



GCE MARKING SCHEME

SUMMER 2016

**A2 RELIGIOUS STUDIES
RS3 ER
STUDIES IN EASTERN RELIGIONS
1348/06**

INTRODUCTION

This marking scheme was used by WJEC for the 2016 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

A2 RELIGIOUS STUDIES

MARKING INSTRUCTIONS

ASSESSMENT

1. Each question is to be marked according to the stated level descriptors. In such marking, it is essential that the whole response to a part-question is read and then allocated to the level it best fits. Examiners may wish to underline significant features or make a brief comment to justify the level allocated.
2. Where a band of marks is allocated to a level, discrimination will be made with reference to the development of the response.
3. Quality of written communication is assessed as an integral part of the level descriptors; no additional weighting should be given to this factor when determining the level of response of a candidate's piece of work.
4. Aim to use the full mark range. Do not hesitate to award maximum marks to responses which meet the criteria of the relevant level descriptor. Equally, responses which are completely irrelevant should be awarded no marks.

It is a feature of levels of response marking that examiners are prepared to reward fully responses which are valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary **occasionally** and where this occurs examiners must indicate by a brief written explanation why their assessment does not conform to the levels of response descriptors laid down in the mark scheme.

5. Apply the principle of salvage between the two parts of a question so that due credit is given for relevant knowledge, understanding and evaluation, even if the material is misplaced.

METHODS OF MARKING

8. The assessed level of response to each part of each question should be indicated in the left-hand margin (L1, L2 etc), leaving the right-hand margin for the numerical award.
9. No half marks or bonus marks are to be awarded under any circumstances.
10. A ringed total, indicating the total marks gained in responses to all parts of a question, should be shown at the end of each complete answer.

11. Any written comments on scripts should be factual, using only the terminology found in the level descriptors. No reference should be made to the possible grade achieved and no derogatory comments should be made.
12. Every page containing a candidate's writing should have an appropriate mark in red to indicate that it has been read and assessed.
13. It is permitted for Welsh candidates to write specialist terms, key concepts and scholarly quotations in English.
14. The key to fair marking is consistency. Do not change your marking pattern once scripts have been despatched to the WJEC.

SAMPLE SCRIPTS

15. Send ten scripts to the Principal Examiner (with **a stamped self-addressed envelope** for their return to you) by first-class letter post within 60 hours of the standardisation meeting of examiners. All **three** parts of the Initial Sample record sheet should be sent to the Principal Examiner with the scripts. **Keep a record of your original marks.**
16. Write a large **S** on the front cover of each of the ten scripts you send **and** check the 'S' box on the electronic marking form by the mark awarded to each of these scripts (regardless of whether or not the mark was changed by the Principal Examiner).
17. Do not send any marked scripts to the WJEC until the Principal Examiner contacts you by phone, letter or e-mail.

EXAMINER'S REPORT

18. A written question-by-question report on the performance of candidates, as evidenced in the scripts you have marked, should be sent to the Principal Examiner **within five days** of the stated date for completion of marking. Your report is most helpful if it contains comments on frequent misunderstandings, weaknesses, common errors and questions which caused difficulties, as well as positive qualities, good practice and encouraging features. A comment that a particular question as answered well or badly is of no value unless accompanied by some specific explanation.

Level	Unit 3 A2 AO1 Descriptor	Marks for Unit 3
7	Either in breadth or in depth, a focused, highly accurate and relevant treatment of the topic, showing thorough knowledge and mature understanding, including, where appropriate, diversity of views and/or scholarly opinion. Effective use is made of well-chosen evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated convincingly. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	30-28
6	Either in breadth or in depth, a fairly full answer including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Where appropriate, some awareness of diversity of views and/or scholarly opinion is demonstrated. Apt use is made of evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated satisfactorily. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	27-25
5	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Limited awareness of diversity of views and/or scholarly opinion is demonstrated. Some use is made of appropriate evidence or examples. Some knowledge and understanding of connections between elements of the course of study is evident. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	24-20
4	A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Little, if any, knowledge and understanding of connections between elements of the course of study shown. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	19-15
3	Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate	14-10
2	A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	9-5
1	Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	4-1
0	No accurate, relevant knowledge or understanding demonstrated.	0

Level	Unit 3 A2 AO2 Descriptor	Marks for Unit 3
7	A focused, comprehensive and mature response to issue(s). Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated perceptively. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. There may be evidence of independent thought. Relationships to the broader context and to human experience are convincingly demonstrated. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation	20-19
6	A focused and thorough response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated. The argument is largely supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Relationships to the broader context and to human experience are adequately demonstrated. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	18-17
5	Addresses the issue(s) raised. Different views are considered, with some appropriate analysis or comment. The argument is supported by reasoning and/or evidence. Relationships to the broader context and to human experience are attempted with partial success. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	16-14
4	The main point of the issue(s) is understood. An argument is presented, partially supported by reasoning and/or evidence. More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. There is little awareness of the broader context and of relationships to human experience. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	13-10
3	Issue(s) only partly understood and appreciated. Some limited attempt made at analysis or comment. Reasoning is simplistic and basic. Evidence is minimal. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate	9-7
2	Some attempt made to address the question in a very simple way, with little understanding, no analysis, little reasoning, and little coherence of thought. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate	6-4
1	Some isolated points relevant to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	3-1
0	No valid relevant reasoning.	0

GCE RELIGIOUS STUDIES (A2)

SUMMER 2016 MARK SCHEME

RS3 ER STUDIES IN EASTERN RELIGIONS

- Q.1 (a) Explain the main themes and concepts of the Lotus Sutra. [AO1 30]**

Candidates may include some of the following points but any relevant points will be credited.

The Lotus Sutra contains some key Buddhism themes and concepts, namely the supremacy of the bodhisattva path, the ekayana (one path), the notion of upaya (skilful means) used to understand all other Buddhist teachings as provisional, and the idea of buddha-nature inherent in all things. The Sutra explains these teachings by using parables, such as the parable of the burning house. Candidates should explain these themes.

- (b) 'The themes of the Lotus Sutra exemplify all the main differences between Theravada and Mahayana Buddhism.'**
Evaluate this view. [AO2 20]

Candidates may use the following arguments but any relevant points will be credited

In favour of the statement candidates may argue that:

- The Lotus Sutra contains numerous important Mahayana themes: e.g. the bodhisattva path, the ekayana, the notion of upaya, the eternal Sakyamuni, the idea of Buddha-nature etc.

Against the statement candidates may argue that:

- Some key Mahayana themes are better explored in other scriptures - such as the Prajnaparamita literature
- Some key Mahayana practices are not mentioned in the Lotus Sutra (nembutsu, koan etc)
- Some Mahayana traditions lie outside of scriptures (e.g. Zazen)

- Q.2 (a) Examine the contributions of the Dalai Lama and of Thich Nhat Hanh to Buddhist understandings of enlightenment. [AO1 30]**

Candidates may include some of the following points but any relevant points will be credited.

Candidates are likely to refer to the lives of the Dalai Lama and Thich Nhat Hanh, living as they both have through periods of war. Both have witnessed their people and religion oppressed and persecuted, yet both teach about non-violent resistance. The Dalai Lama is considered to be an incarnation of the compassion aspect of enlightenment. Thich Nhat Hanh is a teacher of Vietnamese Zen which sees enlightenment as accessible to ordinary people in the here and now. Both have made their teachings accessible to an anglophone audience and do not see Buddhist identity as critical in the ability to attain enlightenment/awakening/satori. Max level 5 for reference to only one teacher.

- (b) ‘Buddhists learn far more about enlightenment from the lifestyle of living Buddhist teachers than from the Pali Canon.’ Assess this view. [AO2 20]**

Candidates may use the following arguments but any relevant points will be credited.

In **favour** of the statement candidates may argue:

- Living Buddhist teachers can offer an example of the Buddhist life
- Many living Buddhist teachers attempt to engage with the challenges of modernity in their teaching
- Some living Buddhist teachers are seen as charismatic and inspirational
- Some living Buddhist teachers speak or are translated into other languages.

Against the statement candidates may argue:

- The Pali Canon contains the closest account of the teaching so the historical Buddha
- The Pali Canon contains the key teachings, such as the Four Noble Truths, the Noble Eightfold Path, the Three Lakshanas,
- The Pali Canon contains the rules for regulating the monastic sangha.

- Q.3 (a) Explain the meaning and significance of mudra, mantra and mandala. [AO1 30]**

Candidates may include some of the following points but any relevant points will be credited.

Mudra are symbolic hand-gestures designed to convey and to manifest the qualities of enlightened beings. *Mandala* are integrated diagrams of the path to enlightenment and Buddhahood for use in contemplation. *Mantra* are phrases which when chanted manifest the qualities of enlightened beings. Both meaning and significance (i.e. importance in some forms of Tibetan Buddhism, less used in other forms of Buddhism). Maximum of L5 if three are not included.

- (b) 'Tibetan Buddhism offers the most powerful practices in the Buddhist world.' Assess this view. [AO2 20]**

Candidates may use the following arguments but any relevant points will be credited.

In **favour** of the statement candidates may argue that:

- Mudra, mantra and mandala draw on rich symbolic resources
- They are aesthetically appealing
- They engage the body, the mind and the emotions.

Against the statement candidates may argue that:

- Other practices are important in Buddhism (koan, zazen, nembutsu, etc)
- Theravada Buddhists see their practices as having been taught by the Buddha
- Tibetan practices are influenced as much by the Bön religion as by Buddhism.
- Nothing more powerful than going for refuge or meditation.

Q.4 (a) Examine reasons why Buddhism has grown in the UK. [AO1 30]

Candidates may include some of the following points but any relevant points will be credited.

Expect candidates to explore the early influence of figures such as Christmas Humphreys and TW Rhys-Davids, the founding of the British Buddhist Society, and the historic links between the British Empire and Buddhist countries. They should explain the features of Buddhism which may be considered attractive in Britain, such as a religion without a God, a religion of personal quest based on experience, a religion which is compatible with science, and a religion which advocates meditation and peace. They may link Buddhism and the recent growth of the mindfulness phenomenon.

**(b) ‘Until it learns to speak the language of Western culture, Buddhism will not be established in the West.’
Evaluate this view. [AO2 20]**

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may argue:

- Buddhism has always adapted to the cultures it has entered
- Buddhism needs to be understandable and attractive to Westerners
- Buddhism is culturally, linguistically and ethically ‘foreign’ and needs to adapt.

Against the statement candidates may argue:

- Presenting Buddhism through the medium of English/Welsh means that the nuances of original languages are lost
- Buddhism should be counter-cultural not conformist
- Some forms of Buddhism have become established without becoming ‘westernised’
- The essence of Buddhism could be said to be universal and independent of culture.

SECTION B: STUDIES IN HINDUISM

Q.1 (a) Give an account of the origins controversy of Hinduism. [AO1 30]

Candidates may include some of the following points but any relevant points will be credited.

Hinduism has no founder or date of origin. It gradually developed over four thousand years. The authors of its sacred texts are largely unknown. Hinduism's roots date back as far as 2000 BCE, but the most ancient writings have yet to be deciphered, so for the earliest periods scholars must rely on educated guesses based on archaeology and the study of contemporary texts. In 1921, archaeologists uncovered evidence of an ancient civilization along the Indus River, thought to have originated possibly as early as 7000 BCE. Baths have been found that may indicate ritual bathing, a component of modern Hinduism. Some altar-like structures may be evidence of animal sacrifice, and terracotta figures may represent deities. An important seal features a horned figure surrounded by animals, which some conjecture is a prototype of Shiva. The Indus Valley culture began to decline around 1800 BCE. Until recently, it was believed that the Aryans invaded India at this time. According to this hypothesis, both the Sanskrit language and the Vedic religion is attributable to the Aryans and their descendants. The original inhabitants of the Indus Valley are thought to have had a Dravidian language and culture, which became subordinate to that of the invading peoples. However there is no evidence of any conquest, among other historical and archaeological problems. The Aryan Invasion theory has generally been abandoned as inaccurate, but most scholars do not reject the notion of some outside influence on the Indus Valley civilization. The question of the origins of Hinduism is a political issue as well as a historical one.

**(b) 'Vedic literature contains the essence of Hinduism.'
Evaluate this contention. [AO2 20]**

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may argue:

- Vedic literature contains some key notions such as polytheism, sacrifice, worship, ritual purity
- This literature is considered to be sruti – revealed
- The Upanishads contain some ideas, such as the relationship between Brahman and Atman, and the structure of varnashramadharma
- The Upanishads offer the philosophical foundations of both ancient and modern movements such as Advaita Vedanta and other astika traditions, as well as the Arya Samaj, and they contribute to the international status of Indian philosophical thought.

Against the statement candidates may argue:

- There are numerous other texts which are essential to Hinduism – the Epics and the Puranas
- 'Hinduism' is an epithet created by colonialism – so it is meaningless to speak about its 'essence.'

- Q.2 (a) Examine Krishna’s teaching about karma in the Bhagavad Gita. [AO1 30]**

Candidates may include some of the following points but any relevant points will be credited.

Karma means action and in the Bhagavad Gita is seen as unavoidable. Conscious engagement in action is described by Krishna as a form of yoga. Karma-yoga as expounded in the Gita is the discipline of action. It is impossible to live in this world without acting in it. In fact Krishna teaches that action in accordance with one’s varnashramadharmas is paramount. Krishna teaches Arjuna that he must perform his varnadharma as a Kshatriya. Moksha can be achieved by acting in accordance with karma-yoga. The fruits of action must belong to God, and not to the actor. In that way, action in the world is possible, and the detachment from fruits leads to liberation.

- (b) ‘The Bhagavad Gita is just a poem, with nothing much to offer on how to live life.’ Evaluate this view. [AO2 20]**

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may argue:

- The Gita is a poetic text, which may be read allegorically or figuratively
- Some non-Hindus may read it as just a poem
- ‘Modern’ ‘rational’ readers may find the messages of the Gita to be irrelevant.

Against the statement candidates may argue:

- A key focus of the Gita is the practice of karma yoga, which is all about how to live in the world, how to undertake the duties associated with varnashramadharmas
- Another focus of the Gita is bhakti yoga which suggests an attitude of devotion and gratitude in life.

- Q.3 (a) Give an account of the lifestyle of members of the Swaminarayan Movement. [AO1 30]**

Candidates may include some of the following points but any relevant points will be credited.

The movement is popular amongst Gujaratis, especially those from East Africa, and is consequently a very strong movement in the UK (most British Hindus are Gujarati.). Members oppose sati and encourage widow re-marriage. Their members are vegetarian and pacifist. The movement has both a householder and a sadhu tradition, and uses Swaminarayan's *Shikshapatri* as a guide-book to life. Members follow a spiritual programme for living, which includes service, worship, reflection, ritual purity and the celebration of culture.

- (b) Assess the view that Swaminarayan was more innovative than traditional. [AO2 20]**

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may argue:

- Swaminarayan's social reformist message was innovative
- The veneration of the *Shikshapatri* above other texts is innovative.

Against the statement, candidates may argue that:

- Other reformers have responded to social issues in similar ways
- There are many traditional features – the movement is Vaishnava, temples are traditional, a renunciate tradition is preserved
- The movement is religiously quite conservative.

Q.4 (a) Examine the issues of female foeticide, infanticide and sati in Hinduism [AO1 30]

Candidates may include some of the following points but any relevant points will be credited.

Female foeticide is the termination of foetuses determined by their gender. Infanticide is the murder of girl children. Along with sati these are illegal in India, but birth-rates by gender suggest that the termination of female pregnancies still occur frequently. Both practices are held to indicate a de-humanisation and systemic denigration of women, much of which finds its justification in religious texts, in particular the *Laws of Manu*. Candidates should explain that numerous Hindu reformers have explicitly taught against these and other practices which are oppressive to women.

(b) 'Because the divine is female, women have a special place in Hinduism.' Assess this view. [AO2 20]

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may argue:

- Women are celebrated in many Hindu scriptures – such as the Epics and Puranas
- The Divine is seen in female terms, and many aspects of femininity are divinised. Goddesses are not only depicted as passive and defined by male gods, but also as independent and powerful.

Against the statement candidates may argue:

- Many practices confirm the low status of women in Hindu society – sati, female foeticide, dowry, dowry death, ostracism of widows
- The valorisation of motherhood does not amount to the respect of women who are not mothers, so it is tool of oppression rather than of respect
- The feminine divine tends to conform to female stereotypes – the passive, self-sacrificing role-model, or fearful, chaotic, uncontrollable female power.

SECTION 3: STUDIES IN SIKHISM

- Q.1 (a) Examine the significance in Sikhism of the Guru Granth Sahib. [AO1 30]

Candidates may include some of the following points but any relevant points will be credited.

Expect candidates to explain the contents, starting with the hymns of Guru Nanak, written in gurmukhi script by Guru Angad, added to by subsequent Gurus, and compiled by Guru Arjan, along with the Bhagat Bani (writings of non-Sikhs). They should mention its enshrinement in the Harimandir, and the conferment of Guru-ship on the book by Guru Gobind Singh. The book is seen as the living Guru and is treated as such (candidates will give examples), and is consulted in much the same way as a human guru would be.

- (b) 'The transition from Adi Granth to Guru Granth Sahib is the most important moment in the history of this text.' Evaluate this view. [AO2 20]

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may explain:

- The conferment of guruship on the Granth was a highly significant move and contributed to the shaping of Sikhism from that moment onwards.

Against the statement they may argue that:

- Other important moments include the compilation itself, various contributions made by Gurus, the inclusion of the Bhagat Bani, the enshrinement in the Golden Temple.

- Q.2 (a) Examine the historical relationship between Hinduism and Sikhism in the Punjab. [AO1 30]**

Candidates may include some of the following points but any relevant points will be credited.

All of the early Gurus were Hindus who converted to Sikhism. Sikhism shared many features in common with Hinduism, such as the tradition of bhakti devotion, the worship and contemplation of God, the use of mantra. Vasaikhi and Diwali were originally Hindu festivals, given a Sikh gloss. Whilst Sikhism eschews discrimination on the basis of caste, caste still persists in Sikh communities. The Gurus defended the right of Hindus to practise their religion in the face of Mughal persecution, and Guru Tegh Bahadur was martyred for this cause. During the period of Maharaja Ranjit Singh, many Hindu practices returned to Sikhism, including a tendency to deify the gurus, and to include Hindu gods in gurdwaras. The title of Maharaja itself indicates a Hindu prince. After the Independence of India in 1947, Sikhs found living under Hindu rule preferable to Muslim rule in Pakistan, however, they found the progressive Hinduising tactics of the Indian government (such as the emphasis on Sanskrit in the education system) to be uncondusive to Sikh flourishing. The rise of Sikh resistance under Bhindranwale Operation Bluestar, and then the assassination of Indira Gandhi by her Sikh body-guards did little to help Sikh-Hindu relations, though these have been better in recent decades.

- (b) ‘By Hinduising Sikhism, Maharaja Ranjit Singh failed to protect it.’ Assess this view. [AO2 20]**

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may argue that:

- Ranjit Singh’s behaviour led to a collapse of Sikh identity back into Hinduism
- Maharaja is a Hindu title
- Some of the Maharaja’s wives committed sati (a Hindu practice outlawed in Sikhism)
- During his reign many Gurdwaras got Hindu statues in them
- Brahmins were given high class jobs in his administration
- Khalsa membership declined
- As a consequence of these facts a strong Sikh identity was almost lost in the period of religious pluralism and tolerance.

Against the statement candidates may argue that:

- Sikhism remained strong and the period is looked back upon as a Golden Age
- Whilst there may have been a short term re-assimilation of Sikhism into Hinduism, this was redressed by the reform movements which grew up during the British Raj, and numerous new, strong Sikh identities were asserted
- Sikhism now has a strong identity over against Hinduism.

Q.3 (a) Explain Sikh attitudes to gender equality. [AO1 30]

Candidates may include some of the following points but any relevant points will be credited.

Expect candidates to explain that the notion of equality has its roots in Sikh theology, which sees God as formless, beyond gender, and immanent in all things (thus equally accessible to all). There are many stories in the Guru Granth Sahib and the janam sakhis which explain the Gurus' attitude to gender. Women can join the khalsa and initiated Sikhs all share the same name. Women can lead worship. That said, the Gurus never taught that there was no such thing as caste, and in practice caste endogamy still persists in a way that disadvantages women, and Sikh society remains somewhat patriarchal.

(b) Evaluate the view that the Guru Granth Sahib is the most important source for Sikh ideas about equality. [AO2 20]

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may argue that:

- The Guru Granth Sahib is the living Guru and the highest authority on all matters
- The role of the Guru Granth Sahib in informing behavior, and the practice of taking hukams
- Not all Sikhs belong to the Khalsa, so the Rahit Maryada does not apply to all, but the Guru Granth Sahib does.

Against the statement they may argue that:

- The role of the Rahit Maryada as the rules for the Khalsa set down by Guru Gobind Singh, which has the most explicit teachings about gender equality
- Sikhs also see a role for personal conscience, making it possible to take on some western feminist ideas.

Q.4 (a) Examine issues faced by Sikhs as a religious minority living in Britain. [AO1 30]

Candidates may include some of the following points but any relevant points will be credited.

Sikhs have fewer issues than some other minority communities in the UK. As a community they tend to be economically upwardly mobile, and house ownership is a cultural norm, meaning they are less prone to extreme poverty. Women are able to work, meaning many households have two incomes. However, they do experience racism, and this can be particularly acute because of the distinctive physical appearance of many (especially male) Sikhs. There is pressure to renounce the five ks in order to assimilate to British cultural norms. This racism has sometimes caused problems for Sikhs in the workplace and Sikhs seeking housing. Post 9/11 Sikhs have suffered from being confused with Islamic extremists. Other challenges faced include the generation gap caused in many minority communities, and the loss of the Punjabi language, and thus loss of access to the Sikh spiritual heritage. Candidates may also mention issues around Gurdwara attendance, food, dress, segregation of the sexes during PE. They may also mention problems the Sikh community has with the length of time post-mortem investigations can take in the UK.

(b) 'Punjabi language and culture are crucial for the survival of Sikhism in the UK.' Evaluate this view. [AO2 20]

Candidates may use the following arguments but any relevant points will be credited.

In favour of the statement candidates may argue:

- Sikhism emerged in a Punjabi speaking context and whilst the Gurmukhi script differs from modern Punjabi, non-Punjabi speakers are even further excluded from understanding it and participating in religious life
- Sikhism is a religion strongly identified with a region and its culture. It is difficult to 'distill' the religion from the culture.

Against the statement candidates may argue:

- Many young Sikhs are rejecting the link between religion and language and culture, preferring to see culture as unnecessary accretion, whilst religion is an important identity marker
- The Gurus spoke about the importance of religion being expressed in the vernacular. The vernacular in the British Sikh population is no longer Punjabi but English.

Assessment Grid (Cumulative)
RS3 ER: Studies in Eastern Religions: Section A: Buddhism (A2)

1 = AO1 question set	2010	2011	2012	2013	2014	2015	2016
2 = AO2 question set							
1. Scriptures							
Pali Canon	1				1		
Suttas			1				
Vinaya		1				1	
Lotus Sutra				1			1
<i>Importance of the Pali Canon</i>	2				2		
<i>Relative importance in Mahayana and Theravada</i>			2	2			
<i>Importance of regulation in Buddhist communities</i>		2				2	
<i>Difference and similarity of Mahayana and Theravada</i>							2
2. Enlightenment							
Nirvana and samsara	1		1		1		
arhat				1	1		
bodhisatvas		1			1		
buddha-nature and enlightenment for all					1	1	
contemporary teachers: Dalai Lama / Thich Nhat Nanh					1		1
<i>Diversity of conceptions of enlightenment</i>	2		2		2		
<i>Diversity of figures and path</i>				2			
<i>Relationship between quest and lifestyle</i>							2
<i>Enlightenment and wisdom / compassion</i>						2	
<i>Consistency with Buddha's teachings</i>		2					
3. Buddhist Beliefs and Practices			1			1	
Going for refuge	1				1		
koan in Zen		1					
nembutsu		1					
daimoku and gohonzon		1					
mudra, mandala, mantra				1			1
<i>How far practices express concepts / commitments</i>				2			
<i>Illustration of Buddhism's conceptual diversity?</i>			2				
<i>Importance of practices compared with other factors</i>	2	2			2		
<i>Relationship between practices and teachings of the Buddha</i>			2			2	2
4. Buddhism in Britain						1	
History of Buddhism in Britain	1		1		1		
Reasons for growth				1			1
FWBO		1					
Other Buddhist groups in UK							
<i>Uniqueness of British Buddhism</i>							
<i>Relative importance of different features in Buddhism's growth</i>			2			2	
<i>How far is British Buddhism 'deviant'?</i>	2	2			2		
<i>How far have forms made Buddhism relevant in west?</i>				2			2

Assessment Grid (Cumulative)
RS3 ER: Studies in Eastern Religions: Section B: Hinduism (A2)

1 = AO1 question set	2010	2011	2012	2013	2014	2015	2016
2 = AO2 question set							
1. Vedic Hinduism							
Origins controversy			1				1
Indus Valley and Aryan Culture	1				1	1	
Vedas, Upanishads		1					
Vedic practices				1			
<i>Similarities and differences between Indus Valley / Aryan Cultr</i>						2	
<i>Controversy over origins</i>				2			
<i>Importance of Vedas and Upanishads</i>			2				2
<i>Connection with modern Hinduism</i>	2	2	2		2		
2. The Bhagavad Gita							
Bhakti		1			1		
Karma Yoga	1			1			1
Nature of Krishna			1			1	
<i>Importance of BG in Hinduism</i>	2			2	2		
<i>Different levels of interpretation</i>			2			2	
<i>Relative importance of the themes</i>		2					2
<i>Complexity of the nature of Krishna</i>					2		
3. Contemporary Hinduism							
ISKCON		1		1		1	
Swaminarayan			1	1			1
Hindutva	1			1	1		
<i>Extent of 'deviation'</i>		2				2	
<i>Prabhupada and Swaminarayan as innovators</i>							2
<i>How far movements tackle modern issues</i>			2	2			
<i>Impact of Hindutva on modern Hinduism</i>	2				2		
4. Women in Hinduism					1		
Diverse and changing roles	1		1	1		1	
Reasons Relation between feminine divine and role of women		1					
Female foeticide, infanticide, sati							1
<i>Significance of ritual purity / stridharma</i>				2		2	
<i>Importance and roles of women in diverse worldviews</i>							
<i>Girls/women discriminated against?</i>	2		2			2	
<i>Relationship between theology and society with ref to women</i>		2			2		2

Assessment Grid (Cumulative)
RS3 ER: Studies in Eastern Religions: Section C: Sikhism (A2)

1 = AO1 question set	2010	2011	2012	2013	2014	2015	2016
2 = AO2 question set							
1. Scriptures							
Adi Granth / Guru Granth Sahib		1					1
Dasam Granth				1			
Japji of Guru Nanak	1		1			1	
Mul Mantra					1		
<i>Role and importance of these different sources for belief</i>		2		2		2	
<i>Relative importance of each</i>	2		2		2	2	
<i>Degree to which Sikh belief/practice traceable to sources</i>			2			2	
<i>Significance of history in composition of sources</i>				2			2
2. Modern developments							
Historical relationship with Hinduism/Islam in Punjab			1				1
Maharaja Ranjit Singh		1					
19 th cent reform movements	1				1		
Vaisakhi Massacre / Partition / Operation Bluestar				1		1	
Aspiration for Khalistan				1			
<i>Impact on of figures and movements on development of Sikhism</i>	2	2			2		2
<i>Persecution as part of Sikh identity and development of religion</i>			2			2	
<i>Relative importance of particular events</i>						2	
<i>Importance of / justifications for aspiration for Khalistan</i>				2			
3. Sikh Morality							
Status and role of Rahit Maryada and Rahit Namas	1				1		
Miri and piri		1				1	
Equality (caste, women)			1	1			1
<i>Importance of sources</i>	2			2	2		2
<i>Relationship between miri and piri in daily life</i>		2					
<i>Ways in which Sikh solve moral problems</i>						2	
<i>Expression of equality in daily life</i>			1				
4. Sikh Identity in Britain							
Origin and development of Sikh community			1	1			
Relation between religion and culture: language/dress/music etc						1	
Provision for religious education of young	1				1		
Legal issues in UK (turban, kirpan)				1			
Challenges of religious/ethnic minority status		1					1
<i>Could Sikhism exist without Punjabi language/culture?</i>	2						2
<i>Inter-generational tensions</i>					2		
<i>How successful is British Sikhism?</i>		2					
<i>Difficulty of being a practicing Sikh in UK secular culture</i>				2	2		
<i>Importance of plurality of Sikh identities in modern world</i>			2			2	