Independent Schools Examinations Board

COMMON ENTRANCE EXAMINATION AT 13+

RELIGIOUS STUDIES

SYLLABUS A

MARK SCHEME

This is a suggested, not a prescriptive, mark scheme.

Wednesday 5 June 2013

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SECTION 1: INTERPRETING THE OLD TESTAMENT

Additional Guidance is based on Michael Wilcockson *Religious Studies ISEB Revision Guide* (2nd edition Galore Park) and Susan Grenfell *Religious Studies for Common Entrance* (2nd edition Hodder Murray).

God, Human Nature and Covenant

1. The Fall

Q.	Answer	Mark	Additional Guidance
1. (a)	treating others fairly	**2**	see AO1 assessment criteria on insert
(b)	to the serpent: crawling on its belly and hatred between it and the woman to the woman: pain in childbirth and man would rule over her to Adam: work to produce food, returning to dust Adam and the woman were expelled from the garden	**6**	see AO1 assessment criteria on insert see Genesis 3: 14–24 see Wilcockson p 19 see Grenfell p 13
(c)	the woman was easily tempted; one conversation led her to break God's command humans are easily tempted Eve's act symbolises human desire for power Adam's act symbolises human weakness as he gives in to Eve nakedness symbolises shame and conscience; Adam and Eve knew that what they had done was wrong	**6**	see AO2 assessment criteria on insert see Wilcockson p 19 see Grenfell pp 14–15
(d)		**7**	see AO3 assessment criteria on insert see Wilcockson pp 32, 108 see Grenfell pp 46–47
Total		**21**	

2. The Ten Commandments

Q.	Answer	Mark	Additional Guidance
2. (a)	giving God praise and honour	**2**	see AO1 assessment criteria on insert
(b)	Moses went up the mountain God called from the mountain and spoke of how He had brought the people out of Egypt on eagles' wings; if they obeyed and kept the covenant, they would be His chosen nation after Moses had spoken with the people, he went back up the mountain and God spoke the Ten Commandments to him	**6**	see AO1 assessment criteria on insert see Exodus 19: 1–8; 20: 1 see Wilcockson p 30 see Grenfell pp 42–43
(c)	worship is at the heart of the Ten Commandments correct worship is that which honours God and obeys the Sabbath there should be no worship of other gods or idols worshipping God also includes treating other people as He would wish, which is why six of the ten commandments are about human relationships worship is therefore an important part of the covenant	**6**	see AO2 assessment criteria on insert see Wilcockson p 31 see Grenfell p 44
(d)		**7**	see AO3 assessment criteria on insert see Wilcockson p 37
Total		**21**	

SECTION 2: INTERPRETING THE NEW TESTAMENT

Jesus' Teaching

1. The Calming of the Storm

Q.	Answer	Mark	Additional Guidance
1. (a)	having an active trust in someone or in God	**2**	see AO1 assessment criteria on insert
(b)	Jesus and the disciples were crossing the Sea of Galilee by boat; a storm blew up suddenly and the boat filled with water; Jesus was asleep in the stern of the boat the disciples woke him and asked if he cared that they might drown; Jesus rebuked the wind and waves, telling them to be quiet; there was calm; Jesus asked the disciples why they were afraid, why they lacked faith they were terrified and wondered who Jesus was, that wind and waves obeyed him	**6**	see AO1 assessment criteria on insert see Mark 4: 35–41 see Wilcockson p 61 see Grenfell p 105
(c)	the disciples are fearful and, with Jesus asleep and so apart from them, they are terrified when confronted by the storm when Jesus is woken, he takes charge – his words suggest the disciples have not risen to a challenge his power over the storm and the sea causes the disciples to wonder 'Who is this?' the disciples should be ready to face danger they should acknowledge the power of Jesus	**6**	see AO2 assessment criteria on insert see Wilcockson p 60 see Grenfell pp 59, 107
(d)		**7**	see AO3 assessment criteria on insert see Wilcockson pp 59, 101 see Grenfell pp 108–109
Total		**21**	

2. The Lost Son

Q.	Answer	Mark	Additional Guidance
2. (a)	disobeying God, turning away from God and separating oneself from Him	**2**	see AO1 assessment criteria on insert
(b)	a man had two sons; the younger son asked for his inheritance, then set off to a distant land and spent everything having a good time when famine struck, he went to work looking after pigs; he was extremely hungry and he realised his father's servants were in a better state than he was he decided to return home and say to his father, 'I have sinned against heaven and against you' while he was some way off, his father rushed to meet him, telling the servants to put a ring on his finger, kill the fatted calf and prepare a feast; he said that they should rejoice that his dead son was now alive – 'he was lost and is found' the elder son was angry and told his father that he had never been given a party like that; his father answered that the elder son had continually enjoyed everything he owned but today it was appropriate to celebrate the return of the son who was lost and now found	**6**	see AO1 assessment criteria on insert see Luke 15: 11–32 see Wilcockson pp 69–70
(c)	the father is still looking out for his younger son – 'when he was still far off' the father's generous and forgiving love, which restores the lost son, represents God's redemptive love and forgiveness the elder son is unforgiving: he can see no reason why the father should forgive; he represents the Pharisees who have been critical of Jesus' mission to the outcasts	**6**	see AO2 assessment criteria on insert see Wilcockson p 70 see Grenfell pp 120–121
(d)		**7**	see AO3 assessment criteria on insert see Wilcockson pp 108; 117 see Grenfell p 97
Total		**21**	

SECTION 3: WORLD RELIGIONS AND CONTEMPORARY ISSUES

Additional Guidance is based on Michael Wilcockson *Religious Studies ISEB Revision Guide* (2nd edition Galore Park). More detail is provided in the prescribed texts: *Seeking Religion* series (Hodder Murray).

In the time available, answers will be about 60 words long.

Contemporary Issues

Q.	Answer	Mark	Additional Guidance
1.	Catholic and worked in Calcutta founded mission for nuns called Missionaries of Charity set up hospice for lepers and schools for the poor took medicine and food into the slums	**6**	see Wilcockson pp 116–117
2.	*examples might include:* Race Relations Act; Sex Discrimination Act; Disability Discrimination Act *laws are there to:* protect minorities protect freedoms ensure justice reduce prejudice and violence not to pass moral judgements	**6**	see Wilcockson p 118
3.	Christian teaching on life after death based on Jesus' resurrection teaching on last judgement and reward/punishment heaven/hell – Jesus went to prepare a 'place for you' new Jerusalem and new creation	**6**	see Wilcockson p 121
4.	there to protect human dignity protection of freedoms against the state basic rights: life, liberty and pursuit of happiness examples might include: freedom of speech, children's rights, marriage etc.	**6**	see Wilcockson p 104

Q.	Answer	Mark	Additional Guidance
5.	*arguments for:* animals do not feel pain God gives humans dominion over animals the Bible does not prohibit meat eating good source of protein *arguments against:* killing animals causes pain we do not need meat to live healthily God's commands that we care for animals and for all weaker creatures animal farming causes greenhouse gas/forest devastation	**6**	see Wilcockson p 102

Christianity

6.	*credit any three Christian beliefs which may include:* there is one God who exists in three persons: Father, Son and Holy Spirit (the Trinity) God the Father made the world God is love and wishes to forgive us our sins so He sent His Son to express His love for the world Jesus came to earth and died for the sins of the world the Resurrection is a sign of victory over sin and death the Holy Spirit lives or dwells on earth in the hearts of people and in the Church God will judge all people and will grant everlasting life to the faithful	**6**	see Wilcockson pp 127–128 see *The Christian Experience* pp 14–18

Q.	Answer	Mark	Additional Guidance
13.	mother and children prepare the house meal prepared mother lights Sabbath candles, says blessing father says kiddush over wine and blessing over two hallot loaves hand washing before meal and table songs	**6**	see Wilcockson p 143 see *The Jewish Experience* pp 28–29
14.	takes place as soon as possible after death – not on the Shabbat body dressed in simple white cloth after burial, ceremonial hand washing traditional to tear a garment as sign of bereavement	**6**	see Wilcockson p 145 see *The Jewish Experience* p 36
15.	table laid with seder plate and symbolic foods begins with the youngest person asking 'why is this night different from all other nights?' Exodus story recited, symbolic foods eaten with matzos or unleavened bread, four cups of wine drunk at various times to remember God's promises to Israel main meal and then table songs	**6**	see Wilcockson p 145 see *The Jewish Experience* p 40

Islam

16.	God has sent guidance through his prophets great prophets include Adam, Noah and Abraham Muhammad is the last prophet; his message seals the earlier messages Muslims believe that angels are God's messengers; it was Gabriel who brought God's message to Muhammad they cannot usually be seen; they are made of light but can take on human form they look after humans and keep a record of human actions	**6**	see Wilcockson pp 152–153 see *The Muslim Experience* p 24

Q.	Answer	Mark	Additional Guidance
17.	Salah is prayer five times a day prayers are made facing towards the Ka'bah men are encouraged to pray in a mosque women may pray at home the prayers can take place in any clean place prayer must come from the heart praying together is a sign of Muslim unity and brotherhood prayer is a reminder of God's greatness and obedience to Him	**6**	see Wilcockson pp 153–154 see *The Muslim Experience* pp 28–29
18.	the minaret is a tower from which the muezzin gives the call to prayer the minbar is in the prayer hall and the imam preaches from it; it is like a pulpit the mihrab is a niche in the prayer hall which indicates the direction of the Ka'bah	**6**	see Wilcockson p 154 see *The Muslim Experience* pp 32–33
19.	at the birth the father whispers the call to prayer or adhan into the baby's right ear softened date or honey is rubbed onto the baby's gums seven days later the baby's head is shaved; this is called aqiqah the baby is given a name names often combine Abd, meaning servant, with one of God's 99 names boys are then circumcised it is a time of celebration	**6**	see Wilcockson p 156 see *The Muslim Experience* p 43

Q.	Answer	Mark	Additional Guidance
20.	Id-ul-Fitr was started by Muhammad it marks the end of Ramadan it is also a time to thank God for the Qur'an Muslims thank God for getting through Ramadan many give a special Ramadan zakat or money to the poor children are given presents there is no work or school a special midday meal is eaten it is also a special time to go to the mosque to pray	**6**	see Wilcockson p 158 see *The Muslim Experience* p 53

Hinduism

21.	atman is the individual soul or essence of a plant, animal or human in humans the atman is the soul and can be reborn after death atman is also Brahman (Spirit or God) and becomes one with Brahman after death samsara is reincarnation; a person's future life depends on his/her karma	**6**	see Wilcockson p 162 see *The Hindu Experience* pp 16–15
22.	there are four castes or varnas: Brahmins/priests or teachers Kshatriyas/warriors or rulers Vaishyas/merchants or farmers Sudras/workers each caste has its particular duties or dharma to perform; doing one's duty means achieving good karma	**6**	see Wilcockson p 164 see *The Hindu Experience* pp 20–22
23.	between the ages of 8 and 11, a boy who is a member of the first three castes may put on the thread over the left shoulder thread made of three strands – white, red and yellow – represents three duties: to God, parents, teacher ceremony held at home thread placed by teacher or priest	**6**	see Wilcockson p 166 see *The Hindu Experience* p 37

Sikhism

Q.	Answer	Mark	Additional Guidance
31.	a large number of Sikhs had met to celebrate Vaisakhi in 1699 CE Gobind Rai asked for volunteers who would give their heads for him five volunteers presented themselves and each time Gobind Rai appeared with a sword dripping with the blood of the volunteer then the five men appeared unharmed these five men formed the Panj Pyares or 'five beloved ones' they became the basis of the Khalsa or 'pure community'	**6**	see Wilcockson pp 183–184 see *The Sikh Experience* p 12
32.	a guru is a religious leader it is important for Sikhs to have a good, upright person as their guru the guru leads people from dark to light he teaches people about the Guru Granth Sahib the Guru Granth Sahib contains the teaching of human gurus about God's Will	**6**	see Wilcockson p 187 see *The Sikh Experience* p 23
33.	*a typical gurdwara has:* a saffron flag or Nishan Sahib hanging outside with the symbol of the Khalsa the main hall is called the diwan and contains many pictures of the Gurus the palki is a raised platform and canopy the Guru Granth Sahib is placed in the palki on a stool or manji the whole of this area is called takht or throne another room is set aside for the Guru Granth Sahib to be kept at night time other rooms are for meetings, library, schoolrooms etc.	**6**	see Wilcockson p 188 see *The Sikh Experience* pp 32–33

Q.	Answer	Mark	Additional Guidance
34.	Diwali remembers when Guru Amar Das told Sikhs to gather together it also remembers when Guru Hargobind was released from prison the story tells how the emperor allowed all those who held on to Guru Hargobind's coat to be freed as well Kirtan (singing from the Guru Granth Sahib) takes place in the gurdwara fireworks and lighting of lamps celebrate Guru Hargobind's release Diwali is also celebrated by Hindus (but for different reasons)	**6**	see Wilcockson p 189 see *The Sikh Experience* p 39
35.	when someone has died, the body is washed and dressed in clean clothes if the person is a Khalsa Sikh, then the 5 Ks are worn last respects are paid by going to a service in the gurdwara the body is taken to be cremated as the body is being taken to the crematorium, hymns are sung from the Guru Granth Sahib the Ardas is said the body is put on the funeral pyre evening prayer is recited the ashes can be placed in flowing water or buried mourning can last up to 10 days	**6**	see Wilcockson pp 190–191 see *The Sikh Experience* pp 42–43
Total		**18**	