

GCE 2004
June Series



Mark Scheme

Religious Studies Specification

RS10: Studies in Religion and Culture (Subject Code 5061/6061)

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

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

Further copies of this Mark Scheme are available from:

Publications Department, Aldon House, 39, Heald Grove, Rusholme, Manchester, M14 4NA
Tel: 0161 953 1170

or

download from the AQA website: www.aqa.org.uk

Copyright © 2004 AQA and its licensors

COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

The Assessment and Qualifications Alliance (AQA) is a company limited by guarantee registered in England and Wales 3644723 and a registered charity number 1073334. Registered address AQA, Devas Street, Manchester. M15 6EX.

Dr Michael Cresswell Director General

Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

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

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

RS10: *Studies in Religion and Culture*

For AO1 some top answers may include most information indicated but examiners should note that a top answer equally may be more selective and yet demonstrate sound knowledge and understanding. The following notes are not prescriptive but are intended to give an indication of the possible range of content for the examiner. Given the time available, even a top level answer does not have to include everything listed.

Section A: *Buddhism*

- 1 (a) *Explain Buddhist teachings about samsara and paticcasamuppada.*

Both concepts are inter-twined and so candidates may offer answers that overlap or move from one to the other.

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.

Paticcasamuppada: literally ‘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’.

Basic answer

Offer the meaning of each concept and explain the basic idea of life, death and rebirth for samsara and the general idea of causal links for paticcasamuppada.

No more than Level 2 for samsara alone.

Developed answer

May explore the various realms of rebirth, offer various interpretations of the word samsara and underline the idea of nibbana breaking the cycle; for paticcasamuppada should mention the twelve nidanas, the idea of causes and may offer imagery from the Tibetan wheel of life.

(20 marks) AO1

- (b) *Outline how the five moral precepts of Buddhism can apply to life in today’s society, and assess the claim that the Buddhist lifestyle can only work for the individual and not for society as a whole.*

Outline

- Ahimsa, meaning non-violence towards any living creature.
- Not stealing.
- Physical misconduct, e.g. improper behaviour, silliness, sexual misconduct, etc.
- Not lying.
- Unmindful states due to alcohol and drugs.

Precepts - they are vows not commandments. Morality as foundation of spiritual path and of society in general. The 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 - flexible nature of precepts for today. We can learn a lot from them if applied to daily life, e.g. conflicts, livelihood, encouraging tolerance, etc.

Basic answer

A basic list of precepts. Some explanation. May not relate to contemporary society.

Developed answer

May explore the meaning of each precept and discuss the benefits of morality for oneself / others and the spiritual path and refer to contemporary situations – also may mention the subtle difference between ‘precepts’ and ‘rules’.

(10 marks) AO1

Assess the claim...

On the one hand one could argue that Buddhism is an individual quest. The vows and precepts are personal. Buddha taught everyone to test for themselves. The monastic life is not for everyone. The precepts are unrealistic for society as a whole and would be abused by those who are not serious about them.

On the other hand society could benefit from Buddhist ethics, e.g. ahimsa, tolerance. Many people are using eastern meditation for more general purposes. A sangha is an example of a Buddhist ‘society’ and the role of the sangha is essential. The Buddhist teachings are for all. Buddhist ethics and teachings can work for societies as we have examples of eastern countries that follow this code.

(20 marks) AO2

2 (a) Explain Buddhist teachings about anatta.

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

Basic answer

Meaning of the term and the idea of no permanent self or no real essence. Some reference made to 5 khandhas.

Developed answer

May explore the idea of the fine distinction between the idea of a ‘soul’ and empirical identity, display a good knowledge and understanding of the 5 khandhas and understand the notion of anatta as an empirical tool for meditation rather than an abstract philosophical idea. Possible mention of its uniquely Buddhist identity.

(20 marks) AO1

- (b) **Outline Madhyamaka teachings on Sunyata (emptiness), and assess the claim that Nagarjuna taught nothing on Sunyata that the Buddha himself had not already taught.**

Outline

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

Candidates may offer variants of the following reasoning:

- nothing has svabhava (own-being);
- Buddha used conventional truth in explaining the four noble truths;
- if some “thing” did exist independently then:
 - it could not be subject to change because other things could not affect it
 - it would not be dependent on anything else for its existence
 - 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.

(10 marks) AO1

Assess

On the one hand Nagarjuna’s argument is based on the idea that sunyata is exactly what the Buddha did teach. The Buddha taught it at a lesser level (conventional truth) through skilful means. Early teachings can be linked to the idea of emptiness; anicca and anatta; dependent origination; suffering, cause of and cessation of suffering; nibbana – described as ‘empty’?; the goal of meditation is nibbana; it is directly above the four false states! It is the ‘second turning’ of the Dhammacakka which means that it is a deeper insight into the above teachings.

On the other hand it is a Mahayana concept and is generally associated with Mahayana schools: e.g. Prajnaparamita - quote from Heart Sutra; Tibetan Buddhism - Tsong-kha-pa’s writings; Zen Buddhism; Pure Land – Shinran’s completely “letting go” and the idea of a Pure Mind. Samsara = nirvana - this is definitely not traditional Buddhist teaching as samsara is conditioned and nibbana is unconditioned. Theravada Buddhism would reject this but in practice it causes little debate today.

Basic answer

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

Developed answer

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

(20 marks) AO2

3 (a) *Describe a new form of western Buddhism.*

Candidates are likely to write about the FWBO. Founded by Sangharakshita. Definite purpose of transforming Buddhist ‘traditions’ into a Western interpretation. Attempt to find the ‘heart’ of Buddhism in isolation from its cultural conditioning. Wide following. Business centres. Stripped away Buddhist traditions, e.g. ceremonies, re-interpreted patimokkha. Focus on Dhamma.

However, alternatives may be selected e.g. Zen, Nichiren (Japanese) and New Kadampa (Tibetan) that are not as well known and examiners should allow full credit for this. An answer may use the Buddhist Society and its activities as a ‘new form’ focusing on the laity and accessibility for the busy modern person.

Basic answer

A focus on one or two features of a new form of Buddhism.

Developed answer

Should be able to describe several features of this new movement and / or be aware of the significance of these in relation to more traditional ideas.

(20 marks) AO1

(b) *Outline the various reasons for the popularity of Buddhism in the west, and assess the claim that Buddhism is still an insignificant religious movement in Britain today.*

Outline

It is something different and through intellectual curiosity of its concepts it has attracted many. The idea of becoming withdrawn from society and the manic nature of daily life is appealing. Lack of missionary zeal. Practical emphasis as opposed to dogmatic emphasis of Christianity. Its rational approach is in fact in line with what has been happening post-Enlightenment period and the reason for its success is that it is comparable to the western way of thinking! Philosophical approach is attractive as is the agnostic-atheistic flavour it offers.

Assess

On the one hand it is not integrated fully into society. Monasteries follow the eastern model of being isolated for the purpose of peace etc. Not really focused on by the media. Buddhist temples are very rare. Most meetings take place in houses.

On the other hand the Buddhist Society is central and does a lot to promote Buddhism and attract the casual interested person. Schools deliver Buddhism in the RE curriculum. Many people are becoming interested. Depends what type of Buddhism – monastic is by nature ‘fringe’ whereas the lay population is very much involved in society as a whole.

Basic answer

The general idea of it being different from western thinking, more practical and has an intellectual appeal.

Developed answer

May focus on more subtle reasons to do with the historical context and its empirical nature.

(10 marks) AO1 and (20 marks) AO2

Section B: Christianity

- 4 (a) *Examine the concept of vocation as demonstrated in ordained ministry and in religious orders within Christianity.*

Vocation – literally ‘a calling’

Ministry – need to prove a calling

Which will often be ‘tested’ before a person can go forward for ordination

Testimony to be given

Idea of vocation will mean, variously in different Churches, living on a fairly basic stipend, being sent where the Church determines, thus differing from a self-determined career.

Religious orders – patterns will vary with different orders

But again, calling needs to be proved

And vocation tested, classically during period of the novitiate

Usually seen as a lifelong commitment

Need for awareness of denominational differences, and for example, the place of the whole tradition of vocation(s) within the Roman Catholic Church

No more than Level 3 if no exemplification.

No more than Level 4 (13 marks) if only ordained ministry or religious orders, however well done.

Basic answers

Will be likely to be descriptive or to deal with one aspect.

Developed answers

Will be more likely to deal with the concept, and to show knowledge of a range of examples (from both religious orders and ordained ministry).

(20 marks) AO1

- (b) *“The idea of religious vocation belongs to a past age and has no relevance in the 21st century.”*

Explain the aspects of vocation which may be said to belong to a past age, and assess how far the claim is true.

Aspects from a past age: (N.B. detailed historical knowledge is not required). This requires candidates to use their knowledge of types of ordained ministry and of religious orders – a range of different examples may be employed

Explain

Statistical evidence would suggest that it does not fit modern world – very significant fall in vocations in, e.g. Roman Catholic Church – with resultant shortage of priests, etc.

Changing understandings of ‘careers’

Many more options open to people

People do not look to lifetime careers or lifetime commitments

Lack of religious certainty

Institutional decline within Churches

Significant changes in the patterns of Church life, including forms of ordained ministry, which still allow people to maintain another profession.

Changing understandings of ‘mission’ – especially overseas. This was a traditional area to which people felt ‘called’.

Changing relationships between Britain and the countries to which missionaries traditionally went will have affected understandings of and emphasis on ‘vocation’.

Far less emphasis on formal residential communities – so monasteries and convents are much more ‘alien’ to the modern mind.

Theologically, a stress on being ‘in the world’ rather than separate from the world
Many of the functions traditionally undertaken by those in ‘vocations’ – teaching, nursing, caring, etc have been ‘professionalised’ by other agencies, etc.

Assess

Use points such as the above in order to assess their strength as factors
Interpret ‘the idea of religions vocation’ in a flexible way

Counter arguments may be made along a variety of lines. The following are merely suggestions and are not required responses

e.g.

Although numbers may fall, this does not reduce significance for those who are still part of ‘vocations’

Significant number of people receiving ‘vocation’ late in life, perhaps after another career – so that it is a changing pattern rather than an irrelevance

Other forms of vocation – people feel just as ‘called’ to work in other areas of service, so that although the forms may have changed, the concept of vocation has not.

In the past, entering ordained ministry or even an order, was seen as a natural progression for certain people (e.g. second sons into the Church). How much of a vocation was involved there?

Examples of new forms of vocation – people living in various forms of voluntary community, including the neocatechumenates, with a lifetime commitment, etc.

Look for reasoned arguments – some of the points above could be used on either side of the debate

Basic answers

Are likely to have some, but limited understanding of why vocation might belong to a past age, and thus produce limited assessment.

Developed answers

Are likely to be based on a clear understanding of vocation and of a range of examples.

(10 marks) AO1 and (20 marks) AO2

- 5 (a) ***Explain what Christianity has traditionally meant by describing Jesus as ‘God incarnate’.***

‘Traditionally meant’ can refer to either or both the Nicene Creed and the debates in the early church

The formulations of the Nicene Creed

Son of God

Eternally begotten

God from God

True God

Of one being with the Father

By the power of the Holy Spirit became incarnate of the Virgin Mary

etc.

These based on some New Testament references.

Debates in the Early Church

Fundamental issue – question creed was trying to address – who was Jesus?

God or man or both? Problems which this poses – some may talk about heresies

which creed was trying to address

Stress on homoousios

Fully God and fully human

Thus God in human form

Just as much God as God is God

Some may use birth narratives to write about incarnation, Some may also use Johannine material. This can be credited so long as there is a clear focus on the fundamental questions.

Basic answers

General discussion of the meaning of ‘God Incarnate’

May concentrate on the formulations as in the Creed, with a limited attempt at explanation.

Developed answers

Clear understanding and appreciation of the traditional view (usually expressed in the Nicene Creed and some awareness of the theological issues).

(20 marks) AO1

- (b) *Explain the ways in which the description of Jesus as ‘God incarnate’ was challenged in the 20th century thought, and assess how far the phrase still has meaning today.*

Explain

In second half of 20th century much Christological debate.

Following distinctions of Jesus of history and Christ of faith in 19th century.

Influence of Hick, Cupitt and Jenkins (detailed knowledge of these is **not** expected, but rather of the general nature of the debate). Such writers and others pointing the problems which had never really been overcome by traditional formulations

Questions raised:

Debate about person of Jesus

Problem of pre-existence

What incarnation actually means

Re-statement of problem of whether Jesus could have willed evil

Do people have to accept the propositions, in traditional form, in order to be Christians?

These questions in context of new and critical understandings of Biblical narratives, and questions about the claims which the New Testament can actually be said to make for Jesus

Assess

Use of points above

Difficulties of religious language in scientific age

Problems of interpreting conceptual basis from Jewish and Graeco-Roman world with ideas which do not fit contemporary frameworks of thinking

Problems of understanding revelation

etc.

But

For many, incarnation is an axiom of faith, and faith transcends the problems

If there are problems in understanding, they may be seen as human problems, and not as a threat to the claims of the incarnation

Incarnation has always been expressed as a ‘mystery’ and as such, cannot permit of easy explanation

Look for reasoned argument along the above lines. Some may point to the increasing popularity of the many charismatic groups where the figure of Jesus is even more important, and the subject of devotion without reference to the theological complexities of traditional doctrines

Basic answers

Are likely to show some limited understanding of some features of the debate of the 20th century.

Developed answers

Are likely to show some mastery of the arguments and to be able to make an effective assessment.

(10 marks) AO1 and (20 marks) AO2

- 6 (a) **Describe the various forms of Christian mission in inner city areas of Britain today.**

Wide range of activities. Candidates may rightly draw on local examples. They should be able to relate these to wider principles or initiatives

Major projects like Faith in the City Report
Mission alongside the Poor
Emergency support for the homeless, etc.
This has been a long-term activity of the Salvation Army and of the Methodist Central Halls. Work of St. Martin in the Fields
Work with asylum seekers – especially in London
Language support services
Race and community relations
Traditional work with alcohol dependency – now work with drug abuse and rehabilitation
Work with unemployed people – drop in centres and job creation workshops / skills centres
Counselling services
Work with teenage parents
etc.

Answers need to be related to church based activities
There should be exemplification – local or denominational for marks over Level 3.

Basic answers

Are likely to be limited in range or examples.

Developed answers

Will show specific understanding of the role of the Churches in this area, and use examples appropriately.

(20 marks) AO1

- (b) *“There is nothing ‘Christian’ about many of the activities of the Churches in inner city areas, and such work should be left to other agencies.”*

Examine the Churches’ theological understanding of their work in these areas, and discuss how far you agree with the statement.

Theological understanding

Biblical basis: Many roots for this, but classically found in

Loving neighbour as yourself

Parable of sheep and goats

Expect some development of these – and other relevant passages

Following example of Jesus, who was concerned with the ‘outcasts’ of society, as demonstrated in dealings with lepers and women

Paul’s teaching on breaking down barriers – which at the time were absolutely basic to the society, especially attitude to slaves

Demonstrating equality of all

Ideas of service fundamental

Concern for justice and addressing inequalities

Tradition of ‘practical Christianity’ – roots in Old Testament prophecy, epistle of James, etc

In some cases this arose as part of mission and evangelisation, but then the activities came to be seen as valid in their own right

Some may have historical knowledge of the basis of particular organisations and activities. This can be credited but is not required

Assessment

Nothing distinctive

Evidence of many other agencies at work. Point could be argued in two ways – Not distinctively ‘Christian’ because, for instance, other religious groups may serve the community in exactly the same way – consider, for example, concept and practice of sewa within Sikhism. Many parallel examples within other religions.

May argue this as nothing distinctively ‘religious’ because secular agencies can do the job as well or better. There is nothing qualitatively different about the Christian work.

But

Religious groups have always had a freedom to go into new areas of service, and have often pioneered work which later became taken over by secular agencies
Service is important – if there are human needs, it is important that they are met, by whoever can do it. The system would not be able to cope without the work of Churches and other voluntary agencies.

Best answers should recognise that it is not an either / or; many of these projects are working as partnership between religious and statutory agencies, etc.

Basic answers

Are likely to be limited in their understanding of the theological basis, and to produce rather more general responses.

Developed answers

Are likely to have a better theological understanding and to use this effectively in argument.

(10 marks) AO1 and (20 marks) AO2

Section C: Hinduism

- 7 (a) *Explain the meaning of Varnasrama Dharma, making particular reference to laws and customs.*

Dharma based on caste and stage and life.
Dharma means right principles and conduct.
Purpose of the Varnasrama Dharma is to ensure a stable and harmonised society.
The particular duties of each caste (Brahmin, kshatriya, vaishya, shudra) in relation to social, marriage and family relationships as well as customs largely concerned with endogamy and purity and pollution with regard to proximity and food. The duties for each stage of life from brahma-charya, grihastha, vanaprastha, and sannyasin relate to honest livelihood, religious rituals in the home, social obligations, diet, dress, and enjoyment of life.

Varnasrama Dharma is more specifically the rules, duties and responsibilities which are particular to and relative to caste and stage in life.

Application to moral behaviour in relation to Sanatan Dharma would be as guiding principles.

In relation to Varnasrama Dharma they are applied to moral behaviour in prescribing the appropriate form of social conduct for each stage of life and caste status. The dharmashastras upon which Varnasrama Dharma is based provides guidance for marriage relationships, and domestic rites of passage, diet. Also rules of statecraft for kings and ruling authorities are described here.

Basic answers

Understanding of the elements within Varnasrama Dharma and meaning of it.

Developed answers

Clear recognition of the meaning of Varnasrama Dharma and explanation of its meaning through reference to each caste and stage in life and associated duties.

(20 marks) AO1

- (b) *What are the main principles of Sanatan Dharma, and to what extent do these principles contradict the aims and purposes of Varnasrama Dharma?*

Sanatan Dharma refers to the eternal law.

Universal and absolute moral values are enshrined in Sanatan Dharma. These are ahimsa (non-violence), satya (truth), asetya (not stealing and charity, generosity) and sauca (purity of mind and body, self restraint and asceticism). Thus Sanatana Dharma is the fundamental rules of moral conduct which apply in all situations and circumstances.

Absolute ethics as opposed to relative duty. It applies to everyone including outcastes.

These are the guiding ethical principles of the Advaita Vedanta school, and are expressed as philosophical principles for all Hindus.

Basic answers

General principles.

Developed answers

More detailed exposition of basic principles.

(10 marks) AO1

To what extent the principles of Sanatan Dharma contradict Varnasrama Dharma

They contradict

These systems are contradictory in relation to the priority given to universal principles in Sanatan Dharma and the priority given to specific duties of caste and stage in life in VAD. The debate centres on the difference between relative morality and absolute morality. Sanatan Dharma is universal, VAD is more individual and personal. Sanatan 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. However the VAD could also be seen as the most important as it has had and still has the most impact on personal and social behaviour and can be seen as responsible for the continuation of the caste system

They are not contradictory

They are complementary in their purpose to reflect the inherent divine order and to create a stable and harmonious society.

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) **Summarise the main ideas of Advaita philosophy expressed by Shankaracharya.**

Non-dualism

No distinction between Brahman and atman. They are the same reality.

Brahman is the sole reality, and all appearances of individuality and multiplicity in the phenomenal world are illusory. Shankara uses the aphorism “ta tvam asi”, “thou are that” to demonstrate that pure consciousness is the basis of atman as it is with Brahman. All distinctions between subject and object are overcome.

Views the material world as essentially maya or illusion and only spiritual reality is true and real.

Aims to dispel all kinds of illusion and ignorance.

Propounds a higher and lower path to supreme knowledge. The higher way is a transformation of consciousness. The realisation that the inner self is the same nature as the all pervading and ultimate reality of Brahman. Knowledge of the true self is the means to liberation. The lower path involves using images or intermediaries (deities).

The union of A / B is described as “sat chit ananda”. (Being, knowledge, bliss)

Basic answers

Requires explanation of non-dualism in a basic way.

Developed answers

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

(20 marks) AO1

- (b) **Describe the means to liberation through bhakti yoga, and, assess the view that the path of bhakti yoga is totally different from the path of jnana yoga in Advaita philosophy.**

Bhakti yoga

Is the complete loving, devotion and submission of the person to their personal god. It is expressed in many forms of devotion especially chanting and puja.

It leads to moksha through faith in personal deity and merging with the deity as a way to the higher goal.

It is most commonly associated with Krishna and advocated in the Bhagavad Gita. Here the devotee first purifies their mind and as form of self realisation and then goes on to a higher goal of ‘entering’ Krishna.

Through Krishna the true nature of god is revealed.

Basic answers

Understanding of Bhakti

Developed answers

Need reference to Bhagavad Gita

(10 marks) AO1

How far

Bhakti yoga is totally different from jnana yoga

In support of the view

Bhakti yoga is totally different.

Devotion to a personal deity as a means to liberation is the most common of practice amongst Hindus. It is the most accessible and universal form of worship.

It is advocated in the Bhagavad Gita which asserts that devotion to god is the highest form of yoga.

So Hindus who practise bhakti yoga would regard it as the main route to moksha.

Shankara of Advaita philosophy advocated jnana yoga as the highest and best means to liberation. He did not encourage worship of personal gods as a way to moksha as they are simply images, which act as a means to a higher realisation.

This was a lower path not leading to complete self realisation.

The highest way is 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 through penetrating 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.

Not totally different

They are different means to the same end.

The process of merging with a deity and merging with the inner self may not be that different.

The results are the same or similar in terms of experience. Descriptions of the state of moksha in Bhagavad Gita and Advaita are very similar.

Both require complete dedication and devotion to liberation.

Different forms of expression, one theistic the other non-theistic.

Basic answer

Recognises differences and common ground.

Developed answer

Able to perceive fundamental differences as well as commonality of aims and experiences of liberation.

(20 marks) AO2

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

The nature of the Hindu community in Britain could be described in several ways. Open to a variety of interpretations. Reference to several of the following:

Factual information about numbers

Percentage of population of Britain

Countries of origin from various Indian states and east Africa.

Distribution of social classes / professional classes.

Some first generation, other second generation.

Family structure

Different religious allegiances

Examine

Also invites comment on its status as an important minority and its close family ties with India and also establishment of extended family in Britain. There are often communities based on immigration from a particular area so language and cultural ties might unite certain Hindus in certain places. Concentration mainly in city areas.

Basic answer

Focus on narrow aspect or very general points.

Developed answer

Has detailed factual and relevant information.

(20 marks) AO1

(b) **Explain how the Hindu community in Britain maintains its religious traditions, and assess the view that Hinduism is so rooted in Indian culture that it cannot flourish outside India.**

Requires selection of a variety of factual points

In the home

through experience of close family ties, domestic rituals, puja in the home, rites of passage especially weddings.

In the community

Creation of own mandirs for more congregational type worship, creation of community centres for gathering community together for social functions and festival celebrations,

Recreational activities for youth groups and OAPs

Inviting visiting priests, swamis and rishis to give talks on Hindu philosophy

Having resident temple priests from India

Nationally

Various organisations within UK to promote and encourage Vedic knowledge

Classes in Indian languages and culture including the arts dance and music

Cultural associations to promote knowledge and appreciation of Hindu culture.

Basic answers

Some relevant general points.

Developed answers

Good range of different points with details and examples.

(10 marks) AO1

Discuss the view Hinduism so rooted in Indian culture it cannot flourish outside India**For**

Certain aspects of Hinduism at odds with western / British culture. Arranged marriage, caste distinctions and customs, diet, dress, sexual morality. These might be difficult to maintain and compromises might have to be made.

The difficulties might be that of any minority community whose social and religious traditions may be different to the prevailing norm. Young peoples' contact with youth culture might challenge their own Indian values in relation to sexual morality. Festivals not easy to celebrate publicly. Misunderstanding of Hindu culture and some prejudice maybe.

Against

Strong moral principles of Hinduism do not require cultural context. Hinduism a flexible and adaptable and tolerant religion and culture. Creation of strong community enables many traditions to be continued and preserved.

Basic answers

Awareness of both possibilities.

Developed answers

Good range of facts and arguments to present a balanced view.

(20 marks) AO2

Section D: Islam

- 10 (a) ***Explain the Islamic understanding of the relationship between God and humanity.***

Look for knowledge and understanding of the nature of God as all powerful through Qur'anic references such as Majesty / Lord / the God / Creator / Sustainer. God's omnipotence is seen through His Transcendence – He is outside time yet within time. Eternal and beyond human understanding. To associate anything with God is shirk – only God has power / knowledge over everything and demands worship. God is beyond matter, greater than the idols worshipped by the polytheists. Part of God's omnipotence is His capacity to know everything, leading to the doctrine of al qadr. Man's response to God's omnipotence must be one of complete submission, humility, gratitude, obedience; to seek out God's will and implement it in anticipation of Judgement. God is known through nature – man is responsible for creation as God's vice-regent. He must strive for God-consciousness.

Basic answer

Will outline both the nature of God and the understanding of man as God's servant, whose role is to acknowledge God's power and submit to his will.

Develop answer

This will expand on points above with references to belief about the nature of God as omnipotent, omniscient and omnipresent, yet merciful and compassionate, and the nature of man as God's servant whose role is to worship God through all aspects of life.

(20 marks) AO1

- (b)(i) ***Explain the Sufi view of the relationship between God and humanity.***
- (ii) ***Assess the claim that the Sufi view of the relationship between God and humanity is totally different from any other view in Islam.***

- (i) Look for knowledge and understanding of the Sufi view of man's relationship with God as personal, using meditation, dhikr, night vigils, chants, abstinence, reflection on nature. Sufism can be seen as an attempt to go beyond the material world and gain direct access to God. Certain Qur'anic verses are used to induce greater God-consciousness. The aim is fana – loss of consciousness / self and temporary absorption into God; to find the divine within oneself and communicate directly with God. Candidates may mention that, in contrast, the orthodox Muslim view is of God as transcendent, beyond man, known only through the Qur'an which reveals His will. Nothing can compare to God – He is beyond all comprehension. To associate anything with God is shirk. Man must respond to God in faith and action, achieving a relationship with God by fulfilling His commands and adhering to Shari'a law.

(10 marks) AO1

(ii) For

The Sufi view of the relationship between God and humanity is totally different from any other view in Islam because the ultimate aim for Sufis as “friend of God” may be seen as union with God. The Sufi way of life may involve different religious emphases, for example, withdrawal from general society, ascetic practices, meditation with the aim of *’fāna* – “passing away of self” and absorption into the Divine. Some Sufi mystics in Islamic history have been seen as heretics. Sufi orders may have a Sheikh as a spiritual master who teaches his disciples and leads them through the states or stations of the spiritual path (*tariqa*) to enhance knowledge of God. Some may view Sufi philosophy as pantheistic. Sufi practices may be seen to encourage belief in intercession, for example, through pilgrimage, prayer and offering to the tombs of Sufi family who may be seen to have a living presence. For some Muslims, it might be seen as totally different because it elevates the status of the Sufi and the relationship with their God above that of other Muslims.

Against

In opposition: Sufism is a form of mystical experience which can be seen in the life of Muhammad. Mysticism has a part in all religions; it allows one to know God at a deeper level using what is already present within the religion, e.g. prayer, meditation, scripture. Islam is a whole way of life with many aspects. The main focus should be love for God. It is an experience given by God’s grace. It is necessary as a response to extreme legalism.

(20 marks) AO2**11 (a) Explain what Islam teaches about the role and status of women.**

The role of women in Islam is defined in law as equal spiritually to men but with distinct responsibilities as a wife and a mother. Men are to protect women and to see them as ‘the best of treasures’. Women have the right to be provided for; though they are not forbidden to work outside the home, family responsibilities must take priority.

Women are regarded as culture bearers, teachers of family faith and values. The female is seen as responsible for family honour – *izzat* means a segregation of men / women at puberty. Women can only marry Muslim men. Women have the right to negotiate a marriage contract, a dowry, and half inheritance rights. After divorce women are provided for 2 years and entitled to divorce in certain cases but after a 3 month period. Women are expected to show obedience, virtue and modest dress.

Basic answer

Good range of mainly factual material

Developed answer

Explanation and understanding of Islamic teaching on role and status of women.

(20 marks) AO1

- (b) ***Explain the concept of Jihad in Islam, and discuss how far Jihad remains an obligatory duty for all Muslims***

Explain

Look for knowledge and understanding of the concept of jihad as

- (i) greater jihad – making the extra effort to please God, to struggle and strive in God's way, to implement God's will through faith and action.
- (ii) lesser jihad – the improvement of society and the use of force in certain circumstances to defend Islam (e.g. Medinan situation as a past example). When called by an accepted leader e.g. to deal with injustice / tyranny / oppression as a last resort and providing that peace will result or freedom.

Basic answer

General understanding of both concepts

Developed answer

Clear understanding of both with supporting evidence and example.

(10 marks) AO1

Is Jihad an obligatory duty for all Muslims?

Yes

It is a Qur'anic command and the Qur'an is the final revealed word of God; it is within the Sunnah; it is exemplified in Medinan custom and within Shari'a law. Shia Muslims may pursue jihad as a religious duty. In some circumstances, it may bring about stability, peace, end to tyranny and oppression, freedom of religion.

No

The conditions of jihad today cannot be met, e.g. no accepted universal spiritual leader, no limited arms or proportionality, no protection of women / children / environment guaranteed. Jihad may be used as a political tool. Some calls for jihad may not be accepted by all Muslims today. Lesser jihad in Medina may be seen as 'situational' or 'circumstantial' – these conditions no longer apply – Islam is established and no aggressor has the same threat. Extremist calls for jihad may exploit the poor; other methods may be better.

All Muslims have a duty to make an effort in other ways to please God – to sacrifice and strive to live according to God's will however some may have to make less effort e.g. Muslims in Muslim countries-is effort selfless?

(20 marks) AO2

12 (a) Examine the key characteristics of the Muslim community in Britain.

Look for knowledge and understanding of the key features of the British Muslim community as diverse, e.g.

Countries of origin / languages spoken / sectarian allegiance and common bond of being Muslim, accepting Qur'an as word of Allah and living by reference to example of Muhammad and Shari'a law. Main practice of faith may be common, i.e. in theory but not in practice four active pillars, implementation of Shari'a and allegiance to Mosque. British Muslims may be characterised by immigrant past, struggle to live Islamically in non Muslim country and differences in cultural norms / generational gap.

Basic answer

Very general points or one characteristic, e.g. struggle to live Islamically – developed more fully.

Developed answer

Good range of different points with relevant detail.

(20 marks) AO1

- (b) *Explain how in Britain today the mosque upholds the religious traditions of Islam, and assess the claim that it is the mosque, rather than the family, which upholds religious tradition in Islam.*

Explain

The role of the mosque in upholding religious unity / tradition – place of worship, use for Friday collective prayer, social events, rites of passage, fund-raising, political arena, wider educational provision all within framework of Islam as all encompassing in ideology, e.g. the mosque may be seen as a re-creation of Medinan life / traditional Islamic values. The Imam may guide the community and act as religious, social and political representative.

(10 marks) AO1

Assess

Family upholds the religious traditions of Islam

The role of the family in upholding religious unity – family as basis of Islam, role of women as central to halal home, particular responsibilities of men / women / children within the home found in Qur'an and implemented in Shari'a; education in Islam and Islamic values as 'antidote' to Western education / social environment; festivals and rites of passage celebrated together leading to sense of common identity and promotion of Islamic tradition.

Family does not uphold the religious traditions of Islam

Conversely the family may be 3rd / 4th generation and reject some Islamic principles or pay lip service to Islam; children may react against parents and reject practices, e.g. prayer / arranged marriage. Family unit may break down as other western families; support may be less readily available, e.g. extended family / access to mosque. Family may be less inclined or less able to implement Shari'a in non-Muslim country, e.g. payment of zakat.

Mosque not upholding traditions of Islam / a political agenda / there may be inadequate provision for women / the young; there may not be a local mosque.

(20 marks) AO2

Section E: Judaism

- 13 (a) *Explain how Jewish teaching about marriage is expressed in the symbols and rituals associated with the marriage ceremony.*

Mikveh is ritual cleansing before marriage, idea of no sex before marriage and marriage as a religious ceremony before God. Fast before ceremony symbolising new start and need for forgiveness. Ceremony: Birchat Eurusin; two blessings over wine, references to God setting down marriage (Genesis) reading of Ketubah teaching about man looking after wife. The ring-giving reminding about Law of Moses. Birchat nisuin the 7 blessings reminding about aspects of Jewish history e.g. Destruction of Temple. Yichud symbolising the permission to be alone together originally for sexual intercourse. Sheva brachot 7 blessings said in next seven days to remind about establishing new family. Use of Chuppa symbolising new home. Marriage linked to importance of family life in Judaism.

Basic answers

General account with some symbols and rituals described.

Developed answers

Will provide a wide range of rituals and symbols with good explanation of their meaning.

(20 marks) AO1

- (b) *Explain what Judaism teaches about divorce, and assess how far Jewish teachings about marriage and divorce are acceptable today.*

Explain

Whilst not approving of divorce, which is seen as very last resort, nevertheless it can happen. This is a religious separation, granted by Beth Din who issue paper Get. Only man can seek divorce in Orthodox Judaism. Remarriage can happen after divorce. English law requires legal divorce too.

(10 marks) AO1

Assessment

Needs to lie around idea of both being religious in Judaism whereas in society both are secular. Discussion about the tension between two views. Also problem in orthodoxy where no equality of sexes and problem of argunot.

Basic answers

Will be limited in the teaching about divorce, perhaps simply saying that it is acceptable. The basic answer will be limited in the discussion, perhaps showing that both marriage and divorce are acceptable today.

Developed answers

Will show that whilst both are available, marriage is still very traditional and can be seen to be male dominated. Divorce certainly is. There will be discussion about these ideas set against the highly liberal views of many people today. This causes tensions for the modern Jew

Answers could refer to diversity of views between Reform and Orthodox Jews.

(20 marks) AO2

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

Persecution has always been part of Jewish experience
 But Holocaust presents particular challenges because of massive scale
 6,000,000 Jews – from wide areas of Europe
 Affected lives and experiences of many more
 Led to fundamental theological questions:
 Where was God?
 Why did God let this happen?
 If Jews were ‘chosen people’ and had special relationship to God, what did the Holocaust mean for this relationship?
 Challenge to traditional understandings of good and evil,
 Etc.

Basic answers

Will outline some of the challenges and how they are related to ideas about relationship with God.

Developed answers

Will analyse challenges in detail and with understanding of the theological implications.

(20 marks) AO1

- (b) *Explain how different Jewish theologians have attempted to meet the challenges of the holocaust, and assess how effective their attempts have been.*

Major ideas are:

Maybaum - seen 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 614th commandment.

Berkovits – man cannot always understand the purpose of God but must keep faith.

Rubenstein – God was not there and does not have the power to stop or intervene in such matters.

These ideas could be considered in relation to the problem set by Orthodox beliefs about God and his relationship with Israel. Also whether they adequately deal with how the good God could allow such evil with problem of innocent suffering.

Basic answers

Will outline the attempts to meet the challenges, but will provide little detail and little discussion of strengths and weaknesses.

Developed answers

Will provide the range of responses and the depth of detail. The developed answer will discuss in full the strengths and weaknesses of each of the theological responses.

(10 marks) AO1 and (20 marks) AO2

- 15 (a) *Explain the different approaches taken by Jewish communities in Israel and Britain towards Jewish identity and the issue of assimilation.*

In Israel assimilation is not a problem in that the state is seen as Jewish, although Palestinian question illustrates another difficulty and approach seems to be total domination of Palestinians both Christians and Muslims. In Israel both Liberal and Secular Jews are tolerated. Orthodoxy through Knesset does have disproportionate influence in government. Some issues have been created over diaspora conversions in the Liberal / Reform traditions.

In Britain the Diaspora issue of identity and assimilation much more important. Tension over Reform / liberal views that inheritance can be from either man or woman whereas Orthodoxy is only women. Assimilation an issue between Orthodox and more liberal traditions. Questions about secular education and mixed marriages important.

Basic answers

Will outline approaches taken.

Developed answers

Will recognise the distinction between the approaches of Israel and Britain with a good range of points.

(20 marks) AO1

- (b)(i) *Explain why the issues of identity and assimilation are so important for Jews in both Israel and Britain.*

- (ii) *Assess the view that without radical change in approach to these issues Judaism will not survive.*

- (i) In Israel issue is often over power in government and question about the nature of the state of Israel. Along with this comes the views about the solution to the Palestinian question. In Britain and therefore the diaspora identity and assimilation are all concerned with the survival of Judaism. Some calculate that Judaism in orthodox definitions is declining by 30% in last 50 years.

Basic answers

General response which may focus on the survival of Judaism.

Developed answers

Will recognise and explain the issues that are important in Israel and Britain.

(10 marks) AO1

Assess

About survival of Judaism should focus around whether it needs to separate from rest of society and the world to survive as argued by orthodoxy, or whether assimilation and integration is the only way forward as presented by Reform / Liberal view seen by development of Jewish population in America.

Basic answers

Limited discussion about the various issues of survival reform and change.
Possibility of some discussion about the Reform and its success in the more secular world.

Developed answers

Will be able to present that another side to the discussion which could take the ultra Orthodox view of retreat into the ghetto, with a subsequent discussion about the strengths and weaknesses of such an approach.

(20 marks) **AO2**

Section F: Sikhism

- 16 (a) *Examine the concepts of maya and haumai in Sikhism.*

Maya

Explanation of ‘five thieves’

Examples of people who have had wrong attachment, e.g.

Sajjan, Malik Bhago and Guru Nanak’s attitude to them.

Examples of people who demonstrate lack of maya, e.g.

Puran Singh.

Basic answers may include:

Is delusion, or a wrong attachment to worldly things

Reference to the ‘five thieves’

Haumai

Basic answers may include:

Explaining it as ego

One of the main causes why Sikhs do not achieve mukti

Developed answers may include:

Haumai:

Literally means ‘I / me’

One of the main causes why Sikhs do not achieve mukti

Leads to people being manmukh, not gurmukh

(20 marks) AO1

- (b) *Explain how Sikhs practise nam simran, and assess the truth of the statement that Sikhs who practise nam simran will conquer maya and haumai.*

Explain

Nam simran

Basic answers may include:

Nam simran means meditation on God's name

Mention of daily prayers, visiting gurdwara, kirtan

Mention of mantras used, e.g. satnam, vahiguru, or satnam vahiguru.

Developed answers may include:

An understanding of nam as meaning the essence and qualities of God, c.f. the name that God is given.

An explanation of the different levels of kirtan, e.g. listening, participation, interiorising

Details of daily prayers

Explanations that Sikhs should meditate on God's name throughout the day (nam japna), not just at special times

(10 marks) AO1

Assess

Basic answers may include:

Statement that it is by nam simran they are conquered

May also mention need to practise sewa, honest work and giving a proportion of what is earned to those in need but with little explanation.

Developed answers may include:

Discussion of the importance of nam simran

Discussion of necessity also to practise sewa, honest work and giving a proportion of what is earned to the poor.

Guru Nanak's phrase that 'truth is high, but higher still is truthful living'.

(20 marks) AO2

- 17 (a) *Examine the teachings of the Gurus on caste.*

Basic answers may include:

At this level answers may include the teaching of only one Guru.

Guru Nanak's introduction of langar

Any person welcome at Kartarpur community

Concept of sewa is for all

Guru Gobind Singh allowing anyone to be members of Khalsa

Developed answers may include:

Details of the Hindu caste system

Details of Guru Nanak's teachings, e.g. that everyone may practise nam simran and that no one is excluded because of their birth, c.f. Hindu teaching re twice born.

Karah parshad

Design and layout of Harmandir Sahib showing everyone welcome.

Details of ways in which equality of birth shown at Vaisakhi 1699, e.g. all drink from same bowl of amrit, use of religious name of Kaur and Singh c.f. caste names, Panj piare members of four different castes and came from different parts of India.

(20 marks) AO2

- (b) *Explain the ways in which gurdwaras in Britain meet the needs of Sikhs of different backgrounds, and assess the truth of the claim that caste gurdwaras are completely against the teaching of the Gurus.*

Explain

Basic answers may include:

All gurdwaras have Guru Granth Sahib, langar and diwan.

In many areas with small Sikh populations, gurdwara has to meet needs of all

Developed answers may include:

Gurdwaras provide temporal as well as spiritual support, e.g. legal advice, medical checks, sponsored events to raise money for charity.

Increase in youth camps, youth diwans, Panjabi language lessons for youth and elders

Increasing popularity of rainsbhai (all night kirtan programmes)

Kirtan is now played on vaja and tabla but in days of Gurus would have been on traditional instruments.

(10 marks) AO1

Assess

For:

Argument based on teaching and example of Gurus opposing caste distinctions.

Against:

Although caste gurdwaras exist, anyone and regardless of caste may enter and participate in all events.

Not all gurdwaras with a caste name restrict membership to members of that caste, for example at some Ramgarhia gurdwaras.

Restriction of caste membership due to historic reasons, not because of any concept of regarding the other as inferior.

Not all members of a caste attend the caste gurdwara but may attend other gurdwaras in the locality, and be caste members.

(20 marks) AO2

18 (a) Examine the importance of marriage and family life for Sikhs.

Basic answers may include:

An account of the Anand Karaj showing the importance of the Guru Granth Sahib – little credit will be given for accounts of the ceremony.

Reference to lavan during Anand Karaj

Guru Nanak taught that family life was the ideal religious life.

Reference to how God may be worshipped in the home, e.g. saying daily prayers

Explanation of role of parents in choice of marriage partner for children.

Developed answers may include:

Explanation that in Guru Nanak's day Hindus showed their devotion to God by celibacy or becoming sannyasin and Muslims perceived women to be a temptation.

Analogy of relationship of husband / wife to that of God and devotee, e.g. in lavan and Barah Marg

Details of daily prayers

Rules regarding Guru Granth installed in home and alternative of gutka or nit nem.

Practice of sukhmani path readings / kirtan programmes in home.

Examples of when Guru Granth Sahib may be read in home and temporarily installed.

(20 marks) AO1

(b) Examine issues facing Sikhs in Britain today, and assess the view that it is extremely difficult to be an amritdhari Sikh in Britain today.

Examine

Basic answers may include:

Racism, especially since September 11.

Lack of knowledge of Punjabi

Don't understand what is said and done in the gurdwara

Difficulties of pace of life

Lots of material distractions, especially for young people.

Developed answers may include:

Difficulty of keeping rahit, e.g. removing kirpan for aeroplane, employment restrictions.

(10 marks) AO1

Assess**Basic answers** may include:

- Yes** It is more difficult because in Punjab most people are Sikh.
Its where Sikhism started
Everyone speaks Punjabi so you would understand what is said in gurdwara.
- No** Because young people organise camps, workshops, etc. to give an understanding of Sikhism
You can practise nam simran anywhere in the world.

Developed answers may include

There are holy places like Amritsar and Anandpur that people can visit for inspiration.
God is present in the Guru Granth Sahib that is in every gurdwara in the world.
Guru Granth Sahib teaches the importance of meeting with other Sikhs; there are Sikh communities and gurdwaras throughout the world so Sikhs can be a member of a sang at wherever they live.
Whether a person is gurmukh or manmukh is because of their individual mentality, not where they live.

(20 marks) AO2