

General Certificate of Education

Religious Studies 6061

RS10 Studies in Religion and Culture

Mark Scheme

2005 examination – June series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

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

Level	A2 Descriptor for Quality of Written Communication in AO1 and AO2	A2 Descriptor AO1	Marks	A2 Descriptor AO2	Marks
5	Highly appropriate form and style of writing; clear and coherent organisation of information; 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, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated.	17-20 [9-10]	A very good response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought.	17-20
4	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.	A generally thorough treatment of the topic. Information is accurate and relevant. Good understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained.	13-16 [7-8]	A good response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate conclusion. There may be some evidence of independent thought.	13-16
3	Mainly 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 accuracy in spelling, punctuation and grammar.	A satisfactory treatment of the topic. Information is mostly accurate and relevant. A reasonable understanding is demonstrated through use of some relevant evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown.	9-12 [5-6]	A satisfactory response to issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning.	9-12
2	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.	A superficial answer, which includes some key facts and demonstrates limited understanding using some evidence / examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion.	5-8 [3-4]	Main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered.	5-8
1	Little clarity and coherence in organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.	Isolated elements of accurate and relevant information. Some signs of understanding. Evidence and examples are sparse.	1-4 [1-2]	Some simple reasons or evidence are given in support of a view that is relevant to the question.	1-4
0	Little clarity and coherence in organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.	Nothing of relevance.	0	No valid points made.	0

RS10: *Studies in Religion and Culture*

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, a top level answer does not necessarily have to include everything listed.

Section A: *Buddhism*

- 1 (a) ***Describe the main features of the Bodhisattva path as found in Mahayana Buddhism.***

Basic answer

Bodhisattva – literally “a being whose essence is enlightenment”.
A Buddha in the making.
Basic outline of Bodhisattva path.
Little detail of vows, stages, perfections.
Examples of Bodhisattvas but little or no discussion of their purpose or roles.

Developed answer

Takes countless rebirths to perfect the Bodhisattva path.
Buddha was a Bodhisattva.
Begins with the aspiration to achieve Buddhahood for the sake of all others.
Take vows like forms of promises (pranidhanas).
Need to progress through ten stages (bhumis) and achieve a number of perfections (paramitas), e.g. joy, faith, moral virtue, patience, meditation, wisdom.
Once tenth stage is achieved (she / he) is ready for perfect Buddhahood.
Examples of Bodhisattvas may be given (e.g. Avalokiteshvara, Kuan Yin, Ksitigarbha, Tara, and Manjushri) with discussion of their purposes and their roles in Buddhist devotion.

(20 marks) **AO1**

- (b) ***Outline the importance of the Eightfold Path as a means to enlightenment, and assess the claim that the Theravada ideal of the Eightfold Path is easier to follow than the Mahayana Bodhisattva path.***

Basic answer

Symbol of Buddhism is the eight-spoked wheel. The way to enlightenment. Each teaching begins with the word “right” because Buddha showed the right way. Basic outline of the path with little explanation.

Developed answer

Generally an awareness of how the eightfold path leads to enlightenment through a closer analysis of several aspects and relating these to the broader Buddhist teachings, practices and context. NOTE that not all eight aspects need be covered in full detail to gain the highest level.

Awareness of the grouping of morality, wisdom and meditation.

A right view is when a person is aware of the situation in life that the Buddha observed, i.e. the three “marks of being” and the “four noble truths”. Right thought is when a person thinks only pure, wholesome and positive thoughts (relates to meditation preparation and moral living – idea of karma).

Right speech involves truth and polite speech. Right action means that a person will not harm others in any way by violence or theft. Right livelihood means making a living that benefits others and that does not involve any harm.

Right effort is when a person is determined to avoid unwholesome or evil things.

Right mindfulness is to be fully aware of the motives and reasons one has for doing something. Right concentration is focussing the mind in meditation on the things above. These all relate to meditation.

For the statement

Theravada is more straightforward and should not take as long. Simpler in its formulation. Direct teachings of Buddha. Mahayana is too complex and takes too long.

Against the statement

Theravada makes it difficult for a lay person. Emphasis is on compassion and skilful means in Mahayana making it more accessible than Theravada. A lay person can become enlightened. We are all Buddhas to be and have Buddha nature according to Mahayana. Mahayana is more all-encompassing and all-inclusive.

(10 marks) AO1 and (20 marks) AO2

- 2 (a) ***Outline the variety of forms of Buddhism that can be found in the west.***

Basic answer

A list of general types of Buddhism with little or no explanation as to their origins, development or particular characteristics. Theravada, Tibetan, Japanese, Chinese, British.

Developed answer

A variety of examples with some detail used from Theravada (Sinhalese, Burmese and Thai traditions), Mahayana, Tibetan (new Kadampa), Japanese (Zen and Joda Shin Shu) and Chinese (Pure Land) forms.

Possible examples of new forms of typically western Buddhism (FWBO).

Explanation of their distinct characteristics may be offered.

(20 marks) AO1

- (b) ***“Buddhism is so popular in the west because it has adapted so well to its surroundings.”***

Describe how one form of Buddhism has adapted to its surroundings in the west, and assess this claim.

“One form” can apply to general traditions of Theravada or Mahayana or to particular movements.

Basic answer

Simple observations of adaptation of chosen tradition. There are many possibilities here.

Developed answer

Will be specific about details of change and adaptation of chosen tradition. Display a greater depth of understanding of cause and effect behind adaptation.

For the statement

Could use examples of how Buddhism has adapted worldwide and then relate this to west. Specific successes include Buddhist Society, FWBO. Zen is really popular amongst laity. Even Theravada and Tibetan have had successes.

Against the statement

The monastic ideal still exists. Some traditions refuse to adapt and are less well known. Could argue that it is the westerners who get involved that really adapt. The idea of give and take and not just ‘Buddhism’ adapting.

(10 marks) AO1 and (20 marks) AO2

3 (a) Explain what Buddhism teaches about the three characteristics of existence.

Basic answer

General identification of meaning and a simple explanation of this.

Developed answer

Will have more detail of how these relate to Buddhism as a whole and the four Holy Truths.

Anicca – “impermanence”.

Nothing stays the same. Appearances can be deceptive. Universe in a constant state of movement. Impermanence is a basic feature of all conditioned phenomena.

Insight, for Buddha, a direct result of first three sights of sickness, old age and death. Without insight into anicca, enlightenment cannot be attained. True understanding of impermanence only achieved from direct meditative insight and not through intellectual appreciation. Only the unconditioned nibbana escapes the law of anicca.

Anatta – “not self”.

Sometimes translated as “no soul” or “no self” but also “not self”. No evidence of an underlying “soul”. Buddhists would not deny our existence; rather to reconsider what we mean by the word “self”. It is the only really specific Buddhist doctrine. Buddhists distinguish between a metaphysical self (soul) and an empirical self (i.e. the five khandhas). A ‘person’ is a group (khandha) of inter-acting mental and physical processes of which there are five (rupa; vedana; sanna; sankhara; vinnana). Anatta is very much a practical device, tool or vehicle for spiritual development and not at all a philosophical statement.

Dukkha – “suffering / ill”.

Can also be translated as “frustration”. A direct result of craving / attachment.

Comes from the Buddha’s experience of the four sights. Can be either physical and mental ‘suffering’; however, it is not limited to painful experience; describes the unsatisfactory nature / general insecurity of all conditioned phenomena which includes pleasurable experience. Dukkha is not pessimistic; “This above all do I teach, suffering and the deliverance from suffering”. A natural result of not seeing things as anicca and anatta which naturally leads to attachments.

(20 marks) AO1

- (b) ***Outline what Theravada Buddhism teaches about nibbana (nirvana), and assess the claim that it is impossible to achieve enlightenment without a full understanding of the three characteristics of existence.***

Basic answer

Everything internal and external to a person is burning with the 3 fires (Greed, Hatred and Delusion). Attachment causes suffering. Nirodha is to stop this attachment and 'blow out' (nibbati) the 'fires' to experience nibbana. Nibbana brings absolute deliverance from all future rebirth, old age, disease, death and from all suffering and misery.

Developed answer

Will identify the specifics of Theravada understanding:

Two types of nibbana: the one beyond life and the other the experience of the arahat during life. The arahat during life still has to live out his earthly existence; in no way inferior to nibbana beyond life (parinibbana). The temporary stopping of all conditioned states, i.e. the khandhas and the nidanas. Nibbana during life excludes dukkha and supersedes mind and body. Has no support and has no mental object. It is seen as emptiness (sunnata). Arahats have destroyed the three fires and have complete mental health; calm actions do not create karmic energies. Physical pain is felt but no mental anguish because it is not identified as 'mine'. Disciples immediately below the arahat (stream enterer, once-returner, and non-returner) all glimpse the nibbanic object but not a direct experience of nibbana until they become an arahat.

For the statement

Once expounded fully the three characteristics of being incorporate all Buddhist teachings. Theravada Buddhists have argued that one cannot achieve enlightenment without this. Dukkha is first Holy Truth.

Against the statement

Narrowly viewed, there is much more to Buddhism and many other teachings to consider. Whilst the three characteristics do refer to or lead to other teachings and practices, such teachings and practices also need to be comprehended in themselves to obtain enlightenment.

(10 marks) AO1 and (20 marks) AO2

Section B: Christianity

- 4 (a) **Describe the various forms of lay ministry which may be found in Christian churches today.**

Look for some definition of ministry – as service to others
And recognition that ordained ministry arises out of this general view – that ministry is the duty of all Christians.

Many would see their ministry as being through their everyday work, especially in the more ‘vocational’ forms of employment, caring professions, etc.

There should be some understanding of the fact that some Churches do not have ordained ministry at all (e.g. Quakers, Brethren, some Pentecostals)

Lay ministry may take a variety of forms. These include:

Assisting / leading in worship
Various forms of pastoral ministry

Examples are likely to include:

Anglican

Reader

Role – preaching, teaching and pastoral care.

Based on long tradition, said to go back to Biblical times – role of lector in early Church

Leading services

Running children’s and youth groups

Visiting elderly and sick

Officiating at funerals

Undertake formal training for the work

Formally licensed by Bishop

Accredited Lay Workers

Selected and trained in the same way as candidates for ordination

Work as lay pastors, evangelists, pastoral assistants, missionaries, etc.

Pastoral Assistants

Whose role may overlap with that of Reader

Work in Lay organisations, e.g. Church Army – founded 1882 – more formal full time commitment, but still lay

Roman Catholic

Increasing role of the laity in past 50 years or so.

Lay Eucharistic ministers

Assisting the clergy during the celebration of the Eucharist

Training is required, and Bishop licenses those who have been elected and trained

Taking communion to sick and housebound

Other forms of lay ministry include altar servers and readers

Pastoral lay assistants

etc.

URC and Presbyterian Traditions

Note the ambiguity of the ordination of elders within the Presbyterian traditions

Sense of mutual accountability, going back to Westminster Confession

Methodist

Local preachers, variety of forms of pastoral ministry by many members of the Church,
etc.

In many Churches, giving of time and skills may be seen as a form of ministry, whether for finance or for flower arranging.

Better answers likely to show awareness of the ways in which, due to a shortage of ordained ministers in many of the churches, new forms of team work and partnership between ordained and lay ministries are emerging. Increased role for laity, in areas which would traditionally have been the preserve of the clergy.

Basic answer

Likely to talk in general terms only.

Developed answer

Likely to be able to give range of specific detail within and across the Churches.
Should refer to the variety of forms of lay ministry.

(20 marks) AO1

- (b) *Outline the impact of feminist theology on the Churches' understanding of ministry, and assess the claim that the greatest challenge to the Churches' understanding of ministry in recent years has been the impact of feminist theology.*

Outline

Feminist theology has challenged:
The andocentric view and language of the Church
Traditional male ministry, both lay and ordained
Traditional roles for women in teaching, some aspects of pastoral care and flower-arranging
Issues of challenges to andocentric language – tension between attempts to use more inclusive language in Church settings which are still male dominated
Questions of whether a woman can be *icon Christi*
One particular impact is the ordination of women
And increasing roles of women in leadership (candidates are not required to know historical details of ordination of women)
Women ministers in many Churches throughout much of the 20th century
Now increasingly significant numbers of women in the Anglican Church
This in turn has re-enforced some of the arguments about andocentric language.

“Understanding of ministry” can include the various forms of serving people’s needs.

Developed answer

Should include more than one particular way in which feminist theology has had an impact.

An outline is all that is required, but if answer is limited to the ordination of women, no more than Level 4 (13 marks), however well done.

Assess

Challenge

Agree

Has certainly raised many questions about ministry, and challenged many traditional assumptions

Much re-thinking had to occur

Many women exercising different forms of ministry combining the sacramental and the pastoral in new ways

Many debates still ongoing – now over women bishops within Anglican Church

Cause of division – between Anglicans and Orthodox and Catholics,
etc.

Disagree

May say that the rise of lay ministry, as discussed in part (a) is a much greater challenge to the traditional views

Many may argue that the debate over gay priests and bishops has been far more significant, and has raised many fundamental challenges.

Decline in ordinations as a whole – cannot link all of this to issues arising from feminist theology.

Others may argue that economic and social challenges to traditional understandings of ministry are of more profound significance,

etc.

Look for balanced view – basic answers likely to look at one or two aspects only, more able candidates should be able to discuss a range of factors.

(10 marks) AO1 and (20 marks) AO2

- 5 (a) *Examine, with appropriate examples, what is meant by ‘prophetic witness for peace and justice’ in Christianity.*

The answer should include some reference to the meaning of the phrase ‘prophetic witness’

This needs to show understanding of the idea of prophet as one who acts as ‘conscience of the nation’

Courage to stand up against the system

To speak out against injustice

And for what he believes to be right

Often at personal risk

Some awareness of this as an on-going tradition

Reference may be made to role of the Old Testament prophets

Or of Jesus

Specific focus on peace and justice

Examples, as in specification may be from Corrymeela and Iona

Corrymeela

As witness to peace and social justice

In divided society of Northern Ireland

Visible evidence of Catholics and Protestants working together

Examples of their activities

Iona

Work of George MacLeod

Poverty of Govan

Ongoing activities of the community in terms of justice

But also of peace

Especially peace commitment of members

Other examples may be used, local, national or international. These may well include reference to CAFOD, Christian Aid, Tearfund, Make Poverty History, as well as organisations such as Jubilee 2000. Candidates may refer to involvement of Churches in anti-war movements, and for example, statements of Church leaders and WCC on the invasion of Iraq. Some may look at the role of specific Christian groups such as the Religious Society of Friends.

These sorts of examples should all be accepted, if valid, as long as they are referring to Church activity, and are not just about general social or political organisations.

Developed answer

Should provide clear links between examples and the nature of prophetic witness.

(20 marks) AO1

(b) “For Christians, peace is much more important than justice.”

Explain why this claim may be made, and assess how far it is true.

Peace – e.g. of the Holy Spirit

Peace as the absence of conflict – and as wholeness, very much a Christian concept.

But peace seen as much more than the absence of conflict.

Opposite of peace in this sense is war and killing, which is obviously contrary to Christian teaching.

Peace as expressed through centrality of Christian symbolism of dove.

Can be argued that justice arises from peace – if there is a state of conflict then justice cannot be established.

No more than Level 2 for general statements. There needs to be some clear understanding of the Christian idea of peace, and the ways in which the Christians work for it.

Assess

Use of points such as the above.

BUT

Expect candidates to show awareness of idea that within Christian teaching, peace and justice are inextricably linked, and are interdependent. If all are equal in the sight of God, then justice is an imperative

Can be argued that justice arises from peace – if there is a state of conflict then justice cannot be established and that there is never likely to be peace without justice
Strong Biblical tradition stressing justice

Old Testament concept of justice (mispat)

New Testament teaching about Kingdom of God

Sheep and Goats

‘love one another’,

etc.

Expect use of examples to show the ways in which peace and justice are linked, either from Corrymeela and Iona, or from issues of Aid and Development, or contemporary international situations.

Look for a reasoned argument. It is likely that AO1 and AO2 will be interwoven in a question of this sort.

(10 marks) AO1 and (20 marks) AO2

- 6 (a) *Examine the ways in which Christians today understand the person and work of Jesus.*

Person

Divinity and humanity

Expect some discussion of this in terms of traditional Christological formulations – fully divine and fully human

God incarnate

Two natures in one person, etc.

Work

This will classically refer to atonement – expect some basic understanding of the idea, and its relationship to salvation, although detailed theories of atonement are not expected.

Credit must also be given for reference to ‘work’ as earthly ministry

Should be some understanding of preaching, teaching healing, etc.

The above ideas are traditional, and are included in ‘today’

Candidates should also show awareness of the continuing Christological debate

And the influence of such works as ‘Myth of God Incarnate’

Difficulties of accepting patristic formulations in the modern world

Ways in which elements of Incarnation and resurrection have been challenged etc.

Basic answer

Simple descriptions of ‘who Jesus was’ and / or ‘confessional’ expressions of his work without any development.

Developed answer

Should address ‘the person’, ‘the work’ and ‘today’. Maximum Level 4 (13 marks) if all three aspects are not addressed.

(20 marks) AO1

- (b) *“The debates about the person and work of Jesus are of little importance to most Christians in the 21st century.”*

Examine the evidence for this statement, and assess how far the statement is true.

Examine

Discussion may include reference to idea that faith is more important than understanding for some, or that the authority of scripture / leadership is more important than individual ideas. This is an area which they will have studied for Units 1 and 12, and some may make much of this. May also suggest that many of the debates about Jesus belonged to the late 20th century and are of little relevance, especially in the more charismatic branches of the Church. Appropriate credit should be given, etc.

Assess

Agree

Use of points such as the above.

Disagree

Beliefs about Jesus are the whole basis of Christian faith

Therefore important to everyone

Might point to high level of public interest when apparently radical statements are made by Church leaders, etc.

Look for reasoned and balanced discussion.

(10 marks) AO1 and (20 marks) AO2

Section C: Hinduism

- 7 (a) *Examine the four goals in life for Hindus as expressed in the concepts of arta, kama, moksha and dharma.*

Basic answer

Arta (artha)	The pursuit of material prosperity.
Kama	Enjoyment of the senses.
Moksha	Release from this life and liberation from the endless cycle of life.
Dharma	Following duties and moral laws.

Developed answer

More detail and clarification of each of these can be related to caste and stage in life.

Arta (artha)	Success in worldly pursuits / wealth and advantage. Related to the role of rulers / kings / kshatriyas and householders.
Kama	Erotic and aesthetic expression. Fulfilling bodily desires. Related to married life.
Moksha	Complete liberation of atman from body – knowledge, bliss and merging oneness with ultimate being.
Dharma	Behaving rightly. Good deeds. Following duties and laws related to caste and stage in life.

(20 marks) AO1

- (b) *Explain the essential moral principles enshrined in Sanatana Dharma, and assess the view that the goals of moksha and dharma are completely opposed to the goals of arta and kama.*

Basic answer

Non violence / truth / honesty / purity of body and mind (satya).

Developed answer

Elaboration of basic points

And addition of charity, forbearance, tranquillity, self restraint, generosity and asceticism.

In support of the view

The goals of moksha and dharma require the highest commitment to the fulfilment of a moral and spiritual life. The goal of moksha can only be achieved if worldly considerations and enjoyment of physical and pleasures and material life are surrendered for more ascetic and world renouncing way of life usually followed by sannyasin in the fourth stage of life. The path of dharma requires perfect adherence to moral laws which is still a challenge for all ways of life.

In refutation of the view

Arta and kama are stages on the path to the higher goals and duties to worldly life. Enjoyment of this human form is just as important and valuable as the other goals. They are stepping stones and an integral part of the spiritual path rather than being opposed to it. The stage of life of householder and caste of kshatriya and vaishya require these qualities for the order and development of a just social order.

(10 marks) AO1 and (20 marks) AO2

- 8 (a) *Examine the meaning of samsara and the law of karma in relation to the Hindu view of human destiny.*

Basic answer

Karma law of cause and effect. Present and future destiny is the consequence of previous deeds.

Samsara the endless cycle of birth, death and re-birth.

Developed answer

Links these three together to provide a coherent understanding of the endless cyclic view of destiny related to conditions in present life and future lives. The present and future destiny is determined by thoughts words and actions in the present life which should be in accord with moral laws and aspirations for purity of mind and spiritual insight. The most common destiny for living beings is a renewed existence but this is not the ultimate goal.

(20 marks) AO1

- (b) *Explain the meaning of reincarnation for Hindus, and assess the claim that most Hindus simply hope for a better reincarnation rather than aim for the ultimate goal of liberation.*

Basic answer

Reincarnation is the belief that although the body dies the eternal soul or self continues on and enters another body.

Developed answer

Refers to the concept of atman. The eternal; indestructible essence which moves from body to body. The transitory nature of the physical body which is just like a change of clothes. The form of the body and place of re-birth is due to previous actions. Some can recall past lives. It is in their consciousness. It has meaning as it explains their present situation.

In support of the claim

The complete renunciation of worldly life required for liberation is only for a very small number of adepts, holy men, sadhus and rishis. The majority of Hindus concentrate on living a life based on moral principles. The goal of reincarnation is not always seen as a bad destiny.

In refutation of the view

The ultimate goal of liberation is possible for all Hindus as the various paths to liberation indicate. Through devotion, (bhakti), karma yoga (good deeds), and through study and meditation according to the individual disposition of each person. Spiritual and religious rituals are an integral part of the worldly life and the last two stages of vanaprastha and sannyasin imply a gradual removal from worldly life and preparation for final release. Many Hindus adopt this approach to life in their retirement.

(10 marks) AO1 and (20 marks) AO2

- 9 (a) ***Give an account of the development of the International Society for Krishna Consciousness (ISKCON) from its beginnings in America in the 1960s, and examine its teachings and work in the present day.***

Basic answer

A movement

Founded by Pra Prabhuhad who took his message to USA in 1960s.
 Based in the bhakti movement founded by Caitanya in India 16th century.
 Focuses on the Krishna as the supreme deity and which advocates bhakti, i.e. devotion to the personal deity Krishna.
 Promotes Krishna Consciousness throughout the world through chanting mantras, kirtans and range of devotional practices.
 Opens up this form of belief and practice to westerners.
 Offers free meals to the homeless.
 Strongly vegetarian Bhakti yoga.
 God as personality.
 Educational Services.

Further details of the features of this movement.

Creation of ashrams in main cities in UK and USA.
 Impetus given by George Harrison and purchase of Bhakti Vedanta manor as a HQ for variety of national and international gatherings, conferences, festivals and educational programmes.
 Development of temple routines and customs.
 Variety of devotees some living at temples according to ISKCON rules and life styles.
 Characteristic of chanting Hare Krishna mantra in city centres.
 Teachings of Gita universal love of Krishna for all castes and levels of being.
 Development of the idea of the personality and personhood of God rather than impersonal notions of God.
 Elevation of Krishna to supreme Godhead.
 Complete submission of devotees to the love and protection of Krishna.
 Laws and vows affecting every aspect of life.

(20 marks) AO1

- (b)(i) *Explain why ISKCON is a popular religious movement in the west.***

Reasons for popularity

Bhakti form of devotion appeals to emotions.
 Focus on the love of Krishna for his devotees.
 Based on secure faith of loving grace of Krishna.
 Interpretation and message of the Bhagavad-Gita has a spiritual appeal in a materialistic society offers alternative lifestyle based on sound moral principles.
 Vegetarianism and pure lifestyle.
 Ashrams offer security and moral guidance.
 ISKCON open to all regardless of social background.
 Universal appeal.
 Charitable works and help for the needy.
 Possible influence of George Harrison and other famous personalities in popular culture.

- (b) *Despite ISKCON's popularity with some people in Britain, Hinduism in general has very limited appeal in Britain.*
- (ii)

Assess this view.

In support of the statement

Hinduism has limited appeal

Hindu moral values and outlook on life appears at variance to British life.

Emphasis and value of religious and spiritual life, rather than secularism and materialism.

Non-violence, strong family ethic rather than teenage independence and individualism.

Vegetarianism and no alcohol.

Stricter sexual mores.

Belief in reincarnation, (not scientifically proven) and many forms of God (seen as idol worship).

Hinduism very much rooted in Indian culture and so appears to be a very different way of life.

In refutation of the statement

Hinduism has significant appeal.

Hindu culture much more appreciated and valued by non-Hindu in the increased amount and acceptance on non-western forms of medicine and the benefits of yoga and meditation.

Greater familiarity with Indian philosophy through new age spirituality.

General increase of cultural exchange and understanding through media and internet make it easier for all cultures to inter-relate and intermix.

Popular culture in fashion and music incorporates aspects of Hindu culture.

Notion of limited appeal can be questioned. More an issue of valuing and appreciating religious and cultural diversity.

(10 marks) AO1 and (20 marks) AO2

Section D: Islam

- 10 (a) Examine the nature and formation of the Shari'a law in Islam.**

Basic answer

Some understanding of concept that Shari'a is God's law, based on Qur'an and Sunna as primary sources and reasoning / consensus as secondary sources. Shari'a formed through application of these by law schools. Some examples may support.

Developed answer

Shari'a is God's law which has absolute primacy and timeless authority because its basis is the word of God (Qur'an) / example of Muhammad, hadith and sunna
It is Holy Law, leading to justice
It leads to the straight path and man is rewarded for following the will of Allah
Covers sacred and secular
As God's law it is a reminder that God is omnipotent and omniscient
His will must be obeyed
Extrapolation of God's will is through the ruling of the ulema, e.g. on what is halal / haram and on different punishments. Examples may be given of binding nature of Quranic teaching
Formation through, e.g. of Madinah, e.g. of RGC's, incorporation of local legal tradition
Need to develop what was Islamic to regulate and set norm
Al-Shafis fiqh
Development of law schools; fixed by 10th century
What is halal and haram with examples
Shari'a council

(20 marks) AO1

- (b) ***Explain how Shari'a law guides Muslims today, and assess the claim that Shari'a law is the only guidance Muslims need to fulfil God's will.***

Basic answer

Some examples of how Shari'a guidance is based on Qur'an and Hadith and Sunna as primary / secondary sources and law school interpretations. It gives Halal / Haram categories which may or may not be successfully applied today – some limited examples here.

Developed answer

Expansion of system of jurisprudence based on reference to Quranic teaching and teaching / e.g. of Muhammad as primary / secondary sources having timeless authority; analogical reasoning and consensus develop law; law schools explain categories of action, i.e. mandatory approved, neutral, disapproved, forbidden and set punishments.

Examples may be given regarding how legal guidance is reached using sources and schools of law. Reference may be made to role of qadi / ulema / Imam / modernist versus traditionalist interpretations. Some may use example of ruling for family life or on use of force to show how legal guidance is given for today.

Evaluation – points in support

Shari'a has its basis in the lifetime of Muhammad and the early Muslim community Muslims today must try to emulate this tradition.

The Qur'an and Sunna are articles of faith; the regulations are beyond time.

Shari'a adherence leads to reward from God. It is fixed as sacred law and unites all Muslims. It is ongoing law, categorising all behaviour. Muslims seek to implement God's law – it is a divine mandate.

To follow God's law links to Judgement and salvation. It brings the Muslim community together.

Points in opposition

Shari'a is limited – some issues are not relevant / not covered today, e.g. polygamy, arranged marriage, usury genetics.

Shi'i Muslims have no need for reasoning or consensus and also refer to the sunna of Ali.

Sufi Muslims may reject legalism and promote quest for spiritual balance.

Not all Muslims may be able to implement Shari'a law over secular law. Different Muslim countries follow different law schools so there is no unity of practice.

Law reflects assimilation – there is doubt over the reliability of its sources.

Further guidance is need for 21st century life and challenges of secularisation.

Some laws may be outdated.

(10 marks) AO1 and (20 marks) AO2

11 (a) Explain the views within the Shi'a tradition regarding the Imamate.**Basic answer**

Some reference to Muhammad as the messenger of God, the final prophet chosen by God to reveal His will with Shi'i view based on the claim of Ali to leadership and the claim of the Shi'a that leadership should have been passed on through kin, leading to acceptance of divinely inspired Imams with special qualities.

Developed answer

May be some ref to Sunni view to contrast / put in context:

Muhammad was the only religious leader to be directly inspired by God as seal of prophets.

The Caliphs were political successors to Muhammad, as were the Umayyad and Abbasids, who Sunnis believe had no independent power to initiate religious direction, guidance is being given through Qur'an and Sunna.

For the Shi'a, leadership is by succession through kin.

The Shi'i view that Ali was designated by Muhammad to inherit special position / role as religious and political leader means subsequent caliphs could be seen as usurpers.

Ali's descendents also have inherent right of succession and can interpret the Qur'an and guide the community through inspiration / esoteric knowledge because of their close connection to God. The Imams are proof of God's beneficence to His creation. Leading mujtahids / ayatollahs are chosen for each community.

The two main sub sects believe in a 12th or 7th Imam in concealment; the Ismailis await the return of the Mahdi to restore the Imamate, justices and righteousness and to reveal inner truths previously only grasped by spiritual elite.

The Imam as leader of the community has special knowledge to uphold and initiate / extend religious tradition.

He determines what the Qur'an means and clarifies divine law. Each Imam was designated by God special positions / at beginning of creation and facilitates salvation of God's creation.

The Shi'a community work actively to restore the Imamate and see themselves as an oppressed minority whose claim is and was rejected by the Caliphs and subsequent Sunni leaders.

The only real government is that led by the Imam.

(20 marks) AO1

- (b) *Explain why the festival of Ashura is significant for Shi'i Muslims, and assess the claim that the distinctive emphases of Shi'ism show that it is a religious movement rather than a political movement.*

Basic answer

Shi'i Muslims remember the deaths of the sons of Ali, Hasan and Huseyn as martyrs of Islam – brief outline of main events of Ashura.

Developed answer

Shi'i Muslims re-enact the suffering and martyrdom of Huseyn and family on 10th Muharram.

There is a 10 day festival of mourning, self flagellation, passion plays and processions as an active reminder of the suffering and sacrifice of the family of Ali and the need for Shi'a to continue to make sacrifices; it is time of re-commitment to the cause of martyrdom and defence of Islam and of atonement and penance. It may end with pilgrimage to holy sites at Kabala. Significance seen through emphasis on vicarious suffering and redemption.

Evaluation

Points in support

Differences focus mainly on slight deviation of same religious practices rather than political dispute over who should lead – Ali as kin through nomination or Abu Bakr as elected by committee.

Any religious differences are minor and relate to historical and cultural origin of Shi'a party.

Shi'a and Sunni Muslims have same essential and common religious beliefs and practices with examples to support.

Shi'i differences are no more than law school differences, e.g. existence of Shi'a clergy.

Points in opposition

Religious divisions have widened between Sunni and Shi'i Muslims; additions to active pillars reflect theological dispute and elevation of role and status of Ali and successive Imams.

Shi'i Muslims have separate mosques and believe Qur'an can be interpreted to guide community through quality of Imam known as Williyah.

Sub sects include Ahmadiyya whose claims clash with orthodox Islamic tradition.

Political differences have escalated divisions within Islamic community and prevent brotherhood ideal being realised today.

Distinctive focus on martyrdom / suffering and persecution / charismatic nature of Imam who is seen as sinless, infallible and in some variants who can intercede and perform miracles is divisive. Pilgrimage to Kabala may become a political event.

(10 marks) AO1 and (20 marks) AO2

12 (a) *Examine the importance of family life in Islam.***Basic answer**

Summary of roles of family members with brief reference to importance of family life.

Developed answer

Recognition of distinct roles of family members and contributions to Islam, e.g. role of husband to support financially, to provide for wife and dependants, attend Friday prayer to allow role of wife to maintain and support religious tradition, to keep halal home, to liaise with extended family, maintain izzat.

Role of children to obey parents and maintain cohesive family unit.

Parents to act kindly to children, nurture them, set example of ideal family.

Importance of roles in support and maintenance of Islam, maintaining adherence to Islam, acting as microcosm of wider society and ensuring unity and social harmony, e.g. through sexual propriety, disapproval of divorce, continuation of Islam through arranged marriage and extended family, Islamic education.

Rules regarding conduct of family members are outlined in Shari'a. The importance of rights / responsibilities are within the Qur'an / Hadith and Sunna. Muslims try to emulate example of Muhammad in family life because he is the perfect pattern of conduct.

(20 marks) AO1

(b) *Outline the reasons for diversity within the British Muslim community, and assess the claim that the British Muslim community is essentially a cohesive, united community.*

Basic answer

Brief expansion that reasons for diversity are immigration patterns and sectarian / linguistic and cultural differences.

Developed answer

More detailed knowledge and understanding of diverse ethnic, cultural, linguistic, sectarian, religious, generational, modernist v traditionalist nature of community with expansion of each category through examples given.

Evaluation**Points to support**

British Muslim community shares common beliefs, i.e. oneness of God, acceptance of Muhammad as messenger of God, Qur'an as final revelation from God which gives guidance in many aspects of life; common interpretations of God's will through Shari'a; common practices, e.g. 5 pillars and celebrations of Eid festivals. All Muslims believe in judgement of God, mercy of God, final reward or punishment and need to live accountably.

There is strength through global unity and mosques.

Points in opposition

The British Muslim community is fragmented by sectarian divisions, generational differences, tension between groups and mosque allegiance; alienation of young and inability to practice Islam effectively in some instances; not fully integrated into UK society.

Living in a primarily secular society is weakening affiliation to Islam.

Media representation erodes unity of community.

Secular education may erode religious values.

Extremist factions may be seen as threat to cohesive nature; British community cannot retain strength if there is support for political breakaway groups.

(10 marks) AO1 and (20 marks) AO2

Section E: Judaism

- 13 (a) Examine the reasons why Jews practise circumcision.**

Reasons include

Eight days after birth according to the Law
Chair of Elijah linked to entry into the Jewish tradition
Blessing for entry to covenant
Child blessed and named again shows the membership of Judaism
Tradition from the Law and scripture
Covenant set down as one of the conditions (Abraham)
Obedience to God's Law
Identification seen as a mark in the flesh.

Basic answer

Some general reasons given.

Developed answer

Will give good range of reasons, related to history, religious teachings and social factors.

(20 marks) AO1

- (b) *Explain the rituals and beliefs associated with bar and bat mitzvah, and assess how relevant the rituals of bar and bat mitzvah are for Jews today.*

Bar and Bat Mitzvah rituals

In synagogue called to read Sidra

Relatives involved in blessing after Sidra

Father recites baruch sheprani

Celebration after

In more Orthodox boy receives tephillin and sometimes tallit

Outside the synagogues there is festive meal with speeches and presents all celebrating the coming of age.

For girls, the ritual will partly depend upon the Jewish tradition, orthodox or reform.

Usually a meal to celebrate the event with gifts again celebration of coming of age.

In synagogue, not on Shabbat, usually Sunday Bat Chayil girl gives short speech on

Jewish teaching and may read some text, may be presented with Siddurim (prayer book)

Son or daughter of commandments

12 for girl, 13 for boy

Shabbat following birthday

Beliefs

Religious responsibility

Full members of congregation

Male and female role in Judaism

Basic answer

Outline of either or both rituals with some explanation.

Developed answer

Detailed explanations of both rituals with reference to beliefs.

Assessment

- Focus upon how Traditional / Orthodox regard them
- Attitude of Reform Judaism to these rituals
- Possible conflict between secular and religious
- Ritual = part of tradition, therefore important teaching less relevant for social / community

(10 marks) AO1 and (20 marks) AO2

- 14 (a) *Explain the theological issues raised by the Holocaust for Jews.*

Theological problems

Good and evil: The power of God.

Chosen people: How could God allow this to happen to his people?

Power of God: Why did he not intervene?

Role of Jews in the world: Are they really there to suffer for the rest of the world?

God's intervention: Was he present with his people at the time of the Holocaust?

Basic answer

General explanation of some of the issues raised by the Holocaust.

Developed answer

Explanation of Holocaust in context of theological issues, e.g. nature of God, evil and suffering.

(20 marks) AO1

- (b) *Explain three different responses to these issues, and assess how far they provide solutions to problems arising from the Holocaust for Jews today.*

Likely they will choose from:

- Maybaum** Jews suffer for the whole world and the fact that some survived shows that God allows his People to go on and grow from the experience.
- Fackenheim** It is an example of good over evil since the Jews were not destroyed as the Nazis wished.
- Berkovits** Man cannot understand the will and purpose of God and therefore it is a mystery.
- Rubenstein** Jews need to rethink their ideas about God and their relationship to him.

Other ideas which can be presented:

The death of so many can be seen as acceptable with ideas of salvation and resurrection linked to life after death ideas.

Total rejection of the religious aspects of Judaism and thus it becomes a race of people.

The good that has arisen from the Holocaust outweighs the evil at the time.

Basic answer

Will lack of breadth / only have one view of how to deal with Holocaust problems, e.g. not too much evil and therefore no solution.

Developed answer

Explanation of three different responses in some depth.

Maximum Level 4 for one or two responses.

Assess

Accept answers which assess the responses individually or provide a more holistic evaluation.

(10 marks) AO1 and (20 marks) AO2

- 15 (a) *Examine how religious practice in the Jewish home supports the importance of the family for Jews.*

Family based rituals

Passover both preparation and the meal; role of mother father and children

Shabbat very like Passover with special roles

Sukkot

Dietary laws

Use of ritual objects like mezuzah.

Basic answer

Description of a few elements of religious practice with some link to the importance of the family.

Developed answer

Good range of relevant practices related to supporting family life for Jews, with in depth examination.

(20 marks) AO1

- (b) ***Explain the role of women in Orthodox Judaism, and assess how far it is true to say that the role and status of women in Judaism is inferior to that of men.***

Role of women in Orthodox Judaism

Home: Running it with preparation for Shabbat, etc. Dietary law

Children: Education, especially girls

Children taught to be good Jews; learn the rituals in the home

Religious education to support family

No major role in synagogue services but allowed to be present and there in the other roles of the synagogue

Basic answer

General description of role with some explanation. Will fail to develop discussion in two areas and material will be limited.

Developed answer

Full explanation of the variety of roles women have in Orthodox Judaism.

Assess

Discussion about Orthodox view of men and women with complementary roles, in the synagogue and home. Reform with joint role in both places. Probably argue that men are important in synagogues and women in the home. But there are views that women are more important, birth line is through the woman, women do not need the synagogue as they are better than men at following the Law.

(10 marks) AO1 and (20 marks) AO2

Section E: Sikhism

16 (a) Examine the concepts of miri and piri.

Basic answers may include:

- Guru Hargobind wearing two swords, which he called the miri and the piri, obeying his father Guru Arjan's instruction to 'sit fully armed on the throne'.
- Examples of miri, e.g. building the Akal Takht, providing the nishan sahib and kettledrum for use during battle and piri, e.g. restoring ancient historic gurdwaras.
- The meanings of miri and piri. Miri comes from the Persian word 'mir', which meant a local chieftain and 'piri' comes from the Mughul word that literally means 'bride of God and was used of a Muslim holy man.

Developed answers may trace the development of the miri and piri from the times of Guru Nanak, e.g.

- Guru Nanak taught his followers to practise nam japna but also challenged the unjust and immoral behaviour of his times he took a Muslim, Mardana, with him at a time when the Mughal Empire was occupying India resulting in tensions between Muslims and the Hindus. Clearly stated that Sikhs had the two-fold duty, both to meditate on God's name and practise seva but also to challenge against injustice; in other words they had both a spiritual and temporal responsibility. At Kartarpur established a community centred on the gurbani of Guru Nanak, and everyone expressed their belief in equality of humanity by eating meals together and practised seva, or selfless service.
- The influence of Jats in the Panth and the opinion of some scholars that Guru Gobind Singh militarised Sikhism in response to their influence.
- Vaisakhi 1699 when Guru Gobind Singh challenged those present to offer their heads to the Guru to establish who was fully committed to the Guru.

(20 marks) AO1

(b) Examine Guru Gobind Singh's concept of the Just War, and assess the truth of the claim that Guru Gobind Singh changed Sikhism from a religious path to a military path.

Basic answers may include that:

- All Sikh Gurus had the same jot and that their teachings were one and the same.
- What they taught was God's word and God is One.

Developed answers may refer to:

- The continuity of teaching with reference to the twofold spiritual and temporal responsibility.
- The development of Guru Gobind Singh's teaching from miri and piri to sant-sipahi and its outward expression, and the founding of the Khalsa as the theological climax of the teaching of the Gurus.
- The way in which the balance of emphasis between the spiritual and the temporal teaching of the Gurus differed according to the context of their days.

(10 marks) AO1 and (20 marks) AO2

17 (a) *Examine the main features of the amrit sanskar ceremony.*

Basic level answers may include the main stages of the ceremony:

- Sikh must be wearing the panj kakke (5Ks), i.e. kesh, kara, kangha, kachcherea (kacha) and kirpan. The Rahit Maryada states they should believe in ‘One God, the Ten Gurus and their teachings, and the Adi Granth. He must believe in the necessity and importance of amrit and must not be a member of any other religion.’
- Before the ceremony should have taken a bath and washed their hair, there is no set age.
- Ceremony: Granthi, and five people who represent the panj piare present – Guru Granth Sahib is opened – one of the panj piare then explains the basic beliefs of the Sikh faith and asks those present if they accept them – Ardas - preparation of the amerit – granthi reads from the Guru Granth Sahib – those requesting amrit will come forward, one by one, and kneel in the warrior position. They will then say the Sikh greeting: ‘Vahiguru ji ka Khalsa, Vahiguru ji ki fateh’, after which one of the panj piare will give each of them some amrit to drink in their cupped hands. After that, amrit is sprinkled five times on the eyes and five times on the hair of each of those requesting amrit. Any amrit that remains is drunk by those taking amrit. They will then repeat the Mul Mantra and have their religious responsibilities explained.

Developed answers may include:

- Prayers recited include Japji of Guru Nanak, the Jap and ten Swayyas of Guru Gobind Singh, the Chaupai, and the first five and the last stanzas of the Anand. Everyone drinks amrit from the same batta (bowl); this is a reflection of the Sikh belief in equality of all people; in the Hindu caste system, people are not allowed to drink or eat food with members of a lower caste.
- The Sikh way of life is to rise at the ambrosial hour (three hours) before dawn, take a bath and, meditating on God, repeat the name Vahiguru. They should recite daily: Japji, Jaap, the Ten Sawayyas in the morning; Reharas in the evening and the Sohila before going to bed at night. Sikhs are also told to keep ‘good company’, i.e. member of the sangat; they must not break the four kurahit; not cut or trim the hair on their body, use tobacco, eating meat slaughtered according to the Muslim religion, or commit adultery.
- They may also include that ‘amrit’ literally means ‘no deaths’; amrit sanskar sometimes known as amrit pahul, never baptism. Reference may be made to charan pahul. The Sikh Rahit Maryada states that ‘these six (i.e. the panj piare granthi) may even include a woman’, only men normally perform the seva of being panj piare, although the Akhand Kirtani Jatha do have women panj piare. At Akhand Kirtani Jatha amrit sanskar, there is also a stage where the gurmantra is implanted on the breath of those taking amrit.
- Sikhs who have broken one of the four kurahit may request readmission into the Khalsa at an amrit sanskar, and those who are tankhayia may come before the panj piare at the beginning of the amrit sanskar to admit and apologise for minor breaches of religious discipline.

(20 marks) AO1

- (b) *Explain the meanings of the terms keshdhari and sahajdhari, and assess the view that unless Sikhs are amritdhari they are not true Sikhs.*

Keshdhari

Basic answers may include:

- The statement that Sikhs wear the 5Ks, with a description of the 5Ks.

Developed answers may include:

- Keshdhari are Sikhs who wear the panj kakke, and in particular have maintained uncut hair (or have subsequently grown their hair and do not cut or trim it), but who have not taken amrit sanskar.
- ‘Kesh’ means uncut hair and is one of the panj kakke and includes not cutting, trimming or shaving any bodily hair.
- The teaching to keep hair uncut goes back to Guru Nanak who stated that a ‘Sikh should die with their hair intact; the hair with which they were born’.
- Keshdhari Sikhs will follow the Sikh Rahit Maryada in their daily lives.

Sahajdhari

Basic answers may include:

The popular understanding of sahajdhari as a ‘slow learner’ or ‘gradualist’, i.e. someone who is progressing slowly towards understanding and obeying the teaching of the Gurus but has not progressed enough to realise that they need to become amritdhari. Such Sikhs will have cut hair and will not wear the panj kakke although they often wear a kara, and wholly or partially obey the daily life of Sikhs according to the Rahit Maryada.

Developed answers may include:

That the word ‘sahaj’ refers to a state of mental and spiritual balance. In the Guru Granth Sahib, ‘sahaj’ refer to a state of spiritual equipoise or liberation of the soul.

Assess the view that unless Sikhs are amritdhari, they are not true Sikhs.

Basic answers may include reasons why Sikhs do not take amrit, e.g.

- Understanding the Rahit Maryada definition to mean that becoming amritdhari is not essential for a Sikh.
- Some Sikhs are employed in jobs where it is not possible to keep the panj kakke. This may apply to those who are not able to keep kesh for safety or security reasons, or wear the kirpan especially after 9 / 11.
- Others do not take amrit because of reasons of humility or because they are not totally and utterly certain that they will be able to keep the Rahit Maryada in their daily lives. Such an attitude is reflecting the deep respect in which they regard the amrit sanskar ceremony.
- Others would regard as those not taking amrit, regardless of the reason, as a sign of lack of commitment to the Sikh path and therefore they should not be described as Sikhs.

Developed answers may include:

- According to the Rahit Maryada definition of a Sikh, the crucial phrase is to 'believe in the importance of amrit', i.e. does not state that a person must be amritdhari, therefore it may include keshdhari, but it excludes anyone who rejects the importance of amrit, therefore it excludes sahadhari as they are not keeping the panj kakke.
- Those keshdhari who believe in the importance of amrit come within the definition, those who reject it do not. They would follow the teachings of the Guru Granth Sahib as gurbani.
- In the 2003 elections to the Shiromani Gurdwara Parbandhak Committee sahadhari were excluded from registering themselves as Sikhs because they didn't keep kesh.

(10 marks) AO1 and (20 marks) AO2

18 (a) Examine the teachings of the Gurus on religious tolerance.

The question states 'religious tolerance' and it is expected that specific teachings be included.

Basic answers

May make reference to the teachings of only one Guru, or refer in general terms to the Gurus respecting all people.

Developed answers will include reference to more than one Guru and specific teachings, e.g. Guru Nanak:

- Stated 'there is neither Hindu nor Muslim therefore whose path shall I follow, I shall follow God's path';
- Had Muslim companion Mardana; Mardana played ragas to gurbani. In gurdwara today, kirtan is gurbani set to ragas and Guru Granth Sahib arranged according to ragas.

Guru Arjan

- Asked a Muslim, Mian Mir, to lay the foundation stone of the Harmandir Sahib.
- Included bhagat bani in Adi Granth.

Guru Hargobind

- Release of 52 Hindu rajas unfairly imprisoned in Gwalior Fort.

Guru Tegh Bahadur

- Martyred on behalf of freedom of religion of Hindus and Sikhs; challenged Mughul Emperor regarding religious freedom at request of Kashmiri Hindus.

(20 marks) AO1

- (b) *Examine the teachings of the Gurus on equality of birth, and assess the view that these teachings are largely ignored by Sikhs in Britain today.*

The question says Gurus and for higher level answers it is expected that the teachings of more than one Guru would be included.

Basic answers may include:

Consideration of the teaching of one of the Gurus, and some account of the Hindu caste system and a few examples of the Guru's teachings against it, e.g.

- All people are equal as they were all created by the one God. Any importance a person has will be decided by God not men.
- Challenged the refusal to eat with someone of a lower caste in the belief that it would make you ritually unclean; believed that it was not what you ate but how you lived your life was important. Examples of this may be given, e.g. at Sultanpur where he fed people who came to hear his teachings, the Brahmin who refused to share Guru Nanak's food, langar at the Kartarpur community.

Guru Amar Das

Mughul Emperor Akbar had first had to sit with the other people and eat langar before the Guru would see him. Guru Amar Das coined the phrase 'pelhe pangat, pichle sangat' which means 'first eat together, then worship together'.

Guru Arjan

- Introduced the concept of karah parshad.
- Design and layout of Harmandir Sahib (Golden Temple) showing equality of birth.

Guru Gobind Singh

- The panj piare came from different Indian states and spoke different Indian languages.
- At festival of Vaisakhi everyone shared from the same bowl of amrit.

Developed answers may include:

- Reference to several Gurus.
- An explanation that Guru Nanak and his successors believed that all people could achieve mukti, not only members of the twice born castes.
- Reference to the Gurus observing caste differences in the marriages they arranged for their children.

Assess

Basic answer

May emphasise the social aspects of equality. Few marks will be given to one sided answers that make little reference to religious practice but emphasise sociological answers.

Yes, it is practised

- Practices in the gurdwara, e.g. taking off shoes, sitting on floor, eating of karah parshad and langar.
- Practices outside the gurdwara; reference may be made to sew, e.g. humanitarian work by, for example, Khalsa Aid and Fateh.

No, it is not practised

- Existence of caste gurdwaras.
- Continuing practice of even devout Sikh families insist that marriage partners be of the same caste.

(10 marks) AO1 and (20 marks) AO2