

General Certificate of Education

Religious Studies 6061

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

Mark Scheme

2008 examination – June series

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

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

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

RS10: *Studies in Religion and Culture*

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

Section A: *Buddhism*

- 1 (a) ***Explain the meaning of the Eightfold Path.***

The Middle Way / The Means to Enlightenment

Wisdom

Right view. Acceptance of the four noble truths.

Right understanding. Right intention and motivation based in compassion.

Morality

Right action. The 5 moral precepts.

Right speech. Truthful speech / non angry speech / no idle gossip or malicious slander. Speech conducive to harmony.

Right livelihood. Honest living not transgressing first precept.

Meditation

Right mindfulness. Clear awareness / purified mind.

Right concentration. One pointedness.

Right Effort. Changing negative tendencies to positive ones.

Basic answer

General explanation / List of appropriate aspects.

Developed answer

Good explanation and understanding of the meaning of ability each aspect.

(20 marks) AO1

- (b) *Explain the role of morality in the path to enlightenment, and assess the claim that morality is the most important aspect of the Eightfold Path.***

Morality can refer to Right Livelihood, Right Speech and Right Actions. The five moral precepts are: non-harm, not taking that which is not given, no sexual misconduct, right speech and avoidance of intoxicating substances. Each of these leads to the development of positive qualities of generosity, kindness, non-anger, non-greed, non-delusion and the perfection human nature. It leads to an understanding of the causes of wrong and harmful actions and so to wisdom; it develops a clear conscience which makes the quiet and untroubled mind for meditation to develop. These are the essential bases for the other factors of the path so morality fully developed can lead to perfection of human nature and also the basis for purified mind and wisdom. Morality is linked to karma and samsara.

Basic answer

Further explanation of morality.

Developed answer

Clear explanation of how morality links to wisdom and meditation and the whole path.

(10 marks) AO1

In support

In countries where Buddhist culture prevails, morality is the main way in which people practise this religion. Without morality, meditation and wisdom are useless or false. It has a fundamental effect on human character by developing compassion and generosity and so benefits the individual, community and whole culture. Generosity to others and merit making, and support of the monastic sangha strengthens the whole sangha, which is the basis of Buddhism.

In refutation

Morality cannot be separated from wisdom or understanding as the basis for good actions. All aspects of the path are equally important and reinforce each other. If Buddhism was morality alone this would be without depth of purpose or right motive.

Both meditation and wisdom could also claim to be important aspects of Buddhism. A great deal of interest in meditation currently as a therapy for stress reduction. Buddhism in the west more focussed on meditation than other aspects.

(20 marks) AO2

- 2 (a) *Examine the three characteristics of existence as presented in Theravada Buddhism.***

Dukkha

Suffering. Three kinds: physical, emotional experiences related to impermanence and attachment to self. Inherent unsatisfactoriness of human condition.

Anicca

Impermanence and ever-changing nature of all conditioned phenomena.

Anatta

Non-self. No permanent non-material self. Dynamic, ever-changing interaction between physical body and states of consciousness.

Basic answer

Sound knowledge of the three with simple explanation.

Developed answer

Full understanding with further explanation.

(20 marks) AO1

- (b) ***Explain the meaning of the Bodhisattva concept, and assess the claim that devotion to Bodhisattvas is the essential basis of Mahayana Buddhism.***

Bodhisattva concept

- Notion of a fully enlightened being who postpones final liberation and nibbana to remain on earth or return to earth to teach the way to enlightenment to other beings.
- Vow of complete selflessness to serve others and sacrifice own final fulfilment.
- Both human forms and celestial beings / supernatural forms of bodhisattva depending on various Buddhist traditions. Strong feature of Mahayana Buddhism.
- The 6 perfections and stages. Bodhisattva create enough merit to transfer benefits to others i.e. Parivarta (turn over merit).

Basic answer

Main points simply stated.

Developed answer

Good explanation and thorough understanding.

(10 marks) AO1

In support

Devotion to the Bodhisattva must also include and be built upon trust in the dhamma or teachings as they are inseparable. The quality of devotion can be perfected and naturally lead to wisdom and compassion. In some traditions, especially Chinese Pure land tradition, faith in the Amitabha Buddha and surrender to him will allow his saving grace to bring enlightenment to that person.

More emphasis on faith and devotion and reliance on the saving grace and compassion of bodhisattvas than in Theravada Buddhism.

Each contains the basis of the others and is the essential basis.

In refutation

Mahayana Buddhism has rich and profound wisdom traditions and a highly evolved philosophy, (e.g. Nagarjuna's sunyata doctrine), so it is equally based on dhamma as well as devotion. The ritual of devotion can also be an expression of love and respect for the wisdom of the bodhisattvas.

In Mahayana Buddhism, the nature of Buddha is interpreted in a variety of ways including Buddha nature within all sentient beings and many forms of bodhisattva. Buddha devotion contains all other aspects. Buddha, dhamma and sangha are totally integrated.

(20 marks) AO2

3 (a) Choose one form of Buddhism and describe how it became established in the west.

(If candidates write about Buddhism in Britain, this is acceptable as Buddhism in the West)

Within each of these traditions there may be particular movements or organisations with their own history, especially Tibetan Buddhism. Candidates may have studied these as case studies. Some key facts may include the following:

Theravada

Buddhist Society of Great Britain and Ireland
Alan Bennett ordained as Ananda Metraia
English Sangha Trust 1954
Hampstead vihara
Influence of Ajhan Chah from Thailand in the West
Forest tradition in England
Three monasteries and some lay centres from 1970s onwards

Four schools in Tibetan tradition

Kagyü Ling
Manuscript Institute in the Lake District
Wisdom Publications
Samye Ling monastery. Dumfriesshire
New Kadampa Tradition 1977 Geshe Kelsang Gyatso

Zen

Post-war America
1972 Throssle Hole Priory

Chinese and Japanese

Nichiren 1980
Zen Soto and Rinzai Zen
Pure Land

New forms of Western Buddhism

FWBO Sangarakshita

Basic answer

Outline account.

Developed answer

Detailed and accurate account.

(20 marks) AO1

(b) *Explain why Buddhism has become popular in the west, and assess the claim that the original teachings of Buddhism have been distorted in order to adapt to western society.*

- Rational approach fits easily with scientific and empirical ways of thinking (Theravada)
- Appeal of mystical and more exotic forms of ritual and practice (Tibetan)
- Need for solitude and reduction of stress through meditation
- Lack of need to believe in a personal god
- Appeals to intellectually curious
- Alternative lifestyle
- Links to environmental issues and pacifism
- Links with psychotherapy.

(10 marks) AO1

Some forms of Buddhism, most notably Theravada forest tradition, have sought to preserve as much of their cultural Buddhist traditions as possible, most notably the vinaya discipline for monks.

Issues which have to be addressed include the total reliance on lay people for providing food and other material needs. The role of nuns as equal to monks has also been an issue for adaptation.

The Tibetan schools have maintained the elaborate rituals and role of the lama. They also still link through their system of lineage with teachers from the home culture.

Others, such as new more modern forms, have almost recreated certain Buddhist teachings and practices to be totally in accord with western culture especially the FWBO.

This can be seen as a strength or a distortion. Candidates will need to define and explain their known terms of reference.

However, it is a fine balance and it can be said that adaptation is not the most appropriate response and it might or could be asserted that Buddhism is evolving new forms in the west rather than distorting it.

(20 marks) AO2

Section B: *Christianity*

- 4 (a) ***Examine the forms and understandings of ordained ministry which are found in the Christian Churches today.***

Range of approaches may be taken, e.g.

Some understanding of 'ordained' expected – set apart

Commitment, dedication and vocation

Usually seen as for life

In Roman Catholic Church involves celibacy

Differing orders of priesthood; episcopal and archepiscopal functions

Priestly and sacerdotal – especially in Catholic Church

Ministry of the word – emphasis on preaching

Pastoral

These understandings reflected in different titles used in different Churches – examples needed here.

Forms may include ministry based on an individual Church or group of Churches, e.g. parish priest

Ecumenical ministry

Variety of forms of chaplaincy – university, prison, industrial, city centre, etc.

Missionary work, both home and overseas

Stipendiary and non stipendiary

Combination of ordained ministry with secular jobs for NSMs (Non

Stipendiary Ministers)

There should be some range and accurate exemplification **for developed answers.**

(20 marks) AO1

- (b) ***Outline the forms of lay ministry which are found in Christian Churches today, and assess the claim that, in the 21st century, lay ministry is more important than ordained ministry.***

Outline

Wide range of forms possible, and outline is all that is required. Candidates may look at this by examples from different traditions, or by types of role. May look at variety of pastoral functions carried out by lay ministry, e.g.

Anglican

Lay readers
Accredited lay worker
Pastoral assistants

Roman Catholic

Lay eucharistic ministers
Pastoral assistants
Catechists

Methodist

Local preachers

Presbyterian

Eldership

Could include both free church ministry and other forms of community work
e.g. youth / homeless

Developed answers: breadth of coverage and accurate association of forms with particular traditions.

(10 marks) AO1

Assess

Agree

This may be in terms of economics and demographics. In most churches there are simply not enough people offering for ordination, e.g. in Catholic Church, a mere handful of ordinands in 2005

Thus reliance on lay ministry

Also, many churches can no longer afford to pay for a minister / priest, and the upkeep of a house, etc., so new forms of ministry and organisation are forced upon them

Many would see lay ministry as being more in touch with the real world
And the demands and problems faced by people,
etc.

Disagree

The priestly role is more important and can never be overtaken by lay ministry

This would be more likely to be a 'high Church' view

May also argue that any social institution needs professional functionaries
And hence ordained ministry is more important

Best answers may be able to comment on a range of views in the light of different denominational perspectives.

(20 marks) AO2

5 (a) Explain the concerns of feminist theology.

Discussion likely to centre around two areas:

Concerns about patriarchal structures

The ways in which the Church has traditionally been organised
Led by men, even though in many denominations women outnumber men
Male ministry – although women now ordained in some Churches, the debate goes on in the Catholic Church, and has hardly even begun in the Orthodox Church
Debates about women bishops in Anglican Church
Lay leadership still predominantly male in many Churches
Patriarchal structures expressed in Bible and history of the faith.

Androcentric Language

Interpretations of the Bible have been androcentric – hence publication of the Women's Bible
Language of God – 'he' – and all the implications of that – Fatherhood of God, etc.
Language of liturgy and prayers – 'for us men and our salvation' typical traditional language
Language of many hymns

Material may be organised in other ways, but these are likely to the concerns reflected.

Developed answer

should have a good range of coverage.

(20 marks) AO1

- (b) ***Outline how Christians today understand the person of Jesus, and assess the claim that, for Christians today, debates about feminist theology are of more importance than debates about the person of Jesus.***

Outline

Statements about Jesus from the creeds
Debates about the person of Jesus
Was he man or God?
Human or divine
If both – in what ways?
Ways in which the debate continues today
From 'Myth of God Incarnate' onwards
Debates about work of Jesus
Understandings of atonement,
etc.

(10 marks) AO1

Assess

Points here can obviously be used on either side of the debate.

Agree

Much more evidence in the news / media of issues to do with feminist theology,
especially ordination of women
Issues of feminist theology resonate with other equal opportunities issues in a range of aspects of life
The language issues are also mirrored in a range of contexts
In terms of organisation and structures, the issues are about practicalities rather than abstract ideas.

Disagree

Person and work of Jesus are central to Christianity, therefore these must be more important
These questions have been live issues for centuries, whereas feminist theology is a relatively short lived phenomenon

But

may also be argued, for example, that both of these areas are minority interests for the majority of Christians. This could mean either that these debates have passed and Christians are on to other concerns or that the debates have still not touched many people.

(20 marks) AO2

6 (a) *Examine the variety of views on the purposes of Christian overseas mission today.*

Traditionally rooted in the Great Commission

The need to 'save souls'

Beliefs on the fate of those who would die without having the Christian message preached to them

In 18th and 19th centuries, Christianisation linked closely to colonialisation – seen as civilizing

Today, many will still subscribe to evangelicalistic aims

But also see the purposes in terms of working with indigenous churches, often in a supporting, rather than a dominating role

Other purposes:

Seen in terms of aid and development

Especially sustainable development

Work for peace and justice

Education

Medicine

Agriculture

Expressions of interdependence of humanity,
etc.

Developed answers

should include a good range of views / purposes and some appreciation holistic mission.

(20 marks) AO1

(b)(i) Outline the variety of purposes of Christian mission in inner city areas in Britain today.

(ii) 'In the 21st century, mission in inner cities in Britain is far more important than overseas mission work.' Assess this claim.

(i) Outline

- Current views informed by documents such as Faith in the City, Mission alongside the Poor, and the work of the Urban Theology Unit (UTU).
- For some, traditional purpose of evangelisation, going back to the recognition of the 'unchurched masses' in the Victorian period.
- Demonstrating Gospel teachings by meeting basic needs and being alongside people through:
 - Overcoming poverty
 - Debt counselling
 - Housing aid
 - Community development activities
 - Work with asylum seekers
 - English language teaching
 - Work with teenage mothers
 - Drug / alcohol counselling
 - Encouraging environmental awareness – living simply
- Experimental forms of community in the inner city – to demonstrate community and sacrificial living

Developed answers there should be some range and awareness of purposes.

(10 marks) AO1

(ii) Agree

There is an immediacy about inner city work – literally on people's doorsteps
 The problems affect them, so they want action
 Overseas mission may suggest colonialisation and intolerance of other religions

Disagree

Although there is poverty in British inner city areas, the problems in the developing world are much greater, so work overseas is of greater importance
 Enormous task to be undertaken on a world wide scale

BUT

In today's global society the two are interlinked. Problems in inner cities are related to those overseas, whether environmental, war, asylum seekers, etc. Organisations like Christian Aid are working in both areas.

Answers at Level 5 are likely to comment on this interconnectedness, but Level 5 can be accessed without such comment.

(20 marks) AO2

Section C: *Hinduism*

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

Arta

The pursuit of material prosperity / success in worldly pursuits, wealth and advantage. Related to the role of rulers, kings, kshatriyas and householders.

Kama

Enjoyment of the senses. Erotic and aesthetic expression. Fulfilling bodily desires. Related to married life.

Moksha

Release from this life and liberation from the endless cycle of life. Release of the atman (spiritual eternal self) from the body, knowledge, bliss and merging with the oneness of ultimate being / reality.

Basic answer

General understanding of each.

Developed answer

Full understanding of each and its relation to lifestyles. Some example and detail.

(20 marks) AO1

- (b) ***Outline how Hindus fulfil their dharma through the stages of life, and assess the claim that, in order to attain the highest goal, Hindus must renounce all worldly responsibilities and duties.***

Fulfil dharma needs explanation

Related to duties and following the essential truths of Hinduism necessary for ordering of society as well as good karma

Stages of life refer to:

Brahmacharya (student)

Duties include devotion to studying, following the teachings of a guru and remaining celibate

Grihasta (householder)

Married life, raising family, contributing to society through honest and fruitful work, caring for elderly relatives

Vanaprasta (Retirement)

On the birth of grandchild. Withdrawing from worldly responsibilities. Undertaking spiritual practices. Supporting and caring for grandchildren

Sannyasin (Homeless wanderer)

Complete renunciation of worldly life. Becoming a homeless wanderer. Preparing for death through contemplation of the wisdom of the teachings and performing rituals.

Basic answer

Main duties of some stages.

Developed answer

Detailed and accurate knowledge of essential duties of each stage and understanding of dharma.

(10 marks) AO1

In support

The highest goal of renunciation and asceticism is advocated in the varnashramadharma as the final stage and is necessary to release the atman from entanglement in the physical and material world. Based in Advaita Vedanta philosophy in which the material world is illusion and ultimate reality is non-material. Therefore need to escape from it and not be caught up in physical world, which will result in reincarnation. Great respect given to holy men as role models.

In refutation

Equal importance is given to living according the dhamma in caste duties and stage in life. Based on teachings in Bhagavad Gita which refers to karma yoga in which it is the highest goal to perform duties well in a spirit of renunciation and not selfish motives or personal rewards. Also highest goal perceived as devotion to personal deity which can also lead to ultimate liberation.

(20 marks) AO2

- 8 (a) Explain the Hindu teaching on reincarnation with reference to karma and samsara.**

Reincarnation

Separation of body from spiritual self / soul. The latter leaves the body at death and is transmigrated into another body. The cycle can be endlessly repeated. The conditions of life of the new being depend of the quality of the person's mind, intentions / purity and moral actions.

Karma

Law of cause and effect. Affects natural world, animal-human world and the whole cosmos.

Present and future destiny is the consequence of previous deeds.

Samsara

The endless cycle of birth, death and rebirth.

The present and future destiny is determined by the mental states, intentions, thoughts development of spiritual insights, understanding, performance of duties and moral actions.

Basic answer

General understanding of each aspect.

Developed answer

These concepts need to be explained fully and linked together.

(20 marks) AO1

- (b) *Explain the means to liberation prescribed by Advaita philosophy, and assess the claim that Advaita philosophy has little relevance to most Hindus as it is too difficult to understand.***

Jnana yoga

Self realisation. Realisation of the true nature of self through intuitive insight. Penetrating the truths of the Vedas through intellectual development and meditation.

The direct apprehension that the essential self is spiritual in nature, and eternal, immortal, transcendent and exactly the same nature as the universal spiritual Brahman.

Basic answer

Simple and general understanding of self realisation

Developed answer

Full explanation of means / Jnana Yoga

(10 marks) AO1

In support

The profound and complex teachings in Advaita Vedanta may not concern those Hindus who regard living a life based on moral principles as the main basis of their lives. Advaita Vedanta philosophy itself refers to the two paths to truth, higher and lower. The higher for those destined for liberation, the lower for those unable to penetrate the higher truths but who follow the lower path of worship and morality. The teachings are for intellectuals and spiritually inclined people. The philosophy belongs to a different historical era.

In refutation

Advaita Vedanta philosophy has had a profound influence on most fundamental teachings within Hinduism, e.g. the impersonal Brahman. Ideas understood and accepted by many Hindus in different ways. Various schools of thought and religious movements especially in 19th and 20th centuries based on Advaita Vedanta philosophy. Great relevance to the philosophy underpinning popular belief and practice.

(20 marks) AO2

9 (a) *Examine the ways in which Hindu religious and cultural traditions are expressed by the Hindu community in Britain.*

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

Basic answer

Limited range of general points.

Developed answer

Wide range of points with illustrative detail.

(20 marks) AO1

(b) *Explain the popularity of the International society for Krishna Consciousness (ISKCON) in the west, and assess the claim that one can only be a Hindu if one is born a Hindu.*

- Bhakti form of devotion appeals to the emotions
- Focus on the love of Krishna for his devotees
- Based on secure faith of loving grace of Krishna
- Interpretation of the message of the Bhagavad Gita has a spiritual appeal in a materialistic society
- Offers an alternative life style based on sound moral principles
- Vegetarianism and pure life styles
- Ashrams offer security and moral guidance
- In early days in California helped to wean young people away from drugs
- ISKCON open to all regardless of background
- Universal appeal
- Charitable works help the homeless and hungry
- Possible influence of George Harrison and other famous personalities in popular culture

Basic Answer

General ideas

Developed Answer

Range of points or at least 2 developed in some depth.

(10 marks) AO1

In support

Hinduism is bound up closely with Indian culture and the form of Hinduism followed by individuals depends very much on the region of India and family tradition. Also, caste distinctions mean that birth plays a part in the form of Hindu practice that is followed. When transported outside of the Indian cultural context Hinduism loses some of its essential features and some teaching cannot make sense. In the past non-Hindus were regarded as impure and contact with them corrupting.

In refutation

Hinduism is an open, flexible and tolerant religious tradition. It welcomes all comers and is not based of dogma or creed so can absorb and assimilate all kinds of people with different religious backgrounds. A modern movement like ISKCON includes non-Hindus and is an international movement. It re-interprets Hinduism in a more universal way. Hinduism is not an evangelical religion and allows people to accept and appreciate aspects of its philosophy and way of life without accepting all of it.

(20 marks) AO2

Section D: *Islam*

10 (a) *Examine the formation and importance of the Shari'a.*

Basic answer

Some knowledge and understanding of concept of Shari'a as God's law, based on Qur'an and Sunna, with limited reasons given and few examples of how law is formulated.

Developed answer

Should include both importance and formation

Importance

- Knowledge and understanding of Shari'a as God's law hence absolute, timeless, eternal nature, the way to the straight path, ensuring justice and righteousness in conduct.
- It is seen as all encompassing in nature, given that the Qur'an as a primary source gives absolute guidance without doubt and that example / teaching of Muhammad is endorsed in the Qur'an as 'the perfect pattern of conduct'.
- As comprehensive law it regulates conduct, allows man to respond to God's will and be rewarded.
- It sets out clearly what is halal and haram (expect examples to support).
- As holy law, it transcends secular law because it is based on the Qur'an, seen by Muslims as the undistorted and final word of God. Because the traditionalist view is that it is not subject to change, the law is fixed and immutable, giving constant and clear boundaries.
- It is a divine mandate relating to the concepts of taqwa, ibadah, and akirah in Islam.
- It is formulated by a process known as fiqh, the understanding and application of God's law by human effort.

Formulation

- This began with al Shafi who proposed the system of Islamic jurisprudence based on use of Qur'an and Sunna as primary sources of law and analogical reasoning together with consensus as secondary sources of law.
- There was a need for a common legal system due to the expansion of Islam after the death of Muhammad.
- Each area had its own local legal system and independent judge, it was necessary to regulate and set out Islamic norms.
- Extrapolation of the law is through reference to primary and / or secondary sources based on categories of action and decisions of law schools as to what is halal / haram.
- Expect examples to support here. The Shar'ia Council may advise if Muslims live in non Muslim countries.
- Shi'a Muslims refer to the guidance of the Imam, hence they do not use analogical reasoning or consensus.
- Sufi Muslims may not see Shari'a as important as meditation on God's word.

(20 marks) AO1

- (b) *Examine Islamic teaching relating to traditional family life, and assess the claim that this teaching is no longer relevant for Muslims living in 21st century society.***

Emphasis should be on teaching rather than cultural practice

Basic answer

Limited knowledge and understanding of teaching relating to role of men and women and relationships between family members.

Developed answer

- Knowledge and understanding of family unit as microcosm of Islam with detailed reference to roles and responsibilities of family members, e.g. role of man to support family financially, to provide for wife and dependents and to introduce children to Islam and to arrange marriage for children, to be in honest moral employment; role of women as nurturer / carer, to complement role of men and fulfil different biological function as God created; to maintain and support religious tradition, to ensure a halal home, to care for extended family members, to ensure izzat is maintained.
- The practice of arranged marriages.
- Parents to set good example and role of children to obey parents, live Islamically.
- All roles should support Islamic way of life, ensure harmony and justice within Islam.
- Issues such as Islamic education, sexual propriety, social conduct, divorce, maintenance, fair rights to property and inheritance are addressed.
- Expect some reference to how and why this is important for the Islamic ummah.

(10 marks) AO1

In support

- Some Muslims believe Shari'a guidance on traditional family life is outdated and support a reform of Shari'a law.
- They may dispute the traditional view of Shari'a law as fixed by the 10th century, supporting campaigns to open up debate concerning equal rights and welfare of women in Islam.
- In particular, candidates may refer to modernist / reformist views on arranged marriage, polygamy, divorce and maintenance, equal rights, veiling.
- There may be discussion of ease of implementation of traditional family life, e.g. issues facing British Muslims and other Muslims living under secular not Shari'a law.
- References may be made to contention over Qur'anic verses, Hadith tradition, collation of Qur'an and later assimilation.
- Some may refer to dominance of male representation in Islam hence limits to open discussion about relevance of Shari'a guidance for today.

In refutation

- Shari'a guidance is based on Qur'an which is eternally valid, hence guidance remains appropriate for 21st century society.
- Some Muslims may argue guidance is more relevant as traditional family life is under threat in secular society – expect examples to support here.
- A revival of Shari'a is necessary to bring Muslims back to the straight path, to attack jahiliyya, as an 'antidote to the threat of immorality'.
- Candidates may argue that family roles / responsibilities complement and ensure harmony, justice, preservation and maintenance of Islamic tradition, reflecting the norm set in the early history.
- Following guidance on family life ensures unity and cohesion within Islam – there is a clear and consistent code of behaviour to maintain appropriate relationships, ensure respect for all family members.

(20 marks) AO2

- 11 (a) *Examine how God can be considered both transcendent and immanent in Islamic thought.***

Basic answer

- Some limited knowledge and understanding of God as one, omnipotent, transcendent with description of this.
- Some limited knowledge and understanding of immanence as within creation, known to man.

Developed answer

- Knowledge and understanding of theological concept in Islam of nature of God as transcendent – 'none can come above him'; omnipotent 'He is the sole author of creation'; omniscient – revealing His will through the Qur'an.
- Reference should be made to scholarly views on the nature of God and to the importance of this for the relationship between man and God in Islam, i.e. submission to God and to God's will as paramount, necessity of humility, dependence on God, acknowledgement of role as servant of God, caliph.
- Candidates may explore implications of this for Muslim life, e.g. rejection of shirk, anthropomorphism, issues re symbolic, non-literal or metaphorical interpretation of Qur'an as revelation from God.
- The entire universe is from God, subject to God's will – man has no power outside that of God. God is master and sustainer of the universe, whatever happens is a consequence of the will of God.
- Immanence – God is known to man through his love and benevolence and through creation.
- Man can become close to God through worship, submission, religious practice.
- Expect reference to Sufi view of immanence personal knowledge of God through meditation, chanting (dhikr) spiritual exercise, following Sufi path.

(20 marks) AO1

- (b) ***Explain the issues raised for Muslims by the belief that ‘God guides whom He wills and leads astray whom He wills’, and assess how successfully these issues have been resolved.***

Basic answer

Limited knowledge and understanding of Islamic teaching on predestination with simple presentation of views.

Developed answer

- Detailed knowledge and understanding of doctrine of al qadr, explanation of traditional Islamic view that belief in God’s omnipotence must lead to acceptance of predestination – however, this results in issues relating to God’s mercy and justice and the extent of man’s freedom and personal responsibility.
- Traditional Islamic theology supports the view that God is pre existent, self subsistent, limitless, sole creator, who controls everything in the universe.
- Consequently, man has no control over actions or real freedom of will – man’s will has to be less important than the will of God.
- Everything must conform to God’s will – man’s response to God through total submission in every aspect of life.
- He owes his existence to God and must respond with total allegiance. However, how can Islam support the view that the sinner is always destined to sin yet be ultimately judged by God?

(10 marks) AO1

Assess

- Assessment of success of Islamic religious thought in addressing issue of predetermination / justice / freedom and personal responsibility.
- Points reviewing success to include reference to the following aspects of Islamic religious thought: orthodox views represented by al Ghazali that God is 'absolutely different' (hence man cannot understand his plan or will) and al-Ashari – doctrine of acquisition stating that all possibilities are created by God but man has the responsibility to acquire actions then act to fulfil God's will.
- God is only aware of actions after man performs them. God is therefore powerful and just. He wills evil but man can choose to reject it. Man acquires the actions God has created for him so he has a degree of freedom and personal responsibility.
- These views maintain God's omnipotence and reduce man's freedom and control. Man's free will remains limited and less than God's will.
- God's will is beyond man's comprehension and man continues to depend on God's will. Faith must transcend reason

Alternative views

- Include those represented by Mutazilites who attempted to defend the primacy of God's justice and man's freedom using reason.
- God cannot will and then punish evil – this is illogical. God must will what is good and man must instigate evil and determine his own destiny.
- This view limits God's omnipotence but retains God's justice and allows man freedom of will and personal responsibility.
- The Qadirite view is that man has power over actions after man performs them. Faith is meaningless without responsibility.
- To deny personal responsibility is to act as an unbeliever and contradicts reality of judgement.
- If man is not responsible for acts how can God fairly determine man's fate? What is the point of revelation of the Qur'an, following the example of Muhammad, implementing Shari'a law?
- Candidates may refer to belief in prophecy and intercession – expect some reference to Shi'a, Sufi views of man's relationship with God and to Islamic theologians who place responsibility for man's actions on his conscience.

(20 marks) AO2

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

Basic answer

- Knowledge and understanding with focus on narrow aspect or general basic overview of diversity.

Developed answer

- Knowledge and understanding of British Muslim community as diverse – ethnic, cultural, linguistic differences; traditional or liberal in religious views / family structure; generational divisions; sectarian differences; religious community defined by adherence to Islam – expect examples to support. Prayer and festivals. How it practises Islam.

(20 marks) AO1

- (b) Outline the main problems faced by the Muslim community in Britain, and assess the claim that there is no conflict in being both Muslim and British today.**

Basic answer

- Limited knowledge and understanding of problems experienced by practising Islam in Britain and problems Muslims face in Britain, e.g. sectarian, ethnic, linguistic differences which affect unity; problems of assimilation / integration in summary.

Developed answer

- Detailed knowledge and understanding of British Islam with reference to sectarian, cultural, ethnic, linguistic differences between Muslims, generational differences, traditional and modernist differences, minority communities with specific needs or agenda, mosques as representative of sects, countries of origin, political groups.

(10 marks) AO1

In support

- Look for knowledge and understanding of family and mosque as promoting and preserving Islamic religious tradition in Britain, acceptance of Islam in Britain, opportunities for freedom of religion, right to religious worship and expression, faith school, advantages of living in a democracy, utilisation of media to promote Islam, Muslim representation at local and national level, support for Islam from Islamic literature, Shari'a council, Muslim Council of Great Britain, etc.

In refutation

- Look for knowledge and understanding of issues facing British Muslims – causing conflict within / outside community. These may cover religious, sectarian and / or social, political issues.
- Expect a summary of secular versus sacred way of life, issues regarding Westernisation, e.g. capitalism, exploitation, sexual freedom, role of media, assimilation, promotion of secularisation resulting in polarisation and radicalisation which brings empowerment.
- Issues relating to identity as either British or Muslim may be explored identifying conflict between family / friends / education / employment / politics.
- Traditional versus modern understandings of Islam, former leading in some cases to fragmentation, disunity, radicalisation and extremism with focus on alienation of youth, political differences, media misrepresentation.
- Some may refer to conflict caused by mosque / madrassah / faith schools / government.

(20 marks) AO2

Section E: *Judaism*

13 (a) Explain the role of family life for Jews in Britain.

Shabbat, festivals where the family is at the heart of the home

Celebration like:

Pesach and the Seder meal, Shabbat eve meal and Shabbat day meal

Family attends Shabbat morning service in synagogue

Encourages and explains Jewish practices which are very home centred: the use of mezuzah, dietary law, the daily routines of washing and prayer, especially at the start and the end of the day

Roles of the mother, father and children in the Jewish family

Mother the home maker and educator for young children

Father the bread winner and observer of synagogue practices

Children to obey parents and look after them in their old age

To consolidate Jewish society – in Britain

Basic answer

Likely to focus upon the family in the home and around Shabbat.

Developed answer

Will provide fuller detail to support examples and may well exemplify from beyond the home, and refer to the wider society.

(20 marks) AO1

(b) Outline Jewish teaching about marriage, and assess how significant the family is for Jews living in Britain in the 21st century.

Marriage seen to have been established at the start of time in Genesis with Adam and Eve
Further enforced as in Ten Commandments with laws about adultery
Sexual intercourse only within marriage
Need to marry a Jewish partner
Marriage blessed by God
Marriage establishes the rights of both partners in the marriage
May refer to teachings about divorce in illuminating teaching on marriage

Developed answer

Will provide good range of examples of different aspects of teaching.

(10 marks) AO1

Assess

Seen as the ongoing survival of Judaism, family firmly focused upon children
Family at the heart of much Jewish practice and education, probably give some illustration, Pesach, Shabbat.
Provides a Jewish context in a gentile world
Focus upon education and teaching
Family attends Shabbat morning service

But in Britain society has support for single people and a growing trend
Synagogue can be seen to be focus for Judaism and is sometimes for the single person
Different styles of Judaism have much less emphasis upon family.

Basic answer

Will provide a limited number points for and against the view.

Developed answer

Will have good range of points for and against the view and will have strong conclusion.

(20 marks) AO2

14 (a) *Examine the theological issues raised for Jews by the holocaust.*

Issues raised are:

Why did God not intervene and stop such destruction?

God does not exist as we thought

God was punishing

God wanted to slim down Judaism

Views about the covenant were wrong

God is not an interventionist God

We cannot ever appreciate the purpose of God

Was good overcome by evil or does good arise from evil

Jews as Chosen people

Basic answer

Will focus upon the issue of God and intervention but will be limited in examples and will tend to simply present issues.

Developed answer

Will have a full examination of the theological issues (rather than cultural) with a variety of different issues.

(20 marks) AO1

(b)(i) *Explain the concerns of Jewish communities in Israel today.*

(ii) *Assess how far theological issues raised by the holocaust are the most important concerns of Jewish communities in Israel today.*

(i) Concerns in Israel are preservation of control of land and the Palestinian issue

Jewish identity and the role of the different Jewish groups

The power of Orthodoxy in the Knesset

Existence of diaspora

Role of women

The secular Jew

Basic answer

Will probably focus upon the issue of land and Palestinians.

Developed answer

Will have a wide range of issues which are fully examined.

(10 marks) AO1

(ii) Discussion

The role of the chosen people is still important
 The need to have their own land so that they will not have another situation as in Germany during the second world war
 The need to survive as a way of justifying the deaths of those killed in the holocaust
 Israel is seen as a memorial to those who died in the holocaust
 There are other issues which not so easily connected to the problems arising from the holocaust, like the role of women and the issue of the secular Jews.

Basic answer

Will focus upon a limited number of issues like land with a limited discussion beyond the Holocaust connection.

Developed answer

Will have a good range of responses showing that there are issues which are very much alive today but which derive from the Holocaust set alongside issues which are important today but are not connected to the Holocaust.

(20 marks) AO2

15 (a) *Examine Jewish teaching and practice concerned with the role and status of women.*

Teaching

Might separate Orthodox and Reform. Orthodox provides quite different roles for men and for women
 Reform sees possibility of both having same role, said to be equality, more in line with 21st century thinking and practice
 Teaching seen to be rooted in Law (both written and oral) thus from God and Orthodox say cannot be altered
 Teaching says women are good at obedience to the law thus do not need the synagogue, can be obedient at home, also role of women is to control the Jewish home and educate the children. Men need the synagogue to help them keep Jewish law.

Practice

Different according to style of Judaism
 Orthodox focused upon the home and the children, expect examples.
 Reform fully integrated, from rabbi down, some regard Reform approach as more 'liberated'. Expect examples.

Basic answer

Will focus more upon practice with a limited number of examples, probably only from Orthodox.

Developed answer

Will have a good range of example from both teaching and practice and may also deal with Reform.

(20 marks) AO1

- (b) *Explain the different views of Jewish identity, and assess the view that Jewish ideas about women and identity alienate Jews from the rest of humankind.***

Views on identity:

Only a people, nationalism (Reform view)

Only a religion and thus anyone can join (Reform view)

Both religion and people which cannot be separated (Orthodox view)

Only born of a Jewish mother and thus conversion not really possible,
(Orthodox view)

One parent needs to be Jewish (Reform view)

Must follow God's law to be true Jew (more Orthodox view)

Issue of relationship with Israel, i.e. only true Jews in Israel diaspora not true
as not in Israel, others argue opposite since God did not give back Israel.

Basic answer

Will have limited examples, often generalised.

Developed answer

Will have a good range of examples from different traditions with full
explanation of differences.

(10 marks) AO1

Discussion

Issue of separation and integration (recognition here that this is not
assimilation)

Consideration of persecution

Question of special practices from Shabbat to dress and dietary law

Does it matter? Some Jews like to be very separate from the rest of the
world

Might focus upon alienation and suggest that this is too strong

Orthodox view of women seems to place them as second class citizens

Basic answer

Will be limited in examples discussed and may only address either the issue
of women or the issue of identity.

Developed answer

Will have full discussion looking at both women and identity.

(20 marks) AO2

Section F: Sikhism

16 (a) Examine the issues affecting Sikhs in Britain today.

- Pressures of western culture on youth and those in employment to conform to peers.
- Discrimination against Sikhs in employment and society, especially since 9/11.
- The increasing secularisation in British society.
- While the European Human Rights Act allows people to practise their religion there is no right to employment or access to a specific profession.
- Issues relating to the wearing of the panj kakke (5Ks), e.g. kirpans for airport workers, karas / turbans with respect to Health and Safety legislation.
- The perceived 'glass ceiling', especially for keshdhari Sikh men.
- Issues to caste
- Status of Women in Sikh society

Basic answer

Simple, general points

Developed answer

A wide range of relevant issues, thoughtfully examined

(20 marks) AO1

(b) ‘A Sikh is someone who believes in the importance of Amrit.’

Examine the events at an amrit sanskar ceremony, and assess the view that a Sikh only needs to believe in the importance of amrit, and does not have to be amritdhari.

Examine

Main stages of the ceremony

- Must be wearing panj kakke (5Ks)
- Take a bath and wash hair
- Opening of Guru Granth Sahib; basic beliefs explained, Ardas said, preparation of amrit and receiving of amrit by those requesting initiation, repetition of Mul Mantra, religious responsibilities explained according to Rahit Maryada.
- The main stages of the ceremony with detailed explanation of some of the main stages.
- It may also include differences of practice, for example the Akhand Kirtani Jatha include the implanting of the gurmaṁtra on the breath and often include women among the panj piare.
- The inclusion of those who have broken one of the four kurahit asking for readmission to the Khalsa.

Basic answer

Main stages of ceremony

Developed answer

Good range of points with detail

(10 marks) AO1

- (b) The crucial word is 'assess'.
Some Sikhs believe that if you understand the importance of amrit you will automatically see the need to become amritdhari.
Other Sikhs believe that it is the teachings of the Guru as found in the Guru Granth Sahib that must be obeyed; the quotation comes from the Rahit Maryada that was written by a committee of men, albeit those recognised as spiritually devout and scholars of Guru Granth Sahib, therefore not gurbani. They may also consider the amrit sanskar is for some only ritual and Guru Nanak condemned mindless ritual. They may also contend that some Sikhs do not become amritdhari from appreciation of its seriousness although it is an aspiration to which they attain.

(20 marks) AO2

17 (a) *Examine the Sikh concept and practice of nam simran.*

- A basic definition, e.g. meditating on God's name
- Examples of when Sikhs may practise nam simran, e.g. at the gurdwara, saying daily prayers including some detail.
- Reference to Guru Nanak's River Bein experience and the Kartarpur community.
- An explanation of the meaning of nam, i.e. the entire personality and being of God.
- An explanation of the different ways in which nam simran may be practiced.
- The concept of continuous nam simran, through the implanting of the gurbantra on the breath.
- It is through nam simran that humai (I / me, ego) and maya (attachment) are conquered, i.e. it enables a Sikh to progress through the khandas (spiritual stages) to mukti (spiritual liberation).

Basic answer

General understanding of ideas and practice

Developed answer

Both concept and practice fully examined

(20 marks) AO1

17 (b) Outline the Sikh concept and practice of vand kako, and assess how far you agree that truthful living is the highest ideal for a Sikh.

- A basic definition, e.g. serving God and humanity
- Examples of when Sikhs may practice vand kako, e.g. in the langar or elsewhere inside and outside the gurdwara
- That it is given regardless of birth or gender.
- Reference to the teaching of the Gurus, e.g. Guru Nanak: the story of the holy men to whom he gave food when told by his father to use money for profit; at Sultanpur when he fed those who came to hear his teaching with food, at Kartarpur the origins of the langar. The example of Bhai Kannaya and, in more modern times, Sant Puran Singh.
- That vand kako must be given altruistically.
- Contemporary examples of vand kako, e.g. Khalsa Aid.

Basic answer

Reference to truthful living / honest work

Developed answer

Must include both concept and practice

(10 marks) AO1

In support

Truthful living combines morality of honest livelihood with adherence to moral principles of Sikhism. Service to the community is considered to be a higher ideal than personal spiritual development. Emphasis on life of householder rather than renunciate.

In refutation

Highest ideal is becoming God-centred through all forms of religious practice. Truthful living is only part of this.

(20 marks) AO2

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

Will include references to more than one Guru and specific teachings, e.g.

- Guru Nanak stated 'there is neither Hindu nor Muslim therefore whose path shall I follow, I shall follow God's path'; he had a Muslim companion Mardana who played rags to the gurbani he uttered. The Guru Granth Sahib is organised according to the rag to which it was set and kirtan continues to be sung according to the same rag.
- Guru Arjan asked a Muslim, Mian Mir to lay the foundation stone of the Harmandir Sahib and included the bhagat bani in the Adi Granth.
- Guru Har Gobind released the fifty-two Hindu rajas unfairly imprisoned in the Gwalior fort.
- Guru Tegh Bahadur was martyred on behalf of the religious freedom of Hindus and Sikhs and at the request of Kashmiri Hindus.
- Equality of the Langas
- Inclusion of material from other religions in G.G.S.

Basic answer

General teachings – or teachings of one Guru

Developed answer

Teachings should be exemplified by actions / events in lives of more than one Guru.

(20 marks) AO1

- (b) ***Examine the changing role of the gurdwara in Britain today, and assess the view that the gurdwara alone can not meet the needs of Sikh young people.***

Examine the changing role of the gurdwara in Britain today

- Activities focussed on young people.
- Legal, medical and recreational provisions.
- The use of ICT by gurdwaras.
- Examples of activities focussed on young people, e.g. Sunday schools, camps, kirtan / gurbani classes, youth kirtan evenings.
- Establishing Sikh faith schools.
- Examples of the use of the internet for information about gurdwaras or e-magazines / discussion groups.
- Examples of the way the needs of Sikh refugee communities, e.g. from Afghanistan, and the elderly, e.g. day centres.

Basic answer

Reference to the emphasis on social and welfare concerns or possible growing emphasis on spirituality.

Developed answer

Further detail and examples of these changes of present day

(10 marks) AO1

Assess the view that the gurdwara alone can not meet the needs of Sikh young people.

Basic answer may express a predominantly one sided view with few reasons.

Developed answer may include:

- Specific examples of provision for young people, e.g. Sunday Schools, youth kirtan evenings.
- Most of these activities are both the initiative and facilitated by young people themselves.
- Where gurdwara committees have a member for 'education' this is seldom, if ever, a young person. Events organised by committees are therefore often inappropriate and young people get little support for authentic young people events.
- Where youth events take place, e.g. kirtan evenings, there is little support from older members.
- Granthis are only trained in India, and have little, if any, English and no awareness of the British education system.

(20 marks) AO2