

# General Certificate of Education

## Religious Studies 6061

*Studies in Religion and Culture RS10*

# Mark Scheme

*2006 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        |
|----------|--|---|-------------------------------|--|--------------|
| <b>5</b> | 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. | <b>17-20</b><br><b>[9-10]</b> | 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. | <b>17-20</b> |
| <b>4</b> | 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.  | <b>13-16</b><br><b>[7-8]</b>  | 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.   | <b>13-16</b> |
| <b>3</b> | 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.                                   | <b>9-12</b><br><b>[5-6]</b>   | 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.  | <b>9-12</b>  |
| <b>2</b> | 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.  | <b>5-8</b><br><b>[3-4]</b>    | 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.   | <b>5-8</b>   |
| <b>1</b> | 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.  | <b>1-4</b><br><b>[1-2]</b>    | Some simple reasons or evidence are given in support of a view that is relevant to the question.   | <b>1-4</b>   |
| <b>0</b> | 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.   | <b>0</b>                      | No valid points made.  | <b>0</b>     |

## **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) *Examine the ways in which the Eightfold Path has been interpreted by Buddhists.***

Candidates may approach this in a variety of ways, either examining each aspect of the Path or in interpreting the Eightfold Path as a whole.

#### **Basic answer**

Symbol of Buddhism is the eight-spoked wheel.

Each teaching begins with the word “right” because Buddha showed the right way.

Basic outline of the path with little explanation.

#### **Developed answer**

Generally more depth of understanding and detail to support this:

Awareness of the grouping of morality, wisdom and meditation.

Examples may be drawn from Mahayana and Theravada.

Meaning of the Eightfold Path is:

**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.

**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 focusing the mind in meditation on the things above.

**(20 marks) AO1**

- (b) **Outline the meaning of the five moral precepts, and assess the claim that Buddhist teachings about morality are too vague for society and more relevant to the individual.**

**Basic Answer**

Basic list of precepts / some explanation, e.g. Non-harm. (1) Non-violence towards any living creature. (2) Not stealing. (3) Sexual misconduct, abuse of the senses, etc. (4) Not lying. (5) Unmindful states due to alcohol and drugs.

**Developed answer**

Generally more depth of understanding and detail about each precept and / or comments on the general meaning of them.

Precepts - they are vows not commandments.

Morality as foundation of spiritual path and overcoming of dukkha is priority in Buddhism. Vows help to achieve this.

Behaving ethically reduces dukkha and increases happiness for oneself and others.

Adapt to different levels of commitment unlike 'commandments' or 'rules'.

To break a precept brings demerit but it must be done with intention.

(10 marks) AO1

**For**

Some would argue that Buddhist teachings about morality are principles or guidelines only and are open to interpretation or, at the very least, are flexible.

**Against**

The alternative argument could take the line that despite being accused of having a lack of clarity, Buddhist precepts and monastic rules are very prescriptive and specific, despite being addressed for the individual. Also, they seem to work in a monastic community.

(20 marks) AO2

- 2 (a) **Explain the Mahayana concept of Tri-kaya.**

**Basic answer**

Basic outline of the three bodies

(1) Nirmanakaya ("transformation body")

(2) Sambhogakaya ("enjoyment body")

(3) Dharmakaya ("dharma body")

Little or no explanation.

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

Explores implications and could include:

Emphasises the Mahayana teaching of transcendent aspect of Buddha, rather than Theravada teaching about historical Buddha. Buddha in his Buddha-field ("Buddha-ksetra") or personal universe, e.g. Amitabha in Sukhavati ("Pure Land").

(1) Nirmanakaya ("transformation body") – a kind of semi-physical body in which a Buddha appears in samsara.

(2) Sambhogakaya ("enjoyment body") – a body for the heavenly realms. Appears to Bodhisattvas in this body, e.g. Amitabha Buddha. An image of enlightenment.

(3) Dharmakaya ("dharma body") – the ultimate 'body' beyond existence. Beyond all dualities and conceptions.

(20 marks) AO1

- (b) **Outline Nagarjuna's teachings regarding 'Sunyata', and assess the claim that the idea of 'Sunyata' is unacceptable today.**

**Basic answer**

Rudimentary idea of lacking essence and a simple attempt at Nagarjuna's argument.

**Developed answer**

Will present a version of Nagarjuna's argument and display a clear understanding of its relevance to Buddhist teachings.

Sunyata is "emptiness". Other words are used to describe the concept of emptiness such as "thusness" or "suchness" (tathata), "very-as-it-is-ness" (P Harvey) or even the 'thunderous silence of Vimilakirti'. The concept of 'emptiness' is 'itself Empty' – we should not grasp this as a philosophical concept!

Candidates may offer variants of the following reasoning:

- (1) Nothing has svabhava (own-being);
- (2) Buddha used conventional truth in explaining the four noble truths;
- (3) If some "thing" did exist independently then
  - (a) it could not be subject to change because other things could not affect it
  - (b) it would not be dependent on anything else for its existence
  - (c) it would not be subject to laws of samsara and therefore we could not know of it.

In conclusion, it is only because things are "empty" and dependent on other things for existence that they can change. We can only move from dukkha to nibbana if things are "empty".

**(10 marks) AO1**

**For**

Modern science and physics would accept the idea of continual change. It is the focus of many aspects of meditation for practising Buddhists.

**Against**

It would not sit comfortably with the western idea of a soul. People can misunderstand the concept to mean 'nothingness' and it becomes meaningless and ridiculed.

**(20 marks) AO2**

**3 (a) Explain how Buddhism established itself in the west.**

**Basic answer**

Limited range of historical points and relevant examples of forms of Buddhism.  
e.g. Context of 19<sup>th</sup> century Britain might not be explored.

**Developed answer**

(Generally more depth of understanding and detail to support this).

Points used may include:

Context of Britain in the 19th century: an era of intellectual and religious upheaval; philosophers had long questioned the validity of Christianity; geological discoveries cast doubt upon the Bible's historical authenticity; the role of Charles Darwin's theory of evolution; Biblical criticism flourished; it was the age of human reason. Travel around the world was popular since the British Empire spanned almost one third of the globe. Rational, empirical approach of the eastern mind very appealing. Gordon Douglas was the first official convert to Buddhism; however, it was with Alan Bennett that Buddhism was really established in the west. All the early converts and intellectually interested parties had other religious interests. The role of Blavatsky and Olcott, founders of the Theosophical society. Blavatsky travelled all over India and had great influence over Anagarika Dharmapala, the Sinhalese Buddhist patriot. She met many Lamas from Tibet. Christmas Humphreys, the most famous figure in British Buddhism, was influenced greatly by Theosophy. Founded the Buddhist Lodge of Great Britain in 1924 (later the Buddhist Society). Socio-religious factors, all of which helped cement Buddhism firmly into the intellectual and religious framework of 20<sup>th</sup> century Britain: wealthy, middle / upper-class with financial influence; well educated and of an intellectual frame of mind; all professional people (Humphreys was a barrister); their views and interests carried credibility amongst their peers.

First, Buddhist monasteries were established. Isolated nature. Followed typical model of East-Asian country. Adapted monastic structure of day to suit climate. Alms round foreign to culture – most funding indirectly made. Gradual building of lay communities but not in immediate surroundings. A lay community may be a link in a city many miles away.

**(20 marks) AO1**

- (b) ***Outline the main features of Theravada Buddhism in the west, and assess the claim that Theravada Buddhism has become very popular in the west because it has preserved its cultural roots rather than adapting to western society.***

**Basic answer**

Main features should include some of the following points:

The monastic ideal and way of life.

The practice and teaching of meditation and the study and spreading of dhamma (scriptures).

**Developed answer**

More detail of above points or case study are of a specific type of Theravada Buddhism, country of origin, teachers and the economic base of monasticism in this country. Awareness of how satellite dhamma groups function, the history of how this type of Buddhism was established and also more detail about specific monasteries.

***(10 marks)***      **AO1**

**For**

Theravada Buddhism is popular and the model of monastery and satellite communities does work well. Allows people to get something very different than what is on offer in the western world.

**Against**

Despite its popularity, one could argue that the monastic ideal makes it very isolated and prevents significant growth. Monastic Buddhism is emphasised over against the group ideal, e.g. retreats, festivals, etc.

***(20 marks)***      **AO2**

**Section B: Christianity**

- 4 (a) *Examine the variety of forms of ministry which are found within the Christian Church.*

Candidates will need to show awareness of both **ordained and lay ministry**

**Ordained**

Traditional view of bishops, presbyters and deacons

Variety of forms based on ideas such as apostolic succession

So that ordination involves episcopal laying on of hands

Bishops – diocesan responsibilities and authority

Priests with particular parochial oversight

Ordained priests in non-parochial roles, chaplaincies, etc.

Ministers

Sacramental and pastoral roles – emphasis varying in different Churches, etc.

**Lay**

Range of possible examples

Lay readers within the Church of England

Church Army, etc.

Eucharistic ministers within the Catholic Church

Local preachers within Methodism

Eldership,

etc.

Expect some consideration of variety of functions, for example:

Preaching

Pastoral care

Assisting in organisational capacity

Recognition that training is given for these roles

And that lay ministry is on the increase as ordinations decline

Blurring of some of the traditional distinctions between lay and ordained ministry.

**Other**

Some may comment on the ministry of religious orders, both traditional and of some of the newer forms of community found within Christianity today.

For marks above Level 3 (12 marks) there needs to be some range – the question does ask for **variety**. This variety should be both of type and across denominations.

Maximum Level 4 if confined to ordained ministry.

**(20 marks) AO1**



- (b) ***Outline the nature of Christian mission in inner-city areas today, and assess the claim that mission in inner-city areas is the most important form of ministry for Christian churches today.***

**Outline**

Likely to be some attempt to define ‘mission’; this should show understanding which is different from ‘evangelising’ even though for some it may include this.

Should also show awareness of definition of ‘ministry’ as ‘ministering to’, and thus addressing needs of people.

Look for awareness of the sort of work which the churches are doing in inner cities, e.g.

Evangelisation – often by ‘newer’ Christian groups as well as traditional

Faith in the City; Mission alongside the poor, etc.

Work with poverty and social deprivation

Work with alcohol / drug addiction

Housing advice centres

Debt counselling

Teenage mothers

Various forms of community development

Dealing with race issues

Examples of community life going back to, e.g. Gorbals model

Various other experiments in community

Urban Theology,

etc.

This is only an outline but for marks above Level 3 (6 marks), there should be exemplification. Beware of generalisations, but credit local examples which may be cited.

**(10 marks) AO1**

**Assess**

This needs to focus clearly on the contention of ‘most important’.

**Agree**

Evidence based on need,

Urgency of situations,

‘Inner-city’ representing situations of real need – growing divisions between rich and poor, etc.

In pluralistic society, traditional forms of mission and ministry less relevant.

**Disagree**

All ministry and mission important - cannot say one is more important than other.

Some may use problems of rural society as counter argument.

Some may say that the traditional sacramental and pastoral roles are still the most important form of ministry and that other activities are best left to community workers / social workers.

Look for reasoned and balanced discussion.

Answers which reach Level 4/5 are likely to show good theological understanding both of mission and of ministry.

**(20 marks) AO2**

**5 (a) Examine the diversity of forms of Christian overseas mission.**

A variety of forms could be cited – candidates are not expected to deal with all of these. Allow for diversity of forms to include work by individuals or denominationally based organisations. Allow for some forms of overseas mission to be developed in depth including content and explanation.

**Education**

Large number of schools still supported by mission organisations

**Medicine**

Hospitals and clinics as a focus of missionary work, especially in remote / deprived areas

**Social care**

Work among poor and deprived in many cities

**Aid and development**

Significant programmes of aid and development, working through and alongside organisations, such as Christian Aid, CAFOD, Tearfund

**Evangelisation**

‘Spreading the gospel’ still an important aspect of Christian mission work

**Bible translation** and distribution

e.g. Wycliffe Bible translators

**Working with indigenous Churches**

To develop their autonomy

For marks above mid Level 3 (10 marks), candidates should be able to give examples. For marks of Level 4 and above, there should be some range of material.

**(20 marks) AO1**

- (b) *'In today's global society, there is no justification for Christian mission overseas.'*

*Outline the reasons why this claim might be made, and assess how far it is true.*

**Original Purposes**

**Reasons** might take several approaches

- Notion of overseas is dated, and does not relate to a world of instant communications, both through travel, the media and the internet
- Ideas of a pluralistic, interrelated world
- Increasing status of non-Christian religions in a variety of societies
- Politicisation of, e.g. Islam
- If many of the motives of mission were, directly or indirectly, linked to colonialism, then these ideas out of date
- Rise of indigenous Churches in many of the traditional areas of mission
- In many, though not all, Churches, traditional notions of the necessity of 'salvation' have changed, thus part of the traditional imperative removed, etc.

**(10 marks) AO1**

**Assess**

**In refutation**

May take the traditional line of the need for 'salvation' for all to be offered the chance.

Other aspects of overseas mission work, linked to education, medicine, community issues, aid and development is still needed. Missionaries as likely to be agronomists (agricultural economists) as preachers

**In support**

Changed world, mission needed at home not abroad.

Other cultures / religions should be allowed to exist as valid.

Look for reasoned and balanced approach.

Points noted above may be used on both sides of the argument.

For marks of Level 4 and above, expect range of material and some theological understanding.

**(20 marks) AO2**

**6 (a) Explain what is meant by ‘patriarchal structures and androcentric language’ in the context of the Christian Church.**

Some examples explained in depth is acceptable for higher level answers (Reference may be made to Christian / feminist understandings).

**Patriarchal structures**

Dominated by male hierarchy  
Traditionally not just in Catholic and Orthodox Churches  
With male priests and bishops  
Anglican Church – with women priests  
still resistance to women bishops in some branches  
Dominance of men as senior office holders in many non-Episcopal Churches  
For example, eldership largely male until comparatively recently,  
etc.

**Androcentric language**

Many examples may be cited  
God presented in male terms  
As in Biblical language  
Expect some exemplification of this from hymns and prayers used within the Church  
Traditional language spoke of ‘mankind’, ‘for us men and our salvation’  
‘brethren’ rather than ‘brothers and sisters’,  
etc.

Expect some exploration and breadth

No more than Level 2 for simple definitions – the question does ask for ‘explain’.

No more than Level 4 (13 marks) if only one of these areas dealt with, however well.

**(20 marks) AO2**

- (b) ***Outline the ways in which feminist theology has challenged these patriarchal structures and androcentric language, and assess the success of this challenge.***

**Outline**

Challenge to traditional assumptions

**Patriarchal structures**

Movements for the ordination of women  
And opening up of other roles in the Church

**Androcentric language**

Attempts to bring about inclusive language  
The women's Bible  
Feminist readings of the Bible  
Constant reminders that half (or more) of the congregation often excluded by the language which is used  
Not just about personal pronouns but also about the male oriented views which pervade much of the language of Christianity.

No more than Level 4 (7 marks) if both areas not outlined.

**(10 marks) AO1**

**Assess**

**Effective**

Certainly changes  
As evidenced by the ordination of women, and rise to high office of women in the Church of England, but no women bishops yet, and still resistance to this.

Many churches have new liturgical materials which include more inclusive language, e.g. Methodists  
Feminist theology is a mainstream area of study  
And has male as well as female proponents

**Not effective**

Calls for ordination of women have had no real effect in Catholic Church  
Not even a real debate in Orthodox  
Within Anglican still resistance to women bishops in some branches  
Potential cause of schism in Church of England

Traditional views still strong in many traditional evangelical Churches = and these are a growing area.

Look for balanced and reasoned argument.  
For marks of Level 4 and above there should be awareness of denominational diversity and differences.

**(20 marks) AO2**

**Section C: Hinduism**

7 (a) ***Explain the importance of marriage and family life within Hinduism.***

- Hinduism regards fulfilling the dharma of each stage of life as important. Linked to notion of varnashrama dharma. Change of status marked by several samskaras
- Marriage is regarded as a sacred union seen as essential to the coherence and stability of society
- Grihastha stage clearly defined as a means to ensuring the stability and order of society and has specific responsibilities for sons and daughter in law. Marriage and bringing up of children a religious duty
- Arranged marriages usually within the same caste, contribute to this social cohesion and stability. Marriage is arranged and strong commitment to family life
- Women live within their husband's family home and take responsibility for the caring of his parents
- Various role models for fidelity and respect for parents in religious literature, e.g. Rama / Sita
- Role of motherhood, very important. Goddess based on mother role of protector and nurturer of life
- Joining of two families and extended family gives scope for generosity and joint responsibilities. Large extended family with sharing of family responsibilities and wealth
- Wide understanding of sister, brother, aunties, etc. Strong brother-sister relationship
- Great respect for elder members of family and vanaprastha (retired grandparents)
- (In Indian villages) sons are considered more important than daughters because it is the son's duty to ensure the welfare of his parents throughout his adult life and ensure the appropriate death rites are carried out

**Basic answer**

A few main points with sound understanding.

**Developed answer**

Wide range of points well explained.

**(20 marks) AO1**

- (b) *Examine the concept of dharma in relation to moral behaviour, and assess the view that Hinduism is more a way of life than a religion.*

**Dharma is**

- Right conduct
- A fundamental concept related to order and custom which makes life and a universe possible
- Appropriate behaviour to maintain order
- Two kinds: Sanatana Dharma everlasting law and Varnashrama Dharma. This refers to the three concepts of:
  - (i) varna relating to caste
  - (ii) ashramas relating to stages in life
  - (iii) dharma meaning laws of righteousness, duties and responsibilities.
- It is necessary to fulfil these duties so as to contribute to accumulation of good karma and to ensure a good rebirth.

**Basic answer**

Understands nature of dharma.

**Developed answer**

Refers to wider and more specific meanings of dharma.

**(10 marks) AO1**

**Assess the view**

**In support of** the view many Hindus regard their religion as a way of life. There is no separation between the way their lives are conducted in every aspect including relationships, work, family life, diet and lifestyle. The main focus for all Hindus is living a life based on moral principles with respect for all forms of life and this is sufficient to be a good Hindu.

**In refutation of this claim**

There is a strong aspect of spirituality within Hinduism and a tradition of renunciation of worldly life. The spirituality is expressed in the large numbers of holy men and the tradition of yoga and meditation. These aspects not easily combined with ordinary life.

Religious beliefs of karma and samsara linked to attitudes and behaviour in daily life. Also the role of the brahmin priesthood is ancient and integral to the Hindu way of life. Also dharma includes religious rituals on a daily basis in the home and 16 samskaras for each stage of life.

**(20 marks) AO2**

- 8 (a) ***Explain the meaning of non-dualism in the Advaita philosophy of Shankaracharya.***

**Non-dualism**

- No distinction between Brahman and atman. They are the same reality.
- Brahman is the sole reality, and all appearances of individuality and multiplicity in the phenomenal world are illusory. Shankara uses the aphorism “ta tvam asi”, “thou are that” to demonstrate that pure consciousness is the basis of atman as it is with Brahman. All distinctions between subject and object are overcome.
- Views the material world as essentially maya or illusion and only spiritual reality is true and real.
- Aims to dispel all kinds of illusion and ignorance.
- Propounds a higher and lower path to supreme knowledge. The higher way is a transformation of consciousness. The realisation that the inner self is the same nature as the all-pervading and ultimate reality of Brahman. Knowledge of the true self is the means to liberation. The lower path involves using images or intermediaries (deities)
- The union of Atman / Brahman is described as “sat chit ananda” (being, knowledge, bliss)

**Basic answer**

Requires explanation of non-dualism in a basic way.

**Developed answer**

Need reference to at least three features of the philosophy well explained.

**(20 marks) AO1**



- (b) **Explain the nature of moksha in Advaita philosophy, and assess the view that moksha is an unattainable goal for most Hindus.**

**Explain**

- Freedom from rebirth and liberation of the inner self or spirit.
- Self realisation. Realisation of the true nature of self through intuitive insight.
- Knowledge consciousness, bliss (sat – chit – ananda). The blessedness of peace and the highest happiness.
- The merging of the inner self with Brahman. Oneness with ultimate.
- Cosmic consciousness.
- Highest knowledge achieved through Jnana yoga as the development of the mind and mental powers.
- Penetrating the truths of the Vedas through intellectual development and meditation. The direct apprehension that the essential self is spiritual in nature, eternal, immortal, transcendent and exactly the same nature as the universal spiritual Brahman.

**Basic answer**

Main characteristics.

**Developed answer**

Full explanation.

**(10 marks) AO1**

**Assess**

**In support of the claim**

Moksha is only obtainable to those few who choose to fully adopt the holy life as it requires dedication to spiritual life without the distractions of worldly occupations. Purity of mind and body requires life of sannyasin and renunciation which is particularly difficult in contemporary society, as it requires conditions of solitude and discipline of detachment and asceticism. Also high level of mental and intellectual development and the practice of jnana yoga. Most Hindus hope for a better rebirth though leading a good life based on sound moral principles. Practice of karma yoga and bhakti yoga more common than jnana yoga.

**In refutation of this claim**

Moksha can be obtained by anyone as it depends on accumulation of good karma from previous lives and whatever walk of life, the intention and pursuit of this highest spiritual goal depends on commitment and disposition of the person. Since it is the highest goal then it must be obtainable or the fundamental teachings of Hinduism about the nature of the self and its unity with the ultimate reality of Brahman, make no sense.

**(20 marks) AO2**

**9 (a) Examine the nature of the Hindu community in Britain.**

Reference to several of the following:

- Factual information about numbers. Percentage of population of Britain
- Countries of origin from various Indian states and east Africa
- Distribution of social classes / professional classes
- Some first generation, others second generation
- Family structure
- Different religious allegiances, several forms of Hinduism in Britain, e.g. Swami Narayan temple in Neasden (London)
- Its status as an important minority
- Close family ties with India and also establishment of extended family in Britain
- Communities based on immigration from a particular area so language and cultural ties might unite certain Hindus in certain places
- Concentration mainly in city areas.

**Basic answer**

Focus on narrow aspect or very general points.

**Developed answer**

Has detailed factual and relevant information.

**(20 marks) AO1**

(b) ***Outline the ways in which the Hindu community in Britain maintains and preserves its religious traditions, and assess the view that it is impossible to be a Hindu in a non-Hindu environment.***

- Creation of own mandirs for more congregational type worship.
- Inviting visiting priests to conduct services at the mandir or having own temple priests.
- Inviting learned swamis to give talks in Hindu dharma and philosophy.
- Community centres for gathering community together for social functions, e.g. youth clubs and OAP groups and activities.
- Various organisations within UK which promote and encourage Vedic knowledge.
- Cultural programmes in community centres. Classes in Indian languages and Vedic studies.
- Regular meeting of discussion groups of different branches of Hinduism. Rama Krishna mission, Brahma Samaj Vishwa Hindu Parishad.
- Large scale or small scale celebration of festivals.
- In the home through experience of close family ties and domestic rites of passage.

***(10 marks) AO1***

**Assess**

**In support**

Hinduism is rooted in the social, cultural and moral norms of India, so that it cannot be extracted from these. Very significant difference in cultural norms that prevail in UK especially with regard to family life and attitudes to marriage that there is too much of a challenge to essential teachings and moral teachings in Hinduism. Different attitudes regarding respect for the elderly and following retirement and sannyasin stages. Dharma in caste customs and rituals of purity may be difficult.

**In refutation**

Hinduism is a very inclusive tradition and it easily adapts to different circumstances. Social and moral norms are changing anyway and these adaptations do not undermine the basic truths which are universal. The eternal truth of Hinduism can be seen as having relevance for all people. Some aspects of Hinduism such as yoga, vegetarianism and Ayur Vedic medicine are appreciated and becoming quite widely accepted in British society. Fulfilment of dharma depends on good character and respect for religious tradition and is not dependent on cultural context.

***(20 marks) AO2***

**Section D: Islam**

**10 (a) Examine how Shari'a law can be seen as both divine and human.**

**Basic**

- Shari'a law is divine because it is based on Qur'anic teachings, and human in following the example of Muhammad, and interpretation from law schools

**Developed** (expansion on the following)

- Shari'a is divine in its nature because it is based on the immutable, eternal, timeless, revealed word of God and on the teaching and custom of the prophet as its primary source
- It reveals God's way, the straight path and allows man to respond to God's will and to be rewarded for right conduct
- The traditionalist view is that it is not subject to history or change, God is the sole legislator - law allows man to serve God
- It is also human as God's law is formulated and interpreted throughout history by man, e.g. al Shafi, science of jurisprudence, secondary sources of analogy and consensus, development of law schools, shari'a courts
- Shari'a is both a divine ideal and a human reality
- Shari'a as divine legislation is not the same as fiqh, the understanding and application of God's law by human effort but both work together to guide Muslims
- It may reflect its development and be seen as a tool to impose unity

If no explanation of how Shari'a law is both divine and human no more than Level 4.

**(20 marks) AO1**

- (b) ***Explain the Islamic understanding of the role and status of women, and assess the claim that the status of women can never be equal to the status of men in Islam.***

A variety of views within the Islamic understanding may be expressed and credited. Role and status can be considered separately or intervention.

**Basic** - some knowledge / understanding of the following:

- Men are superior to women in Islam because they are providers and maintainers of women
- Women have a role within the home to ensure children are brought up Islamically

**Developed** (expansion on the following:)

- Qur'anic teaching identifies men and women as biologically distinct
- Men should support and protect women, maintain women economically
- Women should look after children and other dependants, ensure a halal home, make sure religious tradition is maintained
- Examples of rights and responsibilities of women as outlined in the Qur'an, Hadith and Sunna, examples may be given to support
- Both men and women try to follow the example of the prophet as the ideal
- Because Shari'a law is based primarily on the Qur'an, Hadith and Sunna, roles may reflect society of the time
- Some feminist interpretations of Islam focus on the role / status of women misinterpreted by others

**(10 marks) AO1**

**Assess**

**In support of the claim**

- Women cannot be seen as equal to men because some Qur'anic verses may support superiority of men, e.g. 'men stand a step above women
- Some laws show men have greater status, e.g. men are entitled to greater inheritance rights, easier divorce
- Islam is a patriarchal religion
- The role of women cannot be equal economically because this would reduce and limit the responsibilities of women as wives and mothers which is central to the proper functioning of society
- Some interpretations of Islam emphasise women as subservient to men, e.g. Taleban

**In opposition**

- Women are equal to men - according to early Islamic tradition, women played a religious and social role alongside men
- Qur'anic teaching states men and women have equal religious responsibility, Muhammad endorsed the status of women as wives and mothers
- Some interpretations of Qur'anic verses and of Hadith are disputed by Muslim feminists
- Islamists may argue that non-Muslim women in the West are less equal in status in relation to men than women in Islam
- Examples through history show women are regaining equality, e.g. votes allowed for women in Iran despite protests from Khomeini, greater numbers of Muslim women in professions

**(20 marks) AO2**

11 (a) ***Explain the Islamic understanding of God as immanent.***

**Basic**

- God's closeness to each human being
- Immanence means God is within creation, known to man

**Developed** (expansion on the following:)

- The immanent nature of God shows His love and mercy, His closeness to man
- Muslims may seek personal knowledge of the love of God through, e.g. recitation of specific Qur'anic verses which Sufis believe reveal God's nature to man in an esoteric way
- God's nature can be more intimate, e.g. through prayer, following the Sufi path which results in gnosis or fana
- Immanence indicates a close deep relationship with the Creator, such as that exemplified by Muhammad
- Sufis may aim for such a relationship with God through direct communication, e.g. dhikr (remembrance) exercise
- To understand Gods' immanence you must 'die to one's self' (Al Junayd) to be incorporated in the greater self
- Examples may be given of attempts of famous sufis to come closer to God, and of particular Qur'anic verses used in support of Sufi meditation, e.g. God being 'closer to man than his jugular vein', God revealing Himself as 'Most loving' and expecting a people who will love Him.

***(20 marks)***     **AO1**

- (b) ***Explain what Islam teaches about the transcendence of God, and assess the claim that, in Islamic thought, human beings have no freedom because God controls everything.***

**Explain**

**Basic**

- God is all-powerful and all-knowing
- He dictates what happens to everyone - this is al qadr

**Developed** (expansion on the following)

- The concept of God as transcendent incorporates His omniscience as Creator of all
- As a consequence, man's role is to submit throughout the whole of life to God's will, making every effort to please God and act as His servant
- Nothing else should be worshipped
- Man should be in awe of God, responding with humility, recognition of God as master and sustainer of the universe, who is beyond knowledge

**(10 marks) AO1**

**In support of claim**

- Al qadr means acceptance of God's power to predestine everything in creation
- To accept this is to acknowledge the transcendent nature of God
- God has supreme control of everything within and outside of the universe
- All actions are fore-known and determined by God
- Whatever happens is a consequence of God's will
- Nothing is greater than God; the doctrine of Tawhid emphasises everything is subject to God's will
- Man must fulfil what God has ordained for him
- Al qadr is a logical consequence of belief in an omnipotent creator; man's will is nothing in comparison with God's will
- Man is utterly dependent on God

**In opposition**

- A merciful, loving God cannot dictate evil so man must have personal freedom
- Mutazila view - God's divine justice and unity cannot be compromised
- Reason must support free will and responsibility for actions
- Asharite view - God is all-powerful and has created actions / choices which man then acquires; there is a degree which man then acquires of freedom / responsibility
- People have the freedom to choose to be Muslim - believer or unbeliever
- Those who believe must live life in anticipation of judgement and act responsibly
- Muslims have been given the Qur'an, Sunna, Shari'a and conscience but also guardian angels to help them fulfil what God intends for them.

**(20 marks) AO2**

**12 (a) Explain the difficulties that Muslims may face in practising Islam in Britain.**

Allow for a range of factors in British society which create difficulty for Muslims and / or the reasons why Muslims face difficulties.

Also allow for difficulties within Muslims communities to be represented.

**Basic**

- Summary of general factors such as difficulties with worship, religious bigotry, Islamophobic, etc.

**Developed** (expansion on the following)

- Religious issues with reasons why these are significant for belief and practice of Islam in Britain
- e.g. no prayer facilities, issues relating to mosque or imam, religious and educational provision, media polarisation of secular v religious, difficulties with adherence to traditional family roles / responsibilities and worship, lack of shari'a council, diet and dress code issues, etc.
- Social issues, e.g. secularisation of society, different understanding of roles of family members, generational differences, ethnic and cultural differences, the wider community, health care, etc.
- Educational issues, e.g. assembly / Religious Education / PSHE / PE / prayer facilities / time for festivals

**(20 marks) AO1**



- (b) ***Explain how Muslims seek to maintain their unity and religious identity in Britain, and assess the claim that the divisions within Islam are the biggest threat to the future of Islam in Britain.***

**Explain**

**Basic answer**

Reference to role of Mosque / Imam, Friday prayer, observance of Zakat, Ramadan, dress code

**Developed answer** (expansion on the following)

- Explanation of allegiance to sects, e.g. Sunni / Shia / Barelvi / Deobandi / Sufi, etc., and affiliation to Mosque
- Culture / Ethnic background / Law school
- Understanding of role of Imam, madrassah, shari'a guidance, media publications, public representation, family tradition, connections with country of origin where relevant to reinforce cultural roots.

**(10 marks) AO1**

**Assess**

**In support**

- Divisions as consequence of secularisation threatens religious ties and unity
- Religious principles may lose stimulus
- Practice of religion may become secondary
- Britain as a secular society may disregard value of religion
- Assimilation may lead to 'westernisation' adoption of different moral stances and economic values
- Media influence / education may promote secular values
- Divisions re culture / language / ethnicity / politics / sectarian affiliation may weaken Islam
- Generational differences in understanding of Islam or adherence to tradition may 'dilute' religion

**In opposition**

- Secularisation does not necessarily mean rejection or dilution of religious beliefs / practices
- Threat to Islam may be from other issues, e.g. radical politicisation of Islam, misrepresentation within Islam and by media, inappropriate or inadequate religious guidance, etc.
- Secularisation may conversely strengthen religious affiliation
- Religious tradition may benefit from dealing with so-called divisions
- Factors other than religious / cultural division within Islam may pose a greater threat, e.g. changing social norms generally, particularly re family issues
- Divisions outside Islam may threaten Islam in Britain more seriously, e.g. political groups who are seen as not representative of Islam

**(20 marks) AO2**

**Section E: Judaism**

**13 (a) Explain the Jewish beliefs and practices associated with marriage.**

Expect reference to:  
General beliefs and / or specific beliefs directly related to the practices in marriage services.

**Belief**

Marriage is before God.  
Genesis: about man and wife coming together  
Rabbinic teaching about marriage and family and the importance of children  
Rabbinic teaching about the need for a man to marry to fulfil duty (unless studying scripture)  
Reference to tradition from origin of Judaism (Abraham)  
Law and sanctity of marriage  
Need to marry within Judaism

**Practice**

Expect references to:  
Choice of husband / wife, the match-maker  
Preparation and Mikveh  
Marriage ceremony  
Use of Chuppah  
Elements of ceremony, Birchat eirusin, Ketubah, the ring, Birchat nisuin, Yichud, Sheva brachot

**Basic answer**

Will only have limited example for both belief and practice (only one or two).  
Responses may lack detail of explanation.  
If only one of beliefs / practices maximum bottom of Level 4.

**Developed answer**

Will deal with both belief and practice with good example and reference to explanation, rather than just factual reference only. Expect some good use of technical terms.

**(20 marks) AO1**

- (b)(i) ***Explain what Judaism teaches about divorce and how it should be conducted.***

**Teaching**

Refer to Judaism accepting divorce as a last resort to marriage problems; still problems in orthodoxy as man must agree.

**Practice**

Outline role of Beth din, dayanim and get.

Can accept a reference to need for civil divorce needed in UK too, i.e. Jewish law not recognised by UK law.

**Basic answer**

Will lack technical terms / balance of teaching and conduct, maximum bottom of Level 4 if only belief / practice.

**Developed answer**

Will have a good balance between various elements of question.

(10 marks) AO1

- (b)(ii) ***'Jewish beliefs and teachings about marriage and divorce conflict with each other.'***

***Assess this claim.***

**Assess**

Expect answer showing how teaching / beliefs about marriage make this the most important thing.

Marriage is blessed by God. Yet divorce is allowed within the embrace of religion.

Expert focus upon the idea that humans make mistakes, they can change and grow apart, divorce demonstrates God's mercy.

Problems – Marriage seems to protect women, but divorce is still male-driven in Orthodox Judaism.

Conflict between Reform and Orthodox Jews on this issue.

**Basic answer**

Will fail to assess and will only present information / example for debate that will be too limited, will fail to focus sufficiently upon the issue of conflict.

**Developed answer**

Will present the issues of conflict and demonstrate how some can be resolved, while others are less apparently resolved, e.g. role of men in divorce.

(20 marks) AO2

14 (a) **Examine both the origins and the development of Zionism.**

**Origins**

Expect reference to:

Promised land and need for it

Nationalism in 19<sup>th</sup> century

Anti-Semitism and need for safety

Could have reference to different styles of Zionism, religious and political most likely

**Development**

Expect reference to:

Thinkers like Herzl

Dreyfus affair and other persecution examples

1<sup>st</sup> Zionist conference 1897

Jewish Fund established 1900

Link to demand and development of Israel from 1900 to 1949

**Basic answer**

Likely to lack accurate detail, if only one of origins or development then bottom of Level 4, maximum.

**Developed answer**

Will contain a good level of accurate detail, with a fair balance between origins and development

**(20 marks) AO1**

- (b) *Explain the chief concerns of Zionism in the 21<sup>st</sup> century, and assess how relevant Zionism is for the majority of Jews today.*

**Explain**

Any of the following:

Political Zionism two concerns, preservation of state of Israel especially with threat from Palestinians and secondly the diaspora and need for more to come to Israel.

Religious Zionism concern about concept of Promised land and whether Israel today represents this or not, concern about the development of the secular Jew in Israel.

**Basic answer**

Will be limited in concerns.

**Developed answer**

Will have the detail and variety outlined, and will show how the concerns are related to Zionism.

*(10 marks)*     **AO1**

**Assess**

Assessment of relevance will probably be based upon the two aspects referred to among Jews above: debate about whether religious Zionism is relevant to secular and vice-versa.

**In support**

The homeland for Jews of all nations is still a big hope – still anti-semitism and need for protection.

**In reputation**

- Some Jews lost hope, and now feel safe.
- Zionism not at all relevant to diaspora.
- Political Zionism would demand all Jews in diaspora should be in Israel.
- Some argue that religious Zionism in diaspora is still important.
- Modern Israel is not the true Israel.
- There may be some discussion about whether Zionism is aggravating the present Israeli / Palestinian situation.

*(20 marks)*     **AO2**

- 15 (a) ***Explain Jewish views on the role and status of women within the Jewish community.***

Reference to differences between Reform and Orthodox.

Reform largely gives equality in both teaching and practice, e.g. practice in Synagogue and in the home, examples like women rabbis.

Orthodox has different practices for men and women, e.g. in home and in synagogue examples like separation of men and women in synagogue, but will mention home most or payment for children and their future. Women are better than men at this and thus do not need the constant reminder of synagogue.

**Basic answer**

Will probably be limited in examples with little explanation.

**Developed Answer**

Will have good range of views probably referring to the Orthodox and Reform with more explanation in each example.

Might also distinguish between role and status.

**(20 marks) AO1**

- (b) ***Outline Jewish views about identity and assimilation, and assess how far issues about Jewish identity and assimilation have caused problems for Jews living in Britain.***

**Identity**

Expect difference between Orthodox and Reform; both see identity through parents but:

Orthodoxy through women only, little acknowledgement for converts. Reform through either / both parents and more accepting of converts.

Chosen people and Covenant.

**Assimilation**

Expect to show difference between assimilation and integration; former not accepted especially in Orthodox and seen as loss to Jewish community.

Some Orthodox communities even integration not accepted and ghetto concept seen as need to preserve Judaism.

**Basic answers**

Will be limited in detail and not see differences either with Orthodox and Reform or deal with both identity and assimilation (bottom of Level 4 for this). Watch danger of confusion between integration and assimilation.

**Developed answers**

Will have good balance of views about identity and assimilation.

**(10 marks) AO1**

**Assess**

- Debate about problems of Jewish identity in diaspora and secular society.
- Can conclude that for both identify and assimilation is no problem.
- Many still in the United Kingdom and happy to be there.
- Lack of Jewish communities to belong to.
- Context of secular society.
- Reducing numbers of Jewish people in UK.
- Notion of what makes one a Jew – ethnicity / birth.
- No longer clear what makes a person a Jew.
- Marrying in or out of the community.

**(20 marks) AO2**

**Section E: Sikhism**

**16 (a) Examine the concepts of sahadhari and patit.**

**Sahajdhari**

**Basic answer (may include):**

- Two understandings of term: ‘slow learner’ or gradualist, i.e. someone who is progressing slowly towards an understanding, and obeying the teachings of, the Gurus.
- Sikhs who obey the teachings of Guru Nanak and do not see the necessity of wearing the panj kakke (5Ks) although they may wear the kara.

**Developed answer (may include):**

- Sahaj refers to a state of mental or spiritual balance. Literally sahad means ‘born together’, in other words liberation of the soul, or mukhti.
- Guru Nanak taught that inner spirituality was important and rejected mindless ritual; sahadhari Sikhs may regard the panj kakke as mindless ritual.
- They would obey the daily practice of observant Sikhs as stated in the Guru Granth Sahib.

**Patit**

**Basic level answer (may include):**

Patit means apostate, i.e. someone who has taken amrit and has broken one of the four kurahit, i.e. cut or trimmed their hair, used tobacco, eaten meat killed according to the Muslim religion, committed adultery.

**Developed answer (may include):**

- Patit literally means ‘to fall’, ‘to sink’ or to ‘lose rank and be degraded’.
- Sikhs who commit minor breaches become tankhayia, given punishment; patit someone who is understood as renouncing their amrit vows.
- Only those who are amritdhari can become patit.

For the highest marks candidates must examine both terms, although the level of details may be greater for one term.

**(20 marks) AO1**



- (b) *Explain why the Rahit Maryada was written, and assess the claim that the Rahit Maryada stops many Sikhs from committing themselves to God.*

**Basic answer (may include):**

- Reference to the gurdwaras in Punjab being controlled by non-Sikhs and non-Sikh practices taking place in gurdwaras.
- The need to define Sikh identity, i.e. to provide a definition of what is a Sikh?
- The need to provide a code of conduct for both individual Sikh practice and the conduct of ceremonies and organisation of gurdwaras.

**Developed answer (may include):**

- Details of some of the non-Sikh practices in gurdwaras, for example the Harmandir Sahib.
- The refusal to allow Hindu outcastes who had converted to Sikhism to offer karah parshad at the Harmandir Sahib leading to the response of students of the Khalsa College and the hukamnama taken.
- The challenge to Sikhism of the Hindu reform movements and Christian missionaries.
- The influence of the Singh Sabha movement.

**(10 marks) AO1**

The crucial word is **assess**.

**Basic answer (may include)**

- That the Rahit Maryada provides Sikhs with essential guidance both for their individual religious practices and also the conduct of ceremonies in the gurdwara.
- That the Rahit Maryada was written by men and Sikhs should follow the Guru Granth Sahib.

**Developed answer (may include):**

- Examples of the guidance the Rahit Maryada gives that is not contained in the Guru Granth Sahib, e.g. the organisation of gurdwaras.
- That the Rahit Maryada was published in 1945 and in Punjab, i.e. another century and culture, therefore of limited relevance today.
- It was issued by the Shiromani Gurdwara Parbandhak Committee (SGPC) who are only responsible for gurdwaras in Punjab and the surrounding states of India.
- It can provide important guidelines for Sikhs in Diaspora, and provides a sense of unity.
- That it can be used as a way of judging people's spirituality and whether they are a 'proper' Sikh or not.

**(20 marks) AO2**

17 (a) *Examine Guru Nanak's teachings of nam japo and kirt karo.*

**Nam Japo**

**Basic answer (may include):**

- A basic definition, e.g. meditating on God's name
- Examples of when Sikhs may practise nam japo, e.g. at the gurdwara, saying daily prayers.

**Developed answer (may include):**

- Reference to Guru Nanak's River Bein experience, and the Kartarpur community
- An explanation of the meaning of nam, i.e. the entire personality and being of God, and japo, i.e. continuous.
- An explanation of the different ways in which nam japo may be practised.
- The concept of the continual meditation on God's name by, for example, the repeating of the gurmantra on the breath.

**Kirt Karo**

**Basic answer (may include):**

- A basic definition, e.g. honest work.
- Examples of when Sikhs may practise kirt karo, e.g. working hard in employment / studies, giving some money to the gurdwara.

**Developed answer (may include):**

- Reference to Guru Nanak and the wandering holy men when young, undertaking manual work at Kartarpur the Kartarpur community.
- An explanation of the meaning of earning your living honestly and giving a proportion of what you earn to the poor, linking it to the concept of dhaswand.
- An explanation of the different kinds of employment that a Sikh would / would not undertake and why.

For the highest marks, candidates need to examine both of the teachings although they may have greater details for one of them.

**(20 marks) AO1**

- (b) *Examine the concepts of maya and haumai, and assess the claim that a Sikh can obey Guru Nanak's teachings and still have money and possessions.*

### Maya

#### Basic answer (may include):

- Maya means 'a curtain' or 'veil' that conceals reality; they may refer to materialism.
- Reference to the five evils of kam, lobh, moh, krodh, ahankar (lust, covetousness, attachment, anger and pride).

#### Developed answer (may include):

- A more developed meaning, e.g. a wrong attachment to the world leading to self reliance.
- An explanation of the five evils.
- The analogy in the Guru Granth Sahib of the lotus and the swan.

### Haumai

#### Basic answer (may include):

- A basic definition of haumai, e.g. 'ego'.
- A basic understanding of the Sikh concept of transmigration and that haumai is one of the obstacles to Sikhs achieving mukhti, or spiritual liberation.

#### Developed answer (may include):

- Haumai literally means 'I / me'
- An explanation of the ways in which haumai may be conquered.
- That mukhti can only be achieved with God's grace.

(10 marks) AO1

### Assess

Candidates may wish to argue this.

### Against

- If you have money it can be used for the benefit of humanity, quoting examples of how Sikhs can use their money / possessions for the benefit of humanity. They may, for example, refer back to dhaswand, the building of gurdwaras, or those who support Sikh humanitarian organisations.
- Guru Nanak never told his followers to give away their wealth, his teaching was about the positive use of wealth and that true riches are spiritual ones.

### For

- With reference to maya, may argue that those who have wealth are more liable to succumb to greed and desire more.
- Guru Nanak taught that the spiritual riches were more important, e.g. incident of the wandering holy men.
- None of the Gurus lived a luxurious life, Sikhs should follow their example.

(20 marks) AO1

**18 (a) Examine the issues facing Sikhs in Britain today.**

**Basic answer (may include):**

- Issues relating to the wearing to the 5Ks
- Reference to discrimination in employment and society regarding kesh and kirpan
- Pressure of western culture on both young people and those in employment
- Issue of young people losing their understanding of Punjabi language.

**Developed answer (may include):**

- Lobbying of government, since 9/11 increasing restrictions on wearing kirpan, e.g. airport authority workers, and assaults on Sikhs because they wear turbans
- Provision of gurdwaras for health, social and legal needs of members, including sports clubs, health advice re diet, blood pressure / diabetes, and pension advice
- Provision of Punjabi classes / Sikh camps, etc. to meet the needs of young people.

**(20 marks) AO2**

- (b) ***Outline the changing role of the Gurdwara in Britain, and assess how far Gurdwaras in Britain meet the needs of Sikhs today.***

**Basic answer (may include):**

- Reference to meeting the needs of young people
- Reference to sporting, recreational and medical facilities
- Reference to the use of ICT by gurdwaras

**Developed answer (may include):**

- Examples of the way they meet the needs of young people, e.g. Sunday schools, camps, kirtan / gurbani classes.
- Examples of gurdwaras using internet for information about gurdwara or e-magazines and e-groups.
- Examples of the way they meet the needs of new refugee communities, e.g. from Afghanistan.
- Examples of the way gurdwaras meet the needs of the elderly. ‘We have one foot in India and one foot in Britain, and it is painful in the middle’.

**(10 marks) AO1**

**Assess**

The crucial word is **assess**.

**Basic answer** may include an opinion, with reasons, as to the degree to which the initiatives gurdwaras have provided are successful or they may argue that some gurdwaras do make provision but others do not, especially regarding catering for the youth.

**Developed answer** may include an assessment of the extent to which gurdwaras are adapting their provision for the needs of the Sikhs, differentiating between the needs of different age groups, e.g. Sikh societies at university, and consider that this is more appropriate than the gurdwara making such provision.

**(20 marks) AO2**