



2009 Religious Studies

Standard Grade General

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 – General Level

Section A – Christianity

1. (a) *After all the people had been baptised, Jesus also was baptised. What happened next?*

- Jesus praying and heaven was opened. (2)
- Holy spirit came down upon him in the form of a dove. (2)
- A voice (God) spoke (1) “You are my own dear son. I am pleased with you”. (2)
- Wilderness/temptations acceptable.
- Jesus left his home/job and started his ministry. (2)

2 marks for each point described. (1 if not developed)

4KU

(b) *What does Jesus’ baptism mean for Christians?*

- Affirmation that Jesus was the Son of God. (2)
- Marking of Jesus’ calling to be the Messiah. (2)
- Marking of beginning of preaching ministry of Jesus. (2)
- That they should follow his example and be baptised. (2)

2 marks for each explanation.

4 KU

(c) *Who do you agree with?*

Tom

- Literal understanding of the Bible gives its divine authority. (2)
- Literal understanding provides a rigour to belief – free from error. (2)
- Literal understanding provides a strong/unquestionable framework not influenced by time/culture/geography. (2)

Elaine

- Allows a deeper understanding of the message behind the account. (2)
- Allows an explanation of some of the differences/contradictions. (2)
- Allows an opportunity to uncover spiritual rather than factual truth. (2)

2 marks for each reason given.

4 E

2. (a) *Who do you agree with?*

Martin

- Part of tradition – has worked successfully for centuries. (2)
- Most modern vows actually reflect these. (2)
- Essence of marriage encapsulated in these vows. (2)
- People need guidance – maybe flippant. (2)

Zoe

- Relationships are different – need to have vows that suit the couple. (2)
- Marriage a personal matter – own vows allow couple to express significant elements of their relationship. (2)
- Should not prescribe what the promises should be – allow choice. (2)
- Making own vows allows couple to explore meaning of marriage to them. (2)

2 marks for each reason given.

4 E

(b) *State four other things that happen at a Christian marriage service.*

- Minister/priest asks whether they accept each other in marriage. (1)
- Sermon given. (1)
- Bible reading focusing on love/relationships. (1)
- Rings exchanged. (1)
- Minister/priest pronounces them man and wife – married. (1)
- Maximum of 2 marks if only general statements about ‘marriage services’.
- 1 generic mark allowed.

Marks given according to relevant item being mentioned.

4 KU

(c) *Is it important for Christians to get married in Church?*

Yes

- Will receive guidance/preparation from the minister/priest before the ceremony. (2)
- Married in the eyes of God. (2)
- Marriage is blessed by God. (2)
- Public declaration in front of Christian community. (2)
- Building gives a solemnity/spiritual element. (2)

No

- Not necessarily in church – God is everywhere. (2)
- Not the place that is important but the people are the Church. (2)

2 marks for each reason given.

Any reasonable answer accepted.

4 E

Section B – Hinduism

3. (a) *Before the battle Arjuna and Krishna talked. What was said?*

- Krishna told Arjuna that it was his Dharma to fight/duty as a warrior. (2)
- Krishna explained that were Arjuna to refuse to fight, he would face great shame/bring shame upon his family/descendants. (2)
- Krishna explained the concept of the never changing, indestructible atman. (2)
- Krishna explained that the body is simply a vessel and the atman would be unharmed and remain intact through battle. (2)
- Krishna also revealed himself to be the whole of creation, the whole of the past, the whole of the present and the whole of the future. (2)

4 KU

(b) *Do you think Hindus should ever question their Dharma?*

Yes

- The notion of Dharma is too restrictive. (2)
- Dharma prohibits personal choice and freedom. (2)
- Dharma and caste are entwined. Casteism is illegal. (2)

No

- Dharma is a fundamental part of Hindu religion and life. (2)
- Dharma gives structure and guidance to Hindus. (2)
- Without fulfilling their dharma a Hindu will be unable to escape the Samsaric cycle and will not achieve Moksha. (2)

4 E

(c) *Describe the Dharma of two Hindu castes.*

- Brahmins – priestly caste – lead worship, preserve scripture. (2)
- Kshatriyas – soldiers/rulers – protect people, protect justice. (2)
- Vaishyas – workers/merchants – trade honestly, fair employer. (2)
- Shudras – labourers – serve other castes, work with purpose. (2)
- Harijans – untouchables – to do the ‘polluted’ jobs. (2)

The dharma of all Hindus is to do their dharma (social, moral and religious duty) to the best of their abilities.

4 KU

(d) *Do you think that the caste system is fair?*

Yes

- People are in charge of their own destinies/futures. (2)
- The law of karma means that people pay for/are rewarded for bad/good actions. (2)
- The caste system ensures society is structured. (2)

No

- No – the caste system is a form of discrimination. (2)
- No – if the concept of reincarnation/karma is wrong, people are subjected to misery and discrimination for no valid reason. (2)

Any reasonable answer accepted.

4 E

4. (a) Describe *two* things that happen at a Hindu birth ceremony.

In Hinduism there are 16 samskaras (rituals).

The first 5 take place before and after the birth of a baby and therefore should be accepted as part of a programme of ceremonies surrounding the birth of a child.

- When the baby is born, the parents tell the priest. (2)
- The priest finds out the positions of the planets and constellations at the exact time of birth. (2)
- The priest then prepares a horoscope for the baby (Hindus believe that the stars and planets influence a baby's life). (2)
- The priest uses a horoscope to tell the parents which letter the baby's name should begin with. (2)
- The 1st samskara is to pray for the baby – to bring up the baby to have a good life. (2)
- The 2nd samskara is to pray for the health of the baby. (2)
- The 3rd samskara is to pray for a calm baby. (2)
- The 4th samskara – the child is washed then the sacred syllable, Om, is written on the tongue using a golden pen dipped in honey. (2)
- 11 days later, the 5th samskara takes place when the baby receives its name. (2)
- The baby can be given two names – a public name and a secret name to be used on special religious occasions. (2)
- The baby receives its name in a simple way; the father just leans over the baby and whispers in its ear 'Your name is...'. (2)
- The father then repeats a series of mantras. (2)
- These mantras ask that strength, wisdom, understanding should be granted to the child. (2)
- The father also seeks protection for the child from evil spirits. (2)
- This samskara may take place in the mandir (devout Hindus) or at home. (2)
- All the women are given a handful of cooked pulses and food. (2)
- Maximum of 2 marks if just generic comments made.

4 KU

(b) Do you think it is good to be brought up in a religion?

Yes

- Feeling of solidarity/unity. (2)
- Sharing of common heritage/values. (2)
- Give a spiritual dimension to life. (2)
- Fosters positive values, which can promote social betterment.(2)

No

- Religion is obsolete. (2)
- Too restrictive. (2)
- Religions bring outdated/unacceptable moral values/ethics into present day society. (2)
- Opium of the people – evident in Hindu caste system. (2)

Any reasonable answer accepted

4 E

Section C – Islam

5. (a) *Describe how the Qur'an was revealed to Muhammad.*

- Muhammad meditating for a period of time on a mountain. (2)
- Cave Noor on Mount Hira. (2)
- Angel Jibreel appeared and instructed Muhammad to read. (2)
- Muhammad replied he could not read. (1)
- Angel squeezed Muhammad and instructed Muhammad to recite. (2)
- Muhammad disturbed and tried to throw himself off the mountain. (2)
- Angel appeared at every point. (1)

2 marks for each reason given.

4 KU

(b) *Give two reasons why it is important for Muslims to believe that the Qur'an was revealed.*

- Divine words of Allah – direct revelation from God. (2)
- Intrinsic to the divine nature of the Qur'an. (2)
- Incontrovertible truths – very essence of Islam. (2)
- Without this belief – Islam would fall into disarray. (2)
- Guidance of Qur'an accepted – makes Islam easier to follow. (2)

2 marks for each reason given.

4 KU

(c) *“The Qur'an is as relevant to Muslims now as when it was first revealed.”
Do you agree?*

Yes

- Same moral issues exist just in different context. (2)
- Divine nature of Allah unchangeable. (2)
- Human nature never changes – geography/time do not matter. (2)
- Instruction regarding the daily life of a Muslim clearly stood the test of time. (2)

No

- Advancement in science/technology present problems which cannot be answered by the Qur'an. (2)
- Qur'anic teachings need to adapt to the modern world. (2)
- Modern theology/scholars having to supplement teaching. (2)

May answer with a combination of both.

2 marks for each reason given.

4 E

6. (a) Describe *two* things that happen at a Muslim birth ceremony.

- Call to prayer spoken into baby's ears by father/male member of family/imam. (2)
- After 7 days aqiqah performed. (1)
- Shaving of the head. (1)
- Naming – family name/great Muslims/99 names of God. (2)
- Animal sacrifice – goats/sheep. 1 for a girl, 2 for a boy – meat shared with family, friends and the poor. (2)
- Khitan – male circumcision at 21 days. (2)

Marks given according to quality of description.

4 KU

(b) “Daily prayer (*Salat*) is more important than special occasions, like festivals.”
Do you agree?

Yes

- More meaningful as occur regularly. (2)
- Allow for opportunity for Submission. (2)
- Allow for belief to permeate everyday life. (2)
- Keep Allah at the forefront of the mind. (2)
- Place everyday living in correct context. (2)
- Festivals are infrequent and too much attention placed on them. (2)

No

- Combination of daily practice and festivals allow a heightening of sense of Ummah and Submission. (2)
- Festivals mark special times in the Islamic year. (2)
- Festivals strengthen Muslim community/Ummah. (2)
- Festivals allow a time of celebration/joy/special devotion. (2)

**May answer with a combination of both.
2 marks for each reason given.**

4 E

(c) Do you think it is good to be brought up in a religion?

Yes

- A chance to be part of a community and to belong early in life. (2)
- Religious upbringing gives children important values and guidelines for life. (2)
- Children are able to learn about the religion and prepare for their religious responsibilities later in life. (2)
- The family can follow the religion together eg with different roles at festival times. (2)

No

- Could be resented by children who feel they have no choice. (2)
- Children should be able to experience different religious and world views. (2)
- Children should be allowed to form their own beliefs. (2)

2 marks for each reason given.

A simple point which is not developed may attract 1 mark.

4 E

Section D – Judaism

7. (a) Describe how God called Moses.

- Angel appears as a flame in a bush. (2)
- Bush isn't consumed, so Moses approaches, curious to see why. (2)
- God says, "Moses, Moses!" (1)
- Moses says, "Here I am." (1)
- God says, "Don't come closer." (1)
- God asks Moses to remove his shoes as he is on holy ground. (2)
- "I am the God of your father, of Abraham, Isaac and Jacob." (2)
- Moses covers his face in fear. (2)
- God says he has seen the cruel treatment/suffering of the Israelites. (2)
- God says he is sending Moses to the King of Egypt. (2)
- God says he has heard the cries of his people for help/rescue. (2)
- He has come to take them out of Egypt (1) to a rich, fertile land. (1)

2 marks for each description given. A simple point which is not developed may attract 1 mark, eg "Bush isn't consumed" or "Moses removes his shoes".

4 KU

(b) What did Moses do to seal the Covenant between God and the people?

- Received the Law and told the people. (2)
- Told people the commands and all said they would do as the Lord said. (2)
- Built an altar with twelve stones for the twelve tribes. (2)
- Sent young men to make sacrifices/offerings. (2)
- Put half of the blood in bowls (1) and threw half at the altar. (1)
- Read the covenant and the people all assented again. (2)
- Threw blood from the bowls on the people. (2)
- "This is the blood that seals the covenant which the Lord made with you when he made all these commands." (2)

2 marks for each description given. A simple point which is not developed may attract 1 mark, eg "Told people the commands" or "Built an altar".

4 KU

(c) Who do you agree with?

Ruth

- Jewish people can enjoy a unique closeness to God which makes them feel special. (2)
- God's guidelines for life mean you don't have to figure out what's right. (2)
- God has promised to defend and protect them when they keep the covenant. (2)

Joseph

- Could be resented by others and lead to persecution. (2)
- Keeping the covenant can be difficult in an increasingly secular world. (2)
- Includes a burden of responsibility to be a "light to the nations". (2)
- While there is potential for blessing, there is also potential for judgement/punishment. (2)

2 marks for each reason given. A simple point which is not developed may attract 1 mark, eg "Could be resented by others" or "Keeping the covenant is hard".

4 E

8. (a) Describe *two* things that happen at a Jewish birth ceremony.

Boys

- Friends and relatives gather at home, synagogue or hospital. (2)
- Father wears tallit and tefillin. (1)
- A woman takes the child from the mother (1), carries him on a cushion (1) to a room where the men are waiting. (1)
- Woman hands the child to her husband who hands him to the mohel. (2)
- Child is briefly placed on an empty chair/chair of Elijah. (2)
- Child is placed in lap of a man chosen to be Sandek (godfather). (2)
- Sandek holds child's legs while operation takes place. (2)
- Mohel performs circumcision/removal of foreskin. (2)
- Father recites blessing marking child's entry into the covenant. (2)
- Mohel blesses the child and publicly announces his Hebrew name. (2)
- Child is returned to the mother for feeding. (2)

Girls

- Blessed and given Hebrew name at Synagogue on first Sabbath after birth. (1)
- Father reads from the Torah. (2)
- Rabbi prays for welfare of the mother and child. (2)
- In some places Simchat Bat – a more elaborate ceremony for girls. (No fixed pattern but often includes reference to important Jewish women in history). (2)

2 marks for each description given. A simple point which is not developed may attract 1 mark, eg “Father recites blessing” or “Child is circumcised.”

4 KU

- (b) *“Daily prayer is more important than special occasions, like festivals.”*
Do you agree?

Agree

- People can get caught up in the atmosphere of special events and miss the religious significance. (2)
- Daily prayer helps followers to show commitment and develop discipline. (2)
- A constant reminder of faith. (2)
- People want to feel close to God all year long, not just at special times. (2)

Disagree

- Special occasions are important too because they remind followers about key stories/beliefs/events in history. (2)
- Celebrating together is an important part of religion. (2)
- God has told Jews to hold special celebrations, so just as important as daily prayer. (2)
- It's not a case of one or the other – both help in different ways. (2)

2 marks for each description given. A simple point which is not developed may attract 1 mark.

4 EV

(c) *Do you think it is good to be brought up in a religion?*

Yes

- A chance to be part of a community and to belong early in life. (2)
- Religious upbringing gives children important values and guidelines for life. (2)
- For Jews it's essential because children are included in the covenant. (2)
- Children are able to learn about the religion and prepare for their religious responsibilities later in life. (2)
- The family can follow the religion together eg with different roles at festival times. (2)

No

- Could be resented by children who feel they have no choice. (2)
- Children should be able to experience different religious and world views. (2)
- Children should be allowed to form their own beliefs. (2)

2 marks for each reason given. A simple point which is not developed may attract 1 mark.

4 E

Section E – Issues of Belief and Morality

9. (a) What does the chosen religion teach about the *causes* of suffering.

Christianity

- Suffering is part of God’s plan – beyond human understanding. (2)
- As a test of faith. (2)
- Free will – suffering caused by humans. (2)
- Suffering part of the natural order – God cannot intervene without radically disturbing it. (2)
- Suffering a legacy from the Fall – a punishment for sin. (2)
- Caused by failing to follow the teachings of God. (2)

Islam

- Suffering is a test of faith – submission through joy and sorrow. (2)
- Suffering is part of God’s plan – beyond human understanding. (2)
- Suffering a consequence of the exercise of free will. (2)
- Failure to submit. (2)

Hinduism

- Suffering a consequence of past life/lives. (2)
- Suffering part of Karma – total effect of individual’s actions. (2)
- Suffering part of samsara – birth, death and rebirth. (2)
- Suffering will end when one reaches moksha when the atman is freed. (2)

Judaism

- Suffering is a test of faith – Job. (2)
- Suffering just a natural part of life. (2)
- Suffering as a consequence of failing to keep the Covenant. (2)
- Suffering as a punishment – Exodus. (2)
- Suffering is part of God’s plan – beyond human understanding. (2)

2 marks given for each point made.

4 KU

(b) “A God that allows human suffering must be a cruel God”.
Do you agree?

Yes

- Some suffering unjustifiable – eg suffering of children, natural catastrophes. (2)
- Suffering geographically distributed – whole nations suffering. (2)
- Spiritual lesson to be learnt outweighed by quality/quantity. (2)
- Is God really in control? (2)

No

- Never understand the greater plan/higher purpose. (2)
- Trying to assign human qualities (cruelty) to God. (2)
- Humans must take responsibility for consequences of actions. (2)

2 marks for each reason given

4 E

- (c) *“There is so much suffering going on in the world it is pointless to help.”*
Do you agree?

Yes

- History shows that helping has made no difference as scale of suffering escalates. **(2)**
- Individuals can make little difference – insurmountable. **(2)**
- Motives for helping often dubious. **(2)**

No

- Need to respond to all suffering without looking for results. **(2)**
- Never truly measure/know consequence of action. **(2)**
- Suffering an opportunity to show compassion. **(2)**
- Helping – a virtue in itself – irrelevant how much suffering there is. **(2)**

2 marks for each reason given.

4 E

10. (a) “Modern warfare means that war is more terrible than ever.” (Natalia)
Do you agree with Natalia?

Yes

- Now possible to have total destruction – WMD, nuclear weapons. (2)
- Technology allows chemical/biological warfare on a much greater scale. (2)
- Hardware used in war much more lethal and effective – guns etc. (2)

No

- War is always lethal – just a different method. (2)
- Some wars eg civil wars last longer, bigger effect on inhabitants without use of advanced weaponry. (2)
- Warfare responsibility of leaders/politicians – they control how lethal a war is. (2)

2 marks for each reason given.

4 E

- (b) Describe **one** theory which a religion might have about the morality of war.

Christianity

Just war theory

- War started and controlled by the authority of state or ruler.
- Must be just cause – those attacked must deserve it.
- War fought to promote good/avoid evil.
- Last resort.
- Proportionality in the way the war is fought.
- Good gained by war must be greater than the evil that led to the war.
- Other views such as Pacifism are acceptable.

Any 2 points made gains 4KU – naming ‘just war’ gains 1KU.

Islam

Jihad – outer struggle/holy war.

- Fought in self defence.
- Fought in defence of Islam.
- Must be merciful to the conquered/prisoners of war.
- Do not begin hostilities.
- Replace damaged land/vegetation.

Any 2 points made gains 4KU – naming ‘Jihad’ gains 1KU.

Hinduism

Ahimsa

- Non-killing/non-injury.
- Give up all actions that cause loss of life/shedding of blood.
- Tradition of non-violent direct action – Ghandi.

Any 2 points made gains 4KU.

Judaism

Mitzvah

- To right injustice.
- Defend the faith.
- Must be a real attempt to avoid conflict.
- Only soldiers should be deliberately killed.
- Reform Jews against war.
- Defence of life.
- But world endures on justice, peace and truth (Ethics of the Fathers).

Any 2 points made gains 4KU.

4 KU

(c) *Religious people often talk about the sanctity of life. What is the sanctity of life?*

- All life is sacred/special/holy.
- Life given by God and should only be taken away by God.
- Life is a gift from God.
- Humans made in God's image therefore sacred.
- God has a plan for every human life – not for us to interfere.
- All life deserves respect.

Any 2 points made gains 4KU.

A well developed point could gain 3KU.

4 KU

[END OF MARKING INSTRUCTIONS]