



**General Certificate of Education**

**Religious Studies (5061/6061)**

**RS10 *Studies in Religion  
and Culture***

**Mark Scheme**

*2007 examination - June series*

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# 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> <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> <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> <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> <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> <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) **Outline the five moral precepts and examine the various ways in which Buddhists interpret them.**

#### **Basic answer**

Basic list of precepts. Some explanation.

- (1) Not to harm any living creature. Influenced by Indian ideal of 'ahimsa', meaning non-violence towards any living creature.
- (2) Not stealing.
- (3) Physical misconduct, e.g. improper behaviour, silliness, sexual misconduct, etc.
- (4) Not lying.
- (5) Unmindful states due to alcohol and drugs.

#### **Developed answer** (more depth of understanding and detail for each precept)

A general appreciation of the different applications of these principles which are open for discussion.

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.

Level 2 for no more than an outline.

**(20 marks) AO1**

- (b) **Outline the importance of the Eightfold Path as a means to enlightenment, and assess the claim that meditation is the most important aspect of this 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.

Maximum Level 3 for no more than an outline.

**Developed answer** (allow for a variety of responses to importance)

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 kamma).

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.

**(10 marks) AO1**

**Assess**

**For**

Meditation is the means to enlightenment. Other aspects of the path are all directed towards meditation. Practising the path involves a 'mindful' approach to life and to daily actions.

**Against**

Morality is the foundation of any spiritual practice. Most people don't have time to spend all day in meditation – the other aspects of the path impact upon life more directly.

**(20 marks) AO2**

**2 (a) Examine the teaching of *paticcasamuppada* in Theravada Buddhism.**

This concept is inter-twined with teachings about samsara and so candidates may offer answers that overlap or move from one to the other.

**Basic answer**

Offer the meaning of *paticcasamuppada* and explain the basic idea of causal links for *paticcasamuppada* and could relate this to the general idea of life, death and rebirth for samsara.

**Developed answer**

*Patichcasamuppada*: literally means. 'dependent origination' or 'conditioned arising'. A basic rationale for the Buddhist cycle of existence. Twelve causal links called 'nidanas' explain this. Graphic images offered in Buddhist art – the most famous of which is the Tibetan 'Wheel of Life'. May explore the various realms of rebirth, offer various interpretations of the word and underline the idea of nibbana breaking the cycle; candidates should mention the twelve nidanas, the idea of causes and may offer imagery from the Tibetan wheel of life. May explore their relation to samsara: literally. 'round and round', 'endless round', often translated as 'cycle of (re-) becoming' or 'cycle of life, death and rebirth'. Idea of kamma (cause and effect) determining rebirth. Various realms of rebirth may be explored. Nibbana is escape from this cycle.

**(20 marks) AO1**

- (b) **Outline Theravada teachings on nibbana, and assess the claim that it is not possible to describe nibbana.**

**Basic answer**

Everything internal and external to a person is burning with the three 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 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). Arahata has destroyed the three fires and has 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 arahata (stream enterer, once-returner, non-returner) all glimpse the nibbanic object but not a direct experience of nibbana until they become an arahata.

**(10 marks) AO1**

**Assess**

**For**

Nibbana cannot be defined or 'experienced' as it is beyond all concepts. Both positive and negative descriptions are offered in attempt to describe nibbana. Evidence presented to support these lines of argument.

**Against**

There has to be a goal in Buddhism and a concept for aspirations and to focus on but not to cling to or become attached to. We use language to express conventionally the process of enlightenment. Ultimately there can be no accurate description.

**(20 marks) AO2**

- 3 (a) **Explain the teachings of the Madhyamaka school in Mahayana Buddhism.**

**Basic answer**

School founded by south Indian monk Nagarjuna. Based on the idea of Sunyata ('emptiness'). May outline his argument (below) but this may be in part or slightly muddled.

**Developed answer**

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'.

Nagarjuna's presentation was in the context of an argument; a systematic presentation of emptiness. Nagarjuna's argument can be found in his 'Treatise on the Middle Way'.

- (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'.

Samsara is dependently originated but ultimately even the causes and conditions of dependent origination are 'empty'; thus samsara, like nibbana is really unconditioned; therefore between samsara and nibbana there is no difference!

**(20 marks) AO1**



- (b) ***‘Mahayana Buddhism is more popular and widespread in the west because it is open to everyone.’***

***Describe one form of Mahayana Buddhism in the west, and assess this claim.***

**Basic answer**

Candidates may select from various forms of Tibetan, Chinese, Japanese traditions, e.g. New Kadampa, Gelugpa, Pure Land, Nichiren, Zen. This will be an outline only with sparse knowledge of its tradition.

**Developed answer**

Will demonstrate more appreciation of its historical context and establishment in the west. More details of its specific teachings and practices.

***(10 marks) AO1***

**Assess**

**For**

Idea that Mahayana is geared towards the laity. Greater compassion. Greater involvement in meditation, etc. from the laity. Evidence from the above chosen tradition (and possibly wider) may be used in support of this.

**Against**

There are still clear divisions between monastic order and the laity in terms of status and levels of involvement. One could argue that the Bodhisattva ideal makes the goal of enlightenment even harder and thus differentiates further between levels of spirituality.

N.B. Due to the vast nature of this area of the Specification a number of lines of argument may be taken together with a variety of evidence.

Emphasis here is on the quality of the argument (AO2) and should be assessed on a skills basis.

***(20 marks) AO2***

## Section B: *Christianity*

### 4 (a) *Examine the nature of the work of religious orders within Christianity.*

The Specification does **not** require knowledge of any particular orders, but it is expected that candidates will be able to provide appropriate exemplification in their answers. Some may be quite local, or reflect the background of the school from which candidates come.

Some candidates may give an historical perspective, looking at the role of orders (among others) in the establishment of schools, hospitals, and other charitable and philanthropic work.

Medical examples may be very ancient – in the founding of some of the great hospitals, as well as more recent examples in the development of hospices, etc.

There may be reference to responses by the Churches in the Victorian era to the social needs of the time, and to the work of various orders, e.g. the rise of Anglican orders in the mid-19<sup>th</sup> century. Role of Catholic orders as ‘power house’ in educating, providing and sustaining clergy for the Church.

There is a need for candidates to recognise that some orders were purely contemplative.

Examples of ways in which orders work today, in more and / or open ways, and often living in the general community, with members in secular employment. Mention may be made of the continuing role of contemplative orders.

Some candidates may mention experimental forms of living in the community in more informal ‘orders’.

No more than Level 2 for simple description with limited range.  
For marks of Level 4 and above there needs to be some range of coverage.

**(20 marks) AO1**

- (b) **Outline the Christian understanding of vocation and service, and assess how far the work of religious orders is the best example of the Christian understanding of vocation and service.**

Concept of **vocation** – literally as calling  
May be a broad definition – in terms of service  
Or a very particular and total calling, as in the life of religious orders – traditionally associated with poverty and chastity.

**Service**

Usually seen as based on the example of Jesus  
And in his teaching  
Actually going back to Old Testament – love your neighbour as yourself  
Also traditionally exemplified through the lives of the saints  
And others who are held as role models within the Church.

Limit to Level 2 if only simple definitions.  
Limit to Level 4 (7 marks) if both vocation and service are not dealt with.

**(10 marks) AO1**

**Assess**

**Best example**

In some ways perfect example – giving up everything  
Life dedicated to service is true vocation  
Full-time commitment  
In some cases literally round the clock  
Expect some particular examples or individuals or orders.

**But**

Some candidates may argue that the life of orders is so structured that there is less real vocation and service than where that is voluntary, on top of other daily activities.  
The fact that some orders are purely contemplative raises questions about types of service – though it can also be argued that the service of prayer for the world is vital.

Note that the line of argument taken may differ according to the types of examples chosen. The best answers should be able to construct a theoretical argument, well exemplified which considers a range of types of vocation and service.

**(20 marks) AO2**

**5 (a) Explain what is meant by the ‘continuing Christological debate’ about the person of Jesus.**

This is specifically about the person of Jesus – so material on work cannot be credited.

Legitimate for candidates to start by definition of traditional Christological debate

Problem for the Church from the earliest days of defining who Jesus was – God or man – or both?

If both what were the implications of this?

Questions raised were crucial in the early days of the Church, and linked to fending off heresies.

Definitions in creeds

Continuing debate: revival of many key questions in 20<sup>th</sup> century – especially following Myth of God Incarnate – issues of divinity / humanity.

Relevant comment may be made on influences of liberation theology

Feminist theology – effects on understanding of Jesus.

Up to Level 3 for definition of debate (if dealt with fully). For marks above this, there needs to be clear exemplification from scholars / sources.

**(20 marks) AO1**

**(b) Outline the ways in which the work of Jesus is understood today, and assess the claim that debates about the person and work of Jesus are of little interest to the majority of Christians.**

**Work**

This usually understood in terms of atonement

Candidates may express this in terms of traditional language

e.g. sacrifice

Ransom

Or other interpretations.

Christ as mediator

Example of a godly life

Under ‘work’ also allow interpretations from liberation theology, which means that the focus will shift from death to activities during the life of Jesus

For answers which are limited to traditional definitions of atonement no more than Level 3 (5 marks).

**(10 marks) AO1**

**Assess**

**Agree**

Yes, they belong to an academic realm

Don't hear much about them in Churches

Faith and personal response are more important than academic debate

**But**

Immense interest in academic debates from time to time, often fuelled by the media

When public figures make statements which are part of this debate, immense media interest

Allow references to Da Vinci Code, if used appropriately.

For many Christians, example of Jesus (What would Jesus Do – WWJD) is of immense importance, and thus who he was must be of relevance, etc.

A variety of approaches may be taken – look for a reasoned and balanced argument.

**(20 marks) AO2**

- 6 (a) **Explain why and how Christians are concerned with issues of peace and justice.**

**Peace**

**Why?**

May be traced back to Decalogue  
And to the beatitudes  
Love of humanity  
Repudiation of 'an eye for an eye'  
Views on the Kingdom of God  
Linked to views of salvation,  
etc.

**How?**

Pacifism popular at various stages of Christian history  
Influence of Society of Friends  
Pacifist movement of early 20<sup>th</sup> century  
Peace commitment of Iona  
Examples may come from many sources, including Corrymeela.

**Justice**

**Why?**

Some reasons are the same as those given for peace  
Concept of mispat – going back to the prophets  
Justice – parable of the sheep and the goats  
Equality of humanity – all as children of God  
For some social justice seen as necessary to task of evangelisation.

**How?**

Jubilee 2000  
Make Poverty History  
Fair Trade activities  
Long standing involvement of the churches in world development justice movements  
Through partner Churches from the former mission fields  
Lobbying  
Education and awareness raising  
Work of Christian Aid, Tearfund, CAFOD,  
etc.

**N.B.** The question asks how and why of both peace and justice and all of these should be covered for marks above Level 4 (14 marks).

**(20 marks) AO1**

- (b) ***Outline the relationship between peace and justice in Christian thought, and assess the claim that justice is more important than peace for the majority of Christians.***

**Outline**

Essential inter-relationship

Peace not just the absence of war but to do with wholeness and inner-peace with God

‘Do not kill’

‘Love your neighbour’

Ideas of kingdom of God

Following example of Jesus

Views of the whole person and the whole community.

Answers above Level 3 are likely to show breadth and to be theologically informed.

**(10 marks) AO1**

**Assess**

**Agree**

Justice certainly important

Consider, for example, the immense involvement of Churches in the Make Poverty History Campaign

Christians have always been concerned with movements against poverty

May appear more important in that the Churches are less agreed on peace

Concept of Just War

Involvements with the military,

etc.

**Disagree**

Consider very strong involvements from the Churches against war in Iraq

Strong tradition of pacifism from many Churches

Interrelatedness of peace and justice makes it difficult to say that one is more important than the other.

Look for reasoned and balanced discussion.

**(20 marks) AO2**

## Section C: *Hinduism*

- 7 (a) **Examine the nature and purpose of caste duties in Varnasrama Dharma.**

The **particular duties** of each caste Brahmin, kshatriya, vaishya, relate to social responsibilities and relationships and the customs centre on endogamy (marriage within the caste) and purity and pollution with regard to proximity and food.

The nature of the duties of **Brahmins** relate to preserving the rituals and teachings of Hinduism, high moral standards, purity in every aspect and performing required rituals.

The **kshatriya** caste duties are to take responsibility for leadership, making decisions for the general welfare of the people, defending them from injustice, administrating and protecting the people (military duties).

The **vaishyas** provide the material good and wealth of society.

The **shudras** provide the physical and manual work.

**The purpose of** caste duties is to maintain harmony, order and stability in society. The dharma of each particular caste is the correct performance of duty. This brings good karma and contributes to a good destiny and rebirth. So there is a religious purpose as well as a social purpose for the caste duties.

### **Basic answer**

Outline of the duties of each caste and some awareness of purpose.

### **Developed answer**

Full and detailed account of the various duties and responsibilities of each caste and a sound appreciation of the purpose of these duties in a social and religious sense and reference to harmony and stability of society.

**(20 marks) AO1**



- (b) **Explain the moral principles of Sanatana Dharma, and assess how far these principles contradict the caste duties expressed in Varnasrama Dharma.**

**Explain**

Sanatana Dharma refers to the absolute and eternal law which applies to everyone. The fundamental rules of moral conduct which apply in all situations and circumstances.

Universal and absolute moral values are enshrined in Sanatana Dharma. These are:

- ahimsa (non-violence as well as mental attitude of generation of peace),
- satya (truth),
- asetya (not stealing),
- charity,
- generosity,
- sauca (purity of mind and body),
- self-restraint, tranquillity,
- asceticism,
- Absolute ethics as opposed to relative duty. It applies to everyone including outcastes

**Basic answer**

General understanding of eternal principles.

**Developed answer**

Clear understanding of the principles as well as detail about particular aspects.

**(10 marks) AO1**

**Assess**

**In support of the view**

Sanatana Dharma contradicts Varnasrama Dharma in general due to the basic contradiction which arises out of the priority of absolute moral laws and relative, conditional moral laws. Sanatana Dharma is universal, Varnasrama Dharma is more individual and personal. Sanatana Dharma is regarded as the highest form of dharma by the more philosophical and intellectual Hindus following the Vedanta philosophy and these highest ideals are seen as the perfection of these moral qualities. Caste customs prescribe 'killing' in the kshatriya caste and this contradicts the ahimsa, so dilemma about right action. It could be argued that caste laws and customs could have priority as the maintenance of order, morality and peace in society is the purpose of Varnasrama Dharma.

**In refutation of the view**

They are not contradictory; they are complementary in their purpose to reflect the inherent divine order and to create a stable and harmonious society. Caste laws are rooted in the fundamental principles and a reflection and practical application of them. On the other hand they do have a fundamental purpose in common which is to provide Hindus with opportunities to develop good karma and progress towards the ultimate goal of moksha.

**(20 marks) AO2**

- 8 (a) **Examine the similarities and differences between karma yoga and bhakti yoga as ways of achieving the final goal of liberation (moksha).**

**Karma yoga** refers to good deeds and fulfilment of duty undertaken selflessly without any wish for reward or self interest. The means of reaching moksha through selfless action in accordance with caste duty and dharma. Requires activity in the world rather than renunciation. Requires removing attachment or selfishness from the fruits or rewards of deeds. All works undertaken with an attitude of selflessness. This discipline of non-attachment is a means to breaking the bondage with the material world and thus becomes a means of spiritual liberation, moksha.

**Bhakti yoga** is the complete submission of the person to their personal god (often Krishna) expressed through faith in personal deity and merging with the deity as a way to the higher goal. Requires loving devotion and complete submission to a personal god. The surrender of the inner self or spirit to a higher being leads to a form of realisation of the god within and a union with god.

**The similarities**

Both are:

- expressed and advocated in the Bhagavad Gita
  - can be practised by anyone and are not limited to priests and holy men
  - lead to the same goal of moksha
- require selflessness and complete faith in a personal god

**The differences**

Karma Yoga requires fulfilment of duties in the world and selfless and generous actions for others.

Bhakti Yoga focuses on worship and prayer chanting and more specifically religious actions.

**Basic answer**

Simple understanding of basic similarities / differences with some reference to how they lead to the final goal.

**Developed answer**

Full understanding of the similarities and differences, how clarity about each path leads to the final goal.

**(20 marks) AO1**

- (b) ***Explain the path of jnana yoga, and assess the view that, for most Hindus, the hope for a better reincarnation is more important than the final goal of liberation.***

Shankara's Advaita philosophy advocated jnana yoga as the highest and best means to liberation, as the highest way to full realisation of the nature of the self and Brahman through the power of the mind.

Jnana yoga is the development of the mind and mental powers.

It leads to a penetration of the truths of the Vedas through intellectual development and meditation.

It leads to moksha through realisation of the true nature of self through intuitive insight.

It is 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**

Understanding of jnana yoga as the development of the mind through meditation.

**Developed answer**

Fuller understanding of the nature of insight and intuition and the methods of developing this in Jnana Yoga.

**(10 marks) AO1**

**Assess**

**In support of the view**

Most Hindus hope for a better reincarnation.

This demands self realisation through any of the yogas. It requires such dedication and ultimately a renunciation of worldly life and material and physical pleasures that moksha or liberation may be too difficult an aspiration for most Hindus.

Good deeds and respect for laws and traditions might lead to the goal of a better rebirth which is more realistic as attachment to this world will lead to rebirth within it.

**In refutation of the view**

Reincarnation not always viewed as a good next stage, but rather as a curse of samsara. Hindus might ultimately aspire to the final goal of liberation and see each lifetime as a progression towards that. The final goal is more relevant as that is the whole purpose of this life from a Hindu perspective.

**(20 marks) AO2**

- 9 (a) **Examine the main teachings and activities of the International Society for Krishna Consciousness (ISKCON) in Britain.**

**Teachings**

Teaching of the Bhagavad Gita as translated and interpreted by Pra Prabhuhad.

Universal love of Krishna who is the highest personality of godhead. Krishna is the supreme god.

Teach re-incarnation and ultimate union with god if follow the teachings in Bhagavad Gita.

Bhakti yoga practised and encouraged especially constant chanting and songs to Lord Krishna.

Strongly vegetarian and rituals of purity for temple devotees.

**Activities**

Creation of ashrams in main cities of UK and USA.

Bhakti yoga practiced and encouraged especially constant chanting and songs to Lord Krishna.

Karma yoga practiced adhering to a good moral life in which laws and vows are taken affecting every aspect of life.

Feeding and sheltering the hungry and homeless.

Temple routines and communes established.

Strongly vegetarian and rituals of purity for temple devotees.

Hindu festivals celebrated.

Variety of educational programmes and resources for teaching Hinduism in schools.

**Basic answer**

Main teachings with some reference to activities.

**Developed answer**

Full range of teachings with some explanation of importance of Krishna as the supreme Godhead, and good range of points about different kinds of activities.

Maximum Level 4 (13 marks) if only one of teachings / activities dealt with.

**(20 marks) AO1**

**(b)(i) Outline other ways in which Hinduism is expressed in Britain.**

- Creation of purpose built mandirs for more congregational type worship (Neasden a significant example).
- Have conventions and large meetings to receive teachings from learned swamis from India who give talks in Hindu dharma and philosophy.
- Retreat centres for learning yoga and meditation.
- Community centres for gathering community together for social functions, e.g. youth clubs and OAP groups and activities.
- Development of various organisations within the UK which promote and encourage Vedic knowledge and promotion and appreciation of Hindu culture.
- Cultural programmes in community centres. Classes in Indian languages and Vedic Sanskrit studies, Indian music and dance.
- Regular meeting of discussion groups of different branches of Hinduism. Rama Krishna mission, Brahmo Samaj, Vishwa Hindu Parishad, Swami Narayan mission.
- Large scale or small scale celebration of festivals.
- Family life in the home through experience of close family ties and domestic rites of passage.

**Basic answer**

General points showing different forms of expression.

**Developed answer**

Full range of points with variety and detail.

**(10 marks) AO1**

- (b)(ii) ***'It is becoming increasingly difficult for the Hindu community to maintain their religious traditions in the non-religious culture of British society.'***

**Assess this claim.**

**In support of the view**

- Hindus like most ethnic minorities will often find it difficult to maintain their traditional way of life in a country in which their culture does not prevail. If they are to integrate rather than segregate from mainstream culture their religious traditions will have to remain in the private sphere and not fully understood or respected by those outside their community
- Hindu religious traditions are based in home and family life related to diet, domestic rituals, rites of passage and family relationships, and duties conflict or contrast with those in British society with particular reference to extended family, food laws and religious rituals in the home.
- The nature of marriage and family life, arranged marriages, extended families and care of elderly relatives, etc. not characteristic of British society
- Younger generations of Hindus in direct contrast with more secular and 'western' culture of their contemporaries and may lose interest and respect for more traditional way of life of their parents and grandparents.

**In refutation of the view**

- Hinduism always a flexible and non-dogmatic religious tradition so they are able to maintain religious traditions
- Some aspects of Hindu culture gaining popularity and respect, e.g. yoga, schools of meditation and vegetarianism
- Inter-faith forums as well as increase of interest in spirituality do not threaten Hindu culture
- Hindu communities now better established with three generations so more confident and well adapted to combine more British lifestyle with traditional Hindu culture.

**(20 marks) AO2**

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**Section D: Islam**

- 10 (a) **Examine the nature and importance of the concept of Jihad in Islam.**

**Basic answer**

Limited knowledge / understanding of Jihad as both general effort / struggle to please God and use of force to ensure Islamic way of life.

**Developed answer**

Knowledge / understanding in greater detail / depth. Concept of Jihad as struggle, effort to live as God wants, striving to please God spiritually and physically and bring about Islam, i.e. submission to God as a Muslim. Candidates should distinguish between 'lesser' and 'greater' Jihad. Knowledge / understanding of lesser Jihad may include reference to origin in Madinah (Medina) with appropriate examples of Qur'anic teaching / sunna of Muhammad and summary of use of force to act against any perceived threat to establishment of God's way.

Candidates may also refer to later Shar'ia guidance on lesser Jihad, i.e. limited circumstances in which use of force can apply, such as common acceptance of authority of leader who calls for Jihad, proportional use of force, protection of civilians and environment, reality of achieving peace / justice. Some may refer to Shi'a view on Jihad as 'sixth pillar' with examples of specific Jihads during 20<sup>th</sup> / 21<sup>st</sup> century. Some candidates may refer to the issue of legitimate Jihad, as raised by existence of extremist groups, considering differences of interpretation or with particular reference to the British Muslim community.

Candidates may link importance of Jihad to belief in continuing significance of Qur'anic teaching as the absolute and final revelation from God, and to the belief in responsibility and accountability for actions. Some may debate the futility of Jihad given the belief in al-qadr.

Give credit for comments on the importance of lesser and greater jihad for Muslims.

**(20 marks) AO1**

- (b) **Outline the role of the Shari'a as guidance for Muslims today, and assess the claim that Shari'a law has more limitations than strengths as a means of guidance for Muslims today.**

**Outline**

**Basic answer**

Limited knowledge / understanding of ruling, e.g. religious, social and moral areas, on family life in a general sense, e.g. role of men to provide for family, role of women to care for family members, and with reference to role of Shari'a as guidance because it is God's law.

**Developed answer**

Knowledge / understanding in greater depth / detail of specific Shari'a as God's law, with reference to Qur'anic teaching, Hadith and sunna, and how guidance may be arrived at, e.g. ruling on halal / haram and family life supported by reference to relevant teaching.

Candidates should explain how Shari'a ruling allows harmony, right conduct, maintenance of Islam, shared rights and responsibilities, family taking priority above all else and establishing foundations for ummah.

Answers may be specific or wide ranging in chosen focus re guidance.

Candidates may also refer to nature and formation of Shari'a to outline role. For example, candidates may refer in general to the family unit as a microcosm of society with explanation of Shari'a ruling to guide on, traditional roles of men as economic maintainers and providers, and women as sustainers and nurturers.

Shari'a guides and supports the family through specific ruling concerning sexual conduct, marriage, divorce, inheritance, social conduct. For example, role of men to be employed honestly and morally, to support wife and extended family financially; to maintain appropriate relationships; role of women to maintain and support household, ensure Islamic education and to give emotional support; role of children to obey parents, respect extended family members.

**(10 marks) AO1**



## **Assess**

### **In support of the claim**

Foundation of Shari'a may be seen as weak given issues relating to collation of Qur'an, e.g. difference in interpretation of contentious revelations (7 contexts), differences in early legal opinions, impact of expansion, problems relating to belief in propositional revelation, perceived weaknesses of Hadith as later oral tradition with some suspect inclusions, existence of differing law schools with varying applications in different countries, specific problems arising for British Muslims and view that all law is fixed and final by 10<sup>th</sup> century.

Some reference may be made to Sufi rejection of legalism, to modernist attempts to revise and reform Shari'a, to feminist views on issues within Shari'a for role and status of women.

Candidates may explore tension between sacred and secular law and debate accusations of barbaric, primitive law.

### **In opposition to the claim**

Candidates may argue that strengths of Shari'a remain as it is from God, eternally valid, timeless, leading to the din and to ultimate reward from God. It regulates conduct, gives clear guidance, brings about justice and harmony.

The way in which law is arrived at gives indication of what is halal and haram; the sources of law work together comprehensively to provide a 'blueprint' for all conduct giving detailed regulations / categories of conduct.

Muslims today are obliged to follow the Qur'an and sunna. Shari'a unites all Muslims, irrespective of culture or tradition. Attempts to reform and revise Shari'a make it applicable for 21<sup>st</sup> century society. Some view Shari'a as the antidote to a morally bankrupt society.

**(20 marks) AO2**

**11 (a) Examine the distinctive emphases of Shi'ism within Islam.**

**Basic answer**

Limited knowledge / understanding of some of the following:

- dispute over leadership after death of Muhammad and conflict between Ali and Mu'aiwiya
- imams
- special places of pilgrimage
- role of Ali
- suffering.

**Developed answer**

- Knowledge / understanding in greater depth / detail of origin of Shi'a party in relation to difference of opinion re who should succeed Muhammad, why and how to show distinctive nature.
- There should be clear examination of the Shi'a understanding that Ali should have been first caliph of Islam due to tribal and cultural perceptions of nomination and kinship succession of political issues ensuing.
- Candidates should refer to the belief that the tradition of succession results in acceptance of authority of subsequent Imams all chosen by previous Imam, who have religious and political authority
- Infallible
- Spiritually perfect elite
- Ali as the source of hadith as well as Muhammad
- The Shi'a view of Islamic history implies rejection of the caliphs as legitimate successors and focuses on an oppressed and disinherited minority community, struggling to restore what is seen as rightful Islamic government
- Ashura festival
- Suffering
- Flagellation
- Candidates may refer to the development of subsequent branches of Shi'ism, e.g. Ismaili. Some reference may be made to the differing religious beliefs
- Practices within Shi'a tradition based on the view that the Imam has particular qualities as a leader who guides the community through inspiration and esoteric knowledge. Candidates may refer to Shi'a practice of five pillars and to interpretation of jihad.

**(20 marks) AO1**

- (b) ***Explain the significance of suffering within Shi'ism, and assess the claim that suffering is the most important of the distinctive ideas within Shi'ism.***

**Explain**

**Basic answer**

Simple or limited reference to suffering of Ali and relatives of Ali in early period of Islam as martyrs.

Re-enactment of this suffering by Shi'a Muslims.

**Developed answer**

Knowledge / understanding in greater detail / depth of Shi'a perception of Islamic history with focus on initial suffering of Ali due to failure to be recognised as legitimate heir to Muhammad, then suffering of Ali and sons as perceived victims of Mu'awiya and Yazid. The events at Karbala and to the commemoration of the martyrdom of Huseyn during Ashura\*.

The life of Imam Huseyn seen to embody the sacrifice and struggle of the Shi'a to restore the Imamate, e.g. ten days of mourning, self flagellation, passion plays and processions as active reminder of suffering of family of Ali and of need for atonement / penance / redemption.

Parallels between struggles of Ali and Al Hussein and Shi'a contemporary situation.

Group consciousness.

\* Some candidates may refer to distinctions between Sunni and Shi'a, regarding Ashura, and expand on these.

**(10 marks) AO1**

## **Assess**

### **In support of the claim**

Knowledge / understanding / explanation of common beliefs and practices, which emphasise suffering within Shi'a tradition. Suffering is the most important of the distinctive ideas within Shi'ism because of the perception of the Shi'a of Ali as being denied right to rule as legitimate heir to Muhammad through nomination and kinship and the subsequent martyrdom of Ali after his murder.

The theme of suffering continues to dominate after the denial of Ali's sons as heirs and, in particular, after the murder of Imam Hussein at Karbala.

This is seen through different emphases within Islamic practice of prayer, fasting and pilgrimage – expect elaboration here – and the emphasis on lesser jihad as a sixth pillar.

### **In opposition to the claim**

Some argue that the Shi'a understanding of Islam raises major doctrinal and theological issues given the belief in the role and status of Ali and successive Imams, i.e. the charismatic nature and authority of the successor, belief in esoteric knowledge and the belief of some Shi'a in intercession, sinlessness, miraculous powers, semi divine nature which may divide the community along with the expectation of the messianic and eschatological figure of the hidden Imam or Mahdi. Equally, the existence of separate mosques and Shi'a activism in Iraq contradicts the statement.

The Sunni view of Islam may conflict with the Shi'a view, given the belief that the Imam has the ability to clarify the Qur'an, initiate religious direction and guide the community, because of his special authority.

**(20 marks) AO2**

**12 (a) Examine the importance of the mosque for Muslims in Britain.****Basic answer**

Knowledge / understanding of general role of mosque as providing Islamic teaching, guidance, social centre. Sense of identity and unity.

**Developed answer**

Knowledge / understanding in greater depth / detail of role of mosque in religious social, cultural, political terms with examples to support each area. Candidates may refer to the role of a mosque as a focal point of Friday collective prayer, retreat during Ramadan, provision and study of Qur'an and Shari'a, Madrassah social centre, source of advice for community issues, Shari'a council, educational, political or economic issues. Strengthening the umma.

The Mosque may have a wider cultural, political sectarian role for particular communities, e.g. Barelvi, Deobandi, Sufi, Shi'a.

Candidates may also refer to the role of the Imam as leader of the community and spokesperson and may address issues relating to this.

**(20 marks) AO1**

**(b)(i) Outline the issues related to practising Islam in a secular society.****Basic answer**

List of different issues including: religious, cultural, sectarian. Outline of what may constitute practice of Islam / being Muslim and contrast of religious and secular way of life.

**Developed answer**

Knowledge and understanding of above with comparison of how each may have different impact on practice of Islam in secular society. Knowledge and understanding of being Muslim as a whole way of life / theocracy, significance of belonging to wider Islamic community with religion as defining characteristic regardless of ethnicity / cultural linguistic or sectarian differences. Muslims may thus reject secularism or react to secularisation resulting in a reinforcement of religious tradition and a return to orthodox, traditional understanding of Islam.

Secular society may be seen to 'relegate' religious norms and values hence some Muslims may give up religious practice. It may be seen as increasingly different to defend / practise Islam, particularly according to Shari'a law (expect examples). Peer pressure on young.

Candidates may outline problems (religious / social / moral / political / cultural) of some Muslims in adhering to orthodox or ideal religious practice. Note that the question allows for broad reference – some may use example of Muslims in France.

**(10 marks) AO1**

**(b)(ii) Assess the claim that the challenge to Islam from secular society unites the Muslim community.**

**In support of the claim**

Note that secular society can apply to any non-Muslim society. Candidates may refer to Britain but other non-Muslim societies could also be cited.

Adversity / challenges may strengthen / help unite the Muslim community as these may reaffirm religion. The Muslim community may seek for e.g. evidence of revival groups as fundamentalist response, revival / reform as a response and review faith. Candidates may refer to examples here and consider how far these responses unite Muslims e.g. in traditional orthodox reassertion / reapplication of Shari'a. Leadership by Imam, training of Imams / engagement with media, role of Mosque in affirming identity and unity of practice. Challenges are not new – the first Muslim community originated in similar context. Muslims are united by common beliefs and practices despite some diversity.

**In opposition to the claim**

Secular challenges divide Islam. Assimilation may lead some Muslims to reject faith, adopt 'western' way of life as critical response to value of religion.

Family tensions may demonstrate this, e.g. younger generational roles. Research / statistics may show lip service to Islam or rejection of Imam / Mosque. Some Islamic countries may relegate Shari'a law.

Fundamentalist / feminist / reformist and liberal interpretations of Islam may be seen as arising in response to secular challenges and create division rather than unity (expect examples).

Media representation may divide Muslims and exacerbate sectarian / cultural / ethnic differences; traditionalist and modernist views may have no middle around resulting in polarisation of views and schism (variety of examples possible here). The challenges of secularisation may overcome religious tradition if there are weaknesses inherent within – some may see Islam as weak / disparate given diversity, e.g. religious / cultural / sectarian / ethnic – with examples of how.

**(20 marks) AO2**

## Section E: *Judaism*

- 13 (a) ***Outline the rituals and explain the beliefs associated with bar and bat mitzvah.***

### **Rituals**

- Rituals based in Talmudic teachings
- Preparation- including learning Hebrew and preparation for reading the scrolls
- Called up to read the appropriate passage of Torah and Haftarah
- Father reciting a blessing giving thanks for no longer having the responsibility for boy's sins
- Rabbi's sermon will contain words of exhortation to the boy
- Social aspects within the family and community (though beware of too much detail on this)

### **Beliefs**

- Status achieved without the ritual
- Idea of taking on all the responsibilities
- Need for following the commandments
- Able to be a member of the minyan
- Responsibilities for younger children
  
- Bat mitzvah – daughter of the commandment
  
- Recognition of adulthood
- Taking on some of the responsibilities within the home
- Use of the mikvah (ritual bath)

May recognise differences between Orthodox and Progressive Jews. There should be awareness of differences between Bar and Bat Mitzvah.

Question asks outline of rituals and explanation of beliefs.  
If rituals only, no more than low Level 3 however well done.  
Maximum top Level 3 for rituals only.

**(20 marks) AO1**

**(b)(i) Outline the Jewish rituals associated with birth and circumcision.**

**Birth**

- Mother traditionally considered ritually impure for 7 days for a boy
- 14 for a girl
- For boy, feasts prescribed at various points after birth, but not girls
- Name of girl announced publicly in the synagogue
- First-born son – Pidyonha-ben (redemption).

**Circumcision**

- 8<sup>th</sup> day – required by halakah
- Role of mohel – some understanding of his role expected
- Sandek – who holds the child
- Gathering of friends and neighbours in parents' house
- Chanting of Biblical verses by the father
- After the circumcision, blessing by the father
- Mohel publicly announces the name of the child for the first time.

Maximum Level 4 for circumcision and not birth.

Level 4 and Level 5 answers may show awareness of differences in practice between different Jewish groups, but marks can be awarded at this level without this.

**(10 marks) AO1**

**(b)(ii) 'Rituals such as circumcision and bar / bat mitzvah are irrelevant for Jews in the 21<sup>st</sup> century.'**

**Assess this claim.**

Consideration of relevance in today's society

Responses likely to differ according to whether looked at from Orthodox or progressive perspective, and better answers may draw on the differences between these perspectives

**Irrelevant**

- Reflects very different kind of society from today's.
- Little connection with modern understanding of maturity
- Or equality

**Relevant**

- Importance of tradition
- Continuity
- Sense of belonging needed
- Increasing importance at a time when religious identity seems to be more, rather than less important.

**(20 marks) AO2**



- 14 (a) ***Explain the ways in which the Holocaust has caused serious challenges to Jewish teaching about God.***

Need to identify the issues:

- Belief in special and particular relationship with God

**Chosen people**

- For whom God has intervened in the past, both in Biblical times and since then?
- So why not at the time of the Holocaust?

**Belief in the Covenant**

- What did the Covenant entail?
- Did the Holocaust mean that the Covenant was over?

**Belief in a God who intervenes in history on behalf of his people**

- Enormity of the Holocaust raised challenges in terms of ‘where was God at the time?’
- Was God dead?
- Why did God let this happen?

Up to Level 3 for identifying appropriate teachings as above.

Level 4 and above if clearly showing the ways in which beliefs were challenged by the Holocaust.

**(20 marks) AO1**

- (b)(i) ***Explain how different Jewish theologians have attempted to meet these challenges.***

e.g.:

**Maybaum:** Saw Holocaust as God’s purpose to cleanse Judaism and allow God’s rule to be established.

**Fackenheim:** Not all Jews perished, and thus God’s purpose still continues. Speaks about the 614<sup>th</sup> commandment.

**Berkovitz:** Man cannot always understand God, so must keep faith.

**Rubenstein:** God was not there, and does not have the power to stop or interfere in such matters; meaninglessness of existence.

Range of answers will to some extent depend on the approaches taken in part (a)

Up to Level 3 may be awarded for answers which focus on one thinker only, or give very general responses.

Level 4 and above for awareness of the thinking and arguments of more than one theologian.

**(10 marks) AO1**

- (ii) ***‘The Holocaust was an event of such enormous horror for Jews that no theological explanation is adequate.’***

***Assess this claim.***

**Agree**

- Answers likely to focus on scale, act of utter evil, etc.
- Totally challenging beliefs
- Inadequacy of these – and other – theological responses
- Man is inadequate to come up with the ideas

**Disagree**

- Even if all of these answers are inadequate, there must be an answer
- Raises whole problem of evil
- Theology is about God – who is supreme,  
Etc.

**(20 marks) AO2**

- 15 (a) **Examine the concerns about Jewish identity and assimilation in Britain and in the United States of America (USA).**

Expect some definition of identity – through lifestyle, participation, etc.,  
recognition of variety of interpretations  
And of assimilation – merging into the wider Gentile community – usually  
through intermarriage, or cessation of practice.

**Britain**

- Issues frequent raised by Chief Rabbi
- Concerns that assimilation has reached such a point that there is a loss of 'critical mass'
- Declining numbers
- Hence more stress on identity than there may have been if Jews were numerically stronger
- Pressures of secular society and culture

**USA**

- Greater numbers, and range of forms of Judaism
- Many recent immigrants from former USSR
- 15% of world Jewish population in New York
- Orthodox view that marrying out means leaving Judaism
- Questions over the role of Reform Judaism leading to assimilation

For higher levels some reference to the particular concerns in Britain and the USA.

**(20 marks) AO1**

**(b)(i) Outline the main concerns in Israel about Jewish identity.**

- Israeli and Jewish identity are inseparable
- Zionist concerns about the Jewish nature of the state of Israel
- Lack of knowledge among young Jews
- Political power of the ultra orthodox
- Questions of identity posed by the increasing number of secular Jews
- Impact of being in the land
- Orthodox Jews not observing Jewish laws
- Effects of the Palestinian question
- Linked political authorities

For higher levels most points should be related to Israel only.

**(10 marks) AO1**

**(ii) Assess the view that the issue of Jewish identity in Israel is totally different from the issue of Jewish identity in Britain and the USA.**

**Agree**

- Political and geographical circumstances make it different
- Effects of politics
- As do demographic factors
- Divisions in Israel between orthodox and secular, rather than the varieties of progressive- present different issues over identity

**Disagree**

- May say that Jewish identity is fundamentally the same, whatever the context and challenges
- Definitions of Jewish identity (e.g. born to Jewish mother), remain, wherever one is.

**(20 marks) AO2**

**Section E: Sikhism****16 (a) Examine the concepts of amritdhari and keshdhari.****Amritdhari**

Amritdhari are Sikhs who have become members of the Khalsa by initiation in an amrit sanskar and have not performed one of the four Kurahits, i.e. misdeeds, trimming hair, eating halal meat, committing adultery, using tobacco.

**Basic answers** may include:

- A definition of an amritdhari and may include a description of the amrit sanskar ceremony, although answers that are exclusively narrative will receive few marks.
- A basic description of Sikh daily life as stated in the Guru Granth Sahib and the Rahit Maryada.

**Developed answers** may include:

- An explanation of each of the kurahits.
- The process according to the Rahit Maryada by which a Sikh may be readmitted into the Khalsa if she / he has broken a kurahit.
- A detailed description of the Rahit Maryada, obedience to which is an obligation on all Amritdhari.

**Keshdhari**

Basic level answers may include a statement that Sikhs wear the 5 Ks, with a description of the 5 Ks.

**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.
- May include reasons why spiritually devout Sikhs do not become amritdhari as an expression of their spirituality and not their lack of commitment.

**(20 marks) AO1**

- (b) **Outline the Sikh concept of the Just War, and assess the claim that Sikhs fighting in a Just War must be amritdhari.**

**Outline**

**Basic answers** may include the conditions of a Just War with little, if any, explanation.

- The conditions of the Just War are:
- It should be a last resort
- It should not be started out of anger or for anger
- All property, including land, captured during the war must be returned after the war; looting is banned.
- The army should only be made up of paid soldiers who must obey the Sikh code of conduct.
- Women should always be treated with respect.
- During the war the minimum of force should be used, and the war finished as soon as its aim has been achieved.

**Developed answers** will include both the conditions of a Just War and some explanation of the concepts.

Note: where candidates make reference to recent events in Sikh history, for example the Operation Bluestar in 1984 (the invasion of the Golden Temple) and the teachings of Sant Jarnail Singh Bhindranwale, credit may be given if it is related to the concept of a Just War, however, level 4 marks may be obtained without such references.

**(10 marks) AO1**

**Assess**

**For**

- Amritdhari Sikhs are true Sikhs and act from pure motivation
- If Sikhs are not amritdhari they are not 'proper Sikhs' and not obeying the teachings of the Gurus; a Just War is an outward expression of spirituality therefore only spiritual Sikhs can be soldiers
- All Sikhs who wear 5ks should defend others.

**Against**

- All Sikhs, whatever kind, have responsibility to defend and protect the vulnerable
- Guru Gobind Singh advocated the soldier-saint ideal.

**(20 marks) AO2**

**17 (a) Examine the concept of mukti.**

**Basic answers** may include:

- Mukti is the aim of all Sikhs to obtain release from the cycle of birth, death and rebirth.
- People are prevented from achieving mukti by maya (delusion / false attachment to the world) and haumai (literally means 'I / me', but which is often translated as ego). Also reference to the five evils / thieves.
- To overcome these Sikhs need to practice nam simran / nam japna, kirt akro, vand kako (continuous meditation on God's name: Vahiguru / Waheguru; earning your living honestly and giving a proportion to those in need; service to God and humanity).

**Developed answers** may examine:

- The difference between jivan mukti (achieving mukti during one's lifetime) and achieving it at death.
- The belief that Gugu Nanak was born jivan mukt.
- The ways that Sikhs conquer haumai, especially in the practice of sewa and including the importance of the langar as the 'laboratory of sewa'.
- The significance of all people being created through God's hukam (will) and the self-revelation of it through, for example, the huamnama or vak lao in diwan (worship) services.
- The concept of God's grace, which is essential to achieve mukti.

**(20 marks) AO1**

- (b) **Outline the Sikh practices of nam simran and vand kako, and assess the claim that nam simran is the most important practice for a Sikh.**

**Outline**

**Nam Simran**

Literally means 'meditation on God's name'.

Basic level answers may include examples, with some explanation, of the ways in which Sikhs practice nam simran, e.g. daily prayers, kirtan, attending the gurdwara.

Developed answers may give a detailed explanation of:

- The different daily prayers
- The different levels in which a Sikh may participate in kirtan – being present, singing or playing an instrument, allowing the words to penetrate into the mind – and the spiritual effect of each.
- The importance of keeping good company by attending the gurdwara as the spiritual effect of each.
- Examples of the teachings of Guru Nanak and his successors regarding nam simran.

**Vand Kakko**

Literally means 'serving God and humanity'.

Basic level answers may include examples, with some explanation, of different way in which Sikhs can perform vand kakko both inside and outside the gurdwara.

Developed answers may explain that:

- Vand kakko may be of man (mind), tan (body) and dan (possessions).
- Possessions given must be honestly earned and vand kakko must be without selfish motivation.
- Examples of the teachings of Guru Nanak and his successors regarding vand kakko.

**(10 marks) AO1**



### **Assess**

Basic answers may include both a personal opinion and basic reasons for it. Developed answers will include an opinion and also specific reasons with a detailed explanation of the reasons for it:

Some candidates may contend that nam simran is the most important:

- It is focussed on God's word (gurbani).
- The centrality of it in the teaching of Guru Nanak and his successors.
- The centrality of nam simran at the Kartarpur community.
- The centrality of nam simran at the diwan ceremony in the gurdwara.
- That only actions that are an expression of inner spirituality, which comes from practicing nam simran are vand kakko.

Other candidates may contend that vand kakko is more important.

- Give examples from the teachings of Guru Nanak and his successors, for example Bahi Lalo, and his successors.
- Give examples from recent Sikh history, e.g. Bhai Puran Singh and Khalsa Aid.
- Relate to recent concerns regarding caring for others as expressed, for example, by Live 8 and the opinion that caring for others is most important.

Another opinion is that Sikhs need to practise both nam simran and vand kakko. Such answers will make reference to the teachings of Guru Nanak and his successors, emphasising both are necessary.

**(20 marks) AO2**

18 (a) **Explain why marriage and family life are important in Sikhism.**

**Basic answers** may include:

- The centrality and necessity of the Guru Granth Sahib at the Anand Karaj ceremony.
- Guru Nanak's teaching that family life was the ideal religious life.
- Reference to the ways in which Sikhs worship in the home.
- The role of the parents in the choice of a marriage partner for children.

**Developed answers** may include:

- Details of the Hindu belief in the Gurus' times that spiritual devotion was expressed by celibacy, and Muslim teaching that women were a source of temptation.
- The analogy of the relationship between God / humanity and the husband and wife as found in the lavan and Barah Maha.
- Details of worship in the home.
- That some homes have a Guru Granth Sahib permanently installed.
- That Guru Nanak's teaching was gurbani, God's word, and must always be obeyed, e.g. the family life as an ideal.

**(20 marks) AO1**

(b) **Outline the teachings of the Gurus on gender, and assess the view that equality of gender is still not practised by Sikhs in Britain today.**

**Outline**

**Basic answers** may include:

Wholly or mainly reference to the teachings on one or perhaps two of the Gurus, or a general reference to their teachings with few, if any, specific examples.

**Developed answers** may include: reference to all the Gurus, where appropriate, with detailed reference to their teachings and specific examples, e.g.

**Basic answers** may include:

- Guru Nanak's teaching that everyone is equal
- Guru Amar Das' teaching that women could remarry, he abolished suttee (widows burning themselves to death on husband's funeral pyre) and appointed women as religious teachers
- Guru Gobind Singh admitted both women and men as members of the Khalsa and the role of Mata Kaur Sahib in stirring the amrit
- That both women and men must wear the 5 Ks and follow the Rahit Maryada.

**Developed answers** may include:

- It was a woman, Nankai (Guru Nanak's sister), who is traditionally seen to have first recognised him as Guru.
- Although Guru Nanak and his successors taught equality of gender, this was only for soteriological reasons, i.e. he taught that all people could achieve mukti, not only those men who were 'twice born' as in the Hindu faith.
- Guru Nanak and his successors continued to observe the cultural role of women, e.g. they arranged marriages for their children.
- When Guru Gobind Singh's wife stirred the nectar at Vaisakhi 1699, she would automatically have been perceived as polluting the amrit according to the social customs of the day.

**(10 marks) AO1**

**Assess**

The crucial word is assess.

**Basic answers** may include an opinion, with reasons, as to the degree to which the equality of gender is practised.

For example in the gurdwara:

Basic level answers may:

- Make a list of the various tasks in the gurdwara
- The more domestic tasks, e.g. working in the langar, cleaning the gurdwara, are frequently done by women
- Explicitly religious tasks, e.g. reading the Guru Granth Sahib, performing kirtan, are predominantly done by men
- Positions of leadership, e.g. membership of the gurdwara committee, are dominated by men
- Marriages continue to be arranged by the boy and girls' families

**Developed answers** may include:

- All kinds of sewa are of equal importance so the various tasks are of equal importance
- There are examples of women being President / General Secretary of gurdwaras
- Where members of a gurdwara committee include women they tend to be confined to responsibility for women or education and not more senior positions such as President or General Secretary.
- Although women may read the Guru Granth Sahib this is often restricted to side rooms, e.g. for akhand paths, and not the diwan hall.

However outside the gurdwara:

- There are examples of women being President / General Secretary of their gurdwara in England.
- While marriages are still arranged by families, the boy and girl often suggest a potential marriage partner to their parents who will then make the appropriate arrangements.
- Both boys and girls are encouraged to have university educations and professions; there is no concept of girls being restricted to marriage and domestic activities.
- There are an increasing number of Sikh camps and Sunday Schools where both boys and girls learn kirtan and to read Guru Granth Sahib so that they can take part in diwan.

**(20 marks) AO2**