (1)
- "Just give the order and my servant will get well." (1)
- Officer said that as a man under, and with authority, he gives the order and his soldiers/slaves do as they are told. (2)
- Jesus was surprised and turned to the crowd. (1)
- "I have never found faith like this, not even in Israel!" (2)
- The messengers went back and found the servant well. (2)

Jesus Heals a Demon Possessed Man

- Jesus was teaching on the Sabbath. (1)
- In the synagogue a man with an evil demon screamed out. (2)
- "What do you want with us, Jesus of Nazareth? Are you here to destroy us? I know who you are: you are God's holy messenger." (2)
- Jesus told the demon to be quiet and leave the man. (2)
- The demon threw the man on the ground and left without harming him. (2)
- The people were amazed and asked where Jesus got his authority from. (2)
- Reports about Jesus spread in the region. (1)

Jesus Heals Simon's Mother-in-law

- Jesus went to Simon's house. (1)
- Simon's mother-in-law was sick with high fever. (2)
- Jesus went to her bedside. (1)
- He ordered the fever to leave her, and it left. (2)
- She got up and waited on them. (2)

2 marks for each description.

3 marks available for a well developed description.

A simple point which is not developed may attract 1 mark, eg "the demon left the man" or "people scolded the man."

Max 4 marks for describing one miracle.

Note: the question does not specify Luke's Gospel as a source, so any miracle of Jesus is acceptable. If in doubt, check other Gospel accounts to determine accuracy.

6 KU

- (b) *How far do you think it is possible for Christians to believe in miracles in the 21st Century?*

Possible

- God doesn't change. He performed miracles in the past so he still can today. (2)
- People claim to have personal experience of miracles, eg unexpected recovery from illness. (2)
- Some Christians can believe by reinterpreting the term "miracles" to mean psychological rather than physical events. (2)
- Christianity is founded on the miracle of the resurrection, so belief in miracles is integral. (2)

Not Possible

- Can't be verified by scientific method, therefore hard to believe in the modern world. (2)
- Some scholars have reinterpreted Jesus' miracles as simply acts of a gifted healer. (2)
- Some think biblical healings were really a psychosomatic phenomenon. (2)
- Some argue that God cannot or does not interfere with the laws of nature, so miracles are impossible. (2)

2 marks for each explanation.

3 marks available for a well developed explanation.

A simple point which is not developed may attract 1 mark, eg "people have experienced miracles" or "you can't prove miracles."

6 E

2. (a) Describe what happens at a *Christian* funeral service.

- Mourners meet at a church or crematorium. (1)
- Can also take place at the graveside. (1)
- In RC church the Priest prays (1) and the Paschal candle is lit and placed at the foot of the coffin. (2)
- The coffin may be open. (1)
- A bible/cross may be placed on the coffin. (1)
- Service may start with worship in the form of a hymn, eg 23rd Psalm. (2)
- Readings from the Bible which are chosen because they are comforting, eg “Blessed are those who mourn for they shall be comforted.” or “The souls of the righteous are in the hands of God.” (2)
- A eulogy is given by minister/family member/friend reflecting on the life and achievements of the person who has died. (2)
- Minister thanks God for the life of the person and asks for blessings in their new life. (2)
- Words at the graveside show that the body is mortal but the soul lives on. (2)
- “The Lord gave and the Lord has taken away. Blessed be the name of the Lord. For as much as it pleased Almighty God to take to himself the soul of our sister/brother (name), we here commit his/her body to the ground, earth to earth, ashes to ashes, dust to dust, in the hope of the resurrection to eternal life through Jesus Christ our Lord” etc (max 3 for words at committal)
- Priest/Minister thanks God for the hope of resurrection. (2)

Orthodox Tradition

- Priest may wear white. (1)
- A picture of Jesus is put into the hands of the person who has died. (2)
- A strip of cloth is placed on the forehead of the deceased (symbolising a victory laurel). (2)
- The body may be sprinkled with holy water and/or incense. (2)
- The body is dressed in new clothes. (1)

2 marks for each description.

3 marks available for a well developed description.

A simple point which is not developed may attract 1 mark, eg “a eulogy is given” or “the Paschal candle is lit.”

6 KU

- (b) *“Christian funerals are sad occasions, but it should also be a time of celebration.”*
To what extent do you agree with this statement?

Agree

- Christians believe this is the start of a new, better life with God. (2)
- Doctrine of the resurrection means that, like Jesus, Christians will rise again after death (2) in a renewed body (1).
- Many expect to be reunited with loved ones who have already died. (2)
- A funeral provides a chance to recall and celebrate a person’s life and achievements. (2)

Disagree

- There is nothing good about death, so celebration is not appropriate. (2)
- Even if you believe in an afterlife, the person who has died will be missed by friends and loved ones. (2)
- In some traditions a funeral is a solemn time for all to reflect on their mortality. (2)

2 marks for each explanation.

3 marks available for a well developed explanation.

A simple point which is not developed may attract 1 mark, eg “the person will be missed” or “the person gets a new life.”

6 E

Section B – Hinduism

3. (a) *Describe Hindu beliefs about the nature of God.*

- Monotheistic, but often deemed to be polytheistic. (2)
- Belief in the universal supreme spirit, Brahman. (2)
- Brahman is one world spirit, eternal and everywhere. (2)
- Hindus are free to imagine Brahman in any form they find useful. (2)
- Brahman is so powerful, so unknowable that Hindus ‘break down’ Brahman into ‘lesser’ deities. (2)
- Each of these deities reveal a particular aspect of the whole being of Brahman. (2)
- Of these lesser deities the trimurti are best known.
Brahma creates; Shiva destroys (God of life, death and rebirth).
Vishnu preserves and maintains life. (3)
- Vishnu has 10 avatars, including Rama and Krishna. (2)

6 KU

(b) *In 2007 the Indian Government were asked to apologise for saying the Ramayana was just a story.*

To what extent do you agree that Hindu stories about God are too far fetched to have any real meaning today?

Too far fetched

- Stories, plots, characters are simply too unbelievable to have any real bearing on how people live today. (2)
- Bring outdated/unacceptable moral values/ethics into present day society. (2)
- Focus on good defeating evil is overly simplistic and does not allow for the nuances of modern life. (2)

Do have meaning

- There is a perennial struggle between good/evil and right/wrong. (2)
- Characters advocate right moral values and virtues – this can always be applied to modern living. (2)
- Regardless of how far fetched the stories may be, they perpetuate and sustain Hinduism. (2)
- Stories dictate Hindu calendar and festivals. (2)
- Certain stories either support or challenge the caste system, which dominates Hindu society. (2)

2 marks for a point.

3 marks for a developed point.

4 marks for an exceptionally well developed point.

6 E

4. (a) *Explain what happens during puja in a temple.*

- Shoes are removed as a mark of respect. (2)
- Gifts (food, fruit, flowers, etc) are taken to the shrine room to be laid before the statues and offered to the deities. (2)
- Bhajan – the singing of special hymns to show devotion. (2)
- Havan – the lighting of a small fire (wood and ghee) to sacrifice to the deities. (2)
- Arti – a tray containing five lights is waved in front of the statues to bless the deities. (2)
- Arti – the flames are taken round worshippers who run their hands over the flames before wiping their hands over their heads. Hindus believe that when they do this they receive the power of God. (2)
- A tilak is placed on the forehead – this is to show that the person has been to worship. (2)
- Start of worship/God's attention. (2)

6 KU

Explanation must be given to gain the marks.

(b) *Puja takes place on a daily basis.*

Do you think daily worship is helpful for Hindus living in Scotland today?

Helpful

- It maintains religious traditions in an increasingly secular society. (2)
- It maintains Hinduism in a non-Hindu country. (2)
- It enables Hindus to express themselves and their religious sentiments freely. (2)

Not helpful

- Daily puja is too time consuming – work demands etc. (2)
- Daily puja has no place in an increasingly secular society. (2)
- Daily puja might lead to feelings of resentment/alienation. (2)

2 marks for a point.

3 marks for a developed point.

4 marks for an exceptionally well developed point.

6 E

Section C – Islam

5. (a) *Muslims believe that God is Immanent and the Judge. Explain these two terms.*

Immanent

- God is everywhere. (1)
- God knows your every thought and deed. (2)
- God know everything – your innermost secrets and that which you may try to keep hidden. (2)
- God is closer to you than your jugular vein. (2)
- God is always there – close to hand in sorrow and joy. (2)

Judge

- On the Last Day, God will call up Muslims and judge whether they will go to Paradise or Hell. (3)
- Judgement will be done with Mercy and Compassion. (2)
- Muslims will be judged only on their own actions. (1)

To gain full marks both terms must be described

6 KU

- (b) *“A God that judges is frightening”. To what extent do you agree with this statement?*

Agree

- Impossible to be perfect in every thought and action so know will have failed to submit at some point. (2)
- Judgment not the most comforting quality of God – does not automatically lead to submission. (2)
- Fear of Judgment may create barriers to wholly understanding Allah. (2)

Disagree

- Judgment not necessarily a bad thing – keeps Muslims alert. (2)
- Judgment tempered with mercy/compassion is nothing to be afraid of. (2)
- Judgment a necessary and natural conclusion to a Muslim’s life. (2)

2 marks for each explanation

6 E

6. (a) *Why is the Shahadah seen as the most important Pillar in Islam?*

- Stating what Shahadah is. (1)
- Mainstay of the Five Pillars – all others rest upon it. (1)
- Without it Five Pillars become meaningless/corrupt. (2)
- Examples: Zakat – ostentatious giving, Hajj – holiday, Fasting – diet/self punishment, Salat – empty ritual. (4)
- Contains the fundamental tenets of Islam – give the other four pillars the context of Submission to the Will of Allah. (2)

Marks given for quality of description

6 KU

(b) *“Religion should be about what you do rather than what you say”. To what extent would a Muslim agree with this statement?*

Agree

- Actions carry more weight than mere thoughts/words. (1)
- Actions indicate a truer belief in the words one professes. (2)
- Words without subsequent action may be trite/ritualistic. (2)
- No real sacrifice/submission with words – need tangible evidence of belief. (2)

Disagree

- Actions without strong framework may be in error/corrupt. (2)
- Words allow an avenue of submission which may be inexpressible through physical action. (2)

Marks given for quality of explanation.

6 E

Section D – Judaism

7. (a) Describe what happens in the days between Rosh Hashanah and Yom Kippur.

- Perform teshuva (returning). (1)
- Reflect on the wrong things they have done in the past year. (2)
- Ask people they have hurt or wronged for forgiveness. (2)
- Grant forgiveness to people who have hurt or wronged them. (2)
- Go to the Mikveh for ritual cleansing (2) (only time of the year when men go). (1)
- Increase study of the Torah. (1)
- Tzedakah – acts of kindness/charity/hospitality to the poor (eg collection box in the synagogue). (2)
- Kapparot – Orthodox tradition involves killing a fowl in symbolic sacrifice. (2)
Fowl then given to the poor. (1). Some give an equivalent value in money. (1)
- Tashlich – casting of crumbs or pebbles into a river or the sea to symbolise removal of sins. (2)
- Penitential prayers (selichot) are recited before morning prayers. (2)
- Promises made to God to do better in the coming year. (1)
- Hosea 14 read at Shabbat Shuvah urging Jews to turn to God and depend on him. (2)
- During the 10 days people greet each other with “May you be inscribed and sealed for a good year.” (2)
- Visit graves of wronged people who have died to confess, usually barefoot. (2)
- There is a public fast from dawn to sundown on the 3rd day. (2)
- Men may avoid eating garlic, eggs and milk. (2)
- Make an effort to go “beyond the letter of the law.” (2)
- Avoid overeating or intoxication. (2)
- Eat well on the last day to be ready for the fast on Yom Kippur. (2)

2 marks for each description.

3 marks available for a well developed description.

A simple point which is not developed may attract 1 mark, eg “give to the poor” or “recite selichot.”

6 KU

(b) *“A God that judges is frightening.” To what extent do you agree with this statement?*

Agree

- If God judges, there is potential for punishment which means people might live in fear. (2)
- Jewish history shows the consequences of failing to adhere to the covenant, eg exile, defeat in war. (2)
- Jewish people believe in an all powerful God so his anger will be especially frightening because he has the power to destroy. (2)
- Frightening because God sees and knows all so nothing is hidden. (2)

Disagree

- If God judges, there is also potential for reward, so can be positive. (2)
- Jewish people believe in a good God who knows all and can therefore be trusted to judge fairly. (2)
- God has given people his laws so that they can avoid judgement. (2)
- God is more than judge – he is the creator who is good, kind and forgiving. (2)
- It can be reassuring/comforting to know that evil doers will get their just reward from God. (2)

2 marks for each explanation.

3 marks available for a well developed explanation.

A simple point which is not developed may attract 1 mark, eg “God knows everything” or “God is loving.”

6 E

8. (a) *Explain fully what Jewish people mean by Torah.*

- Usually refers to first five books of Hebrew Bible (Pentateuch). (2)
- Some say it includes the oral law passed down through elders and judges to prophets. (2)
- Some say it is all teaching including prophets, writings, Talmud etc. (2)
- Most important of all Jewish scriptures. (1)
- Known as the five books of Moses or the books of the Law. (2)
- Orthodox Jews see it as a direct revelation from God to Moses on Sinai. (2)
- Progressive Jews say it is inspired by God, but compiled by people over a period of around 400 years. (2)
- Literally means “teaching”. (1)
- Halakah – a “path” for life including teaching on worship, ethics, society. (2)
- Contains the 613 mitzvot including the 10 commandments. (2)
- It is the document on which the covenant agreement is written. (2)
- Also contains the history of the ancestors of the Jews up to the death of Moses. (2)
- The Talmud says the Torah was created before the world and provides the blueprint for creation. (2)

2 marks for each description.

3 marks available for a well developed description.

A simple point which is not developed may attract 1 mark, eg “revealed by God” or “the history of the Jews.”

6 KU

(b) *How far is it necessary for Jewish people to do exactly what is commanded in the Torah?*

Necessary

- For Orthodox Jews they were all given directly by God, so equally important. (2)
- The Torah is the basis of the covenant with God therefore vital to keep to “the letter of the law.” (2)
- The Jewish scriptures show that things went badly for Israel when the people strayed from God’s laws. (2)
- Observing all of the commandments is important because it binds the community together. (2)
- You can’t pick and choose which bits of the covenant you are going to keep. (2)

Not Necessary

- Progressive Jews argue that some are specific to a particular past context and therefore don’t need to be observed. (2)
- Ceremonial rules can be adapted to suit the modern world, eg use of labour saving devices on Shabbat. (2)
- Some of the rules perpetuate ideas people might be uncomfortable with today, eg about gender roles. (2)
- People are capable of making up their own ideas about morality. (2)
- There is an exception to every rule (1) with example. (1)
- Principles are more important than rules and can be adapted. (2)

2 marks for each explanation.

3 marks available for a well developed explanation.

A simple point which is not developed may attract 1 mark, eg “some are outdated” or “they were given by God.”

6 E

Section E – Issues of Belief and Morality

9. (a) *“Religious experiences prove God is real!” Explain why some people **reject** this statement.*

- Today people who hear and see things are usually classed as mentally ill. (2)
- “Religious experiences” could be a reaction to psycho-active substances. (2)
- In the past people didn’t understand the true cause of “religious experiences” – we know better in the modern world. (2)
- People may just be misinterpreting real experiences, eg a lucky escape or a seemingly miraculous recovery. (2)
- Neuro-scientists have replicated some features of religious experience by stimulating parts of the brain, so they are a natural (not supernatural) phenomenon. (2)
- If God exists he/she/it is a transcendent being so nothing proves or disproves things either way. (2)
- Most religious experiences are personal and subjective so really only meaningful for the person they happen to. (2)
- An atheist will automatically reject the statement because for them God can’t be the explanation because he doesn’t exist. (2)

2 marks for each description.

3 marks available for a well developed description.

A simple point which is not developed may attract 1 mark, eg “they might have a mental illness” or “people might have just been lucky.”

6 KU

(b) *How far do you agree that the existence of good people proves the existence of God?*

Agree

- Some say things like altruism and humanitarianism can't be explained by the cruel process of evolution. (2)
- Similarity in ethical codes all over the world suggests a common, innate "knowledge" built in to people at creation. (2 or 3 with examples)

Disagree

- Might prove some people *believe* in God, but goes no further. (2)
- You could just as easily say that the existence of bad people proves that God doesn't exist. (2)
- Evolutionary biology sees "goodness" as an evolved trait which aids survival. Nice people have a better chance of surviving and reproducing. (2)
- Morality is not innate; it is learned from others, eg parents, peers etc. (2)
- An atheist will automatically reject the statement because for them God can't be the explanation because he doesn't exist. (2)
- Personal morality comes from personal experience; what's pleasant is good, what's unpleasant is bad. (2)

2 marks for each explanation.

3 marks available for a well developed explanation.

A simple point which is not developed may attract 1 mark, eg "people are taught morality" or "we could have evolved goodness."

6 E

10. (a) *Explain how religion helps its followers to make moral decisions.*

- Through the rules/laws/guidance written in holy scriptures. (2)
- Interpretations of how to apply the rules in holy scriptures by commentators, teachers, leaders etc. (2)
- Direct instruction through weekly sermons by Priests/Ministers/Imams etc. (2)
- By expressing religious views on morality in books, magazines and on the Internet. (2)
- Through role-models. Followers will try to emulate the behavior of key figures like Jesus, Buddha, Muhammad etc. (2)
- As part of family life – it’s the duty of parents to pass on their moral values to children. (2)
- Religious campaigning groups seek to raise awareness on big moral issues like abortion, war, poverty etc. (2)
- Through principles like the golden rule, sanctity of life etc. (2)

2 marks for each explanation.

3 marks available for a well developed explanation.

A simple point which is not developed may attract 1 mark, eg “By giving people role models” or “Through rules and laws.”

6 KU

(b) *“There is no such thing as right and wrong. Everything depends on the situation.”
To what extent do you agree with this statement?*

Agree

- There is an exception to every rule. (1)
- Examples of moral choices where the situation might affect a decision, eg lying to save a life, killing in a war, stealing to feed a starving family. (2/3)
- Morality is about consequences, so there are no fixed right and wrong actions. (2)

Disagree

- People may differ on some aspects of morality, but most agree that some things are plain wrong, eg murder. (2)
- There can still be right and wrong without fixed rules. When people consider the situation it is because they want to do the right thing. (2)
- Religious people may argue that some rules are hard and fast because they were given by God and are therefore 100% reliable. (2)
- Natural Law means there is a “right” or “natural” way for things to be, anything else is wrong.

2 marks for each explanation.

3 marks available for a well developed explanation.

A simple point which is not developed may attract 1 mark, eg “morality is about consequences” or “people don’t all agree”.

6 E

[END OF MARKING INSTRUCTIONS]