



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

# Mark scheme January 2003

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## GCE

### Religious Studies

### Unit RS05

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## Unit 5: An Introduction to Aspects of a Major World Faith

### Examination Levels of Response: AS Level descriptors

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

Level	Quality of Written Communication in AO1 and AO2	Descriptor AO1	Marks	Descriptor AO2	Marks
5	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, grammar and punctuation.	A thorough treatment of the topic. Information is highly accurate and relevant. Good understanding is demonstrated through appropriate evidence/examples.	20-17 [10-9]	A very good response to issue(s) raised. Different views are clearly explained with supporting evidence and arguments, and critically analysed. A process of reasoning leads to an appropriate evaluation.	10-9
4	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, grammar and punctuation.	A fairly thorough treatment of the topic. Information is mostly accurate and relevant. Good understanding is demonstrated through use of some appropriate evidence/ examples.	16-13 [8-7]	A good response to issue(s) raised. Different views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning.	8-7
3	Mainly appropriate form and style of writing; 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 satisfactory treatment of the topic. Key facts and ideas are included, showing reasonable understanding, using appropriate evidence/ examples.	12-9 [6-5]	Main issue(s) is/are addressed and different views are considered with some supporting evidence or argument, and some attempt at analysis or comment. Evaluation may not be fully supported by reasoning and evidence.	6-5
2	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to make meaning clear.	An outline account, including some relevant material. Limited in breadth or depth. Limited understanding but some use of some evidence/ examples. Some coherence.	8-5 [4-3]	Aspects of the issue(s) are understood and different views are mentioned. Some simple reasons or evidence are given in support of a conclusion, or an adequate but one-sided argument is presented.	4-3
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.	4-1 [2-1]	Basic reasons or evidence presented to support a view that is relevant to the question.	2-1

**Section A: Buddhism**

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.

- 1 *Read the passage and answer questions (a) to (d) which follow.*

*"The example of the Buddha stated in the Dhamma, and the practice of meditation within the Sangha, are the main features of Buddhist life."*

- (a) *Describe how Buddhists practise Vipassana meditation.*

**For a basic answer**

Vipassana - known as 'insight' meditation.

Advanced level of mindfulness.

Posture or practice – 'mindfulness of walking'.

Practitioner observes the arising and passing away of physical, experiential or mental phenomena.

**More developed answer**

(generally more depth of understanding and detail to support this):

Vipassana actually extinguishes ('nibbana') three fires / defilements.

A distinct 'path' in the mind is formed.

Opens the mind rather than focuses it on a single point.

Concerned with 'reality'.

Deep appreciation of the 3 marks of existence: arise and pass away (impermanent); do not last, (frustration); do not belong to anyone and are 'not self'

Highly mentally skilled practice - cannot be done without the discipline of Samatha.

*(10 marks)* AO1

- (b) *Explain the distinctive features of Zen meditation.*

**For a basic answer**

Awareness of the Soto and Rinzai schools. Procedures - (physical and spiritual) - similar to Indian traditions but there is a great emphasis on the sudden awakening of Buddha-nature to enlightenment (satori) which happens in an instant. Emphasis on discipline and meditation as opposed to study of dhamma.

**More developed answer**

(generally more depth of understanding and detail to support this):

Influence of traditional Indian practice of posture and aids both but an emphasis on za-zen (just sitting) facing a wall in Soto and less emphasis on the mental wrestling with enigmatic haiku, mondo, koan, etc. More emphasis on the latter in the Rinzai tradition. The

meditational process also involves a more in depth appreciation of the emptiness (sunyata) of all phenomena.

*(10 marks)* AO1

- (c) *Explain the purpose of meditation for Buddhists.*

**For a basic answer**

General points such as calmness, one-pointedness (Samatha), insight, appreciation of 'reality' (Vipassana), progression towards enlightenment. Realisation of Buddha nature. Becoming better person.

**More developed answer**

Awareness of the three types and their specific purpose. More depth of understanding and detail. The following points could be introduced and explained:

A general appraisal of several aims common to all e.g. nibbana/satori, nirodha, to develop powers of concentration, to experience the jhanas and extend the bounds of perception / consciousness, to achieve insight into a higher truth, to reduce the effect of suffering.

The most able candidates may recognise that there are both general and specific purposes of meditation.

*(10 marks)* AO1

- (d) *Assess the view that meditation is the main feature of Buddhist life.*

**In support of the statement** candidates may defend the emphasis within Buddhism on empiricism as stressed by the Buddha himself. Practising the path is the key to enlightenment. Buddhist monasteries stress meditation. Buddhist groups gather for meditation.

**Against the statement** candidates may refer to the difficulty of practising meditation i.e. the time involved and the fact that learning about the teachings as well as contact with the laity are also important. Buddhism is balanced (middle way) and equal emphasis should be given to Buddha, Dhamma and Sangha.

*(10 marks)* AO2

- 2 (a) *Explain what is meant by the Fourth Holy Truth, as expressed in the eightfold path.*

**For a basic answer**

Each teaching begins with the word “right” because Buddha showed the right way.  
Basic outline of the path.

**More developed answer**

(generally more depth of understanding and detail to support this):

Awareness of the grouping of morality, wisdom and meditation.

Awareness of the Middle Way.

Meaning of the eightfold path using examples.

A Right view is when a person is aware of the situation in life that the Buddha observed i.e. the three “marks of being” and the “four noble truths”.

Right thought is when a person thinks only pure, wholesome and positive thoughts.

Right speech involves truth and polite speech.

Right action means that a person will not harm others in any way by violence or theft. Right livelihood means making a living that benefits others and that does not involve any harm.

Right effort is when a person is determined to avoid unwholesome or evil things. Right mindfulness is to be fully aware of the motives and reasons one has for doing something.

Right concentration is focussing the mind in meditation on the things above.

(20 marks) AO1

- (b) *Explain what is meant by the Third Holy Truth, and assess the claim that following every aspect of the eightfold path is impossible for many Buddhists.*

**For a basic answer**

Nirodha literally means "cessation" and refers to the ‘stopping’ of tanha ("grasping"). Once grasping is stopped there will be the peace and calm known as nibbana.

**More developed answer**

(generally more depth of understanding and detail to support this):

Awareness of the significance of nirodha.

To eradicate the defilements or ‘blow out’ (nibbati) the ‘fires’ leads to nibbana. Nirodha, to "cease" ("grasping / attachment"), is the direct action taken to bring suffering to an end and thus bring peace and calm.

This develops qualities and personal characteristics that create the best conditions for spiritual progress through meditation and ultimately attain nibbana.

(10 marks) AO1

**In support of the statement** candidates may refer to the difficulty of practising meditation, the time involved, the unrealistic expectation of being mindful all the time and the fact that society at large is in total contrast to Buddhism.

**Against the statement** candidates may defend the realistic nature of the Buddhist teachings and the emphasis within Buddhism on empiricism as stressed by the Buddha himself.

(10 marks) AO2

3 (a) *Describe the key features of Mahayana Buddhism.*

**For a basic answer**

A few key ideas and a basic explanation, e.g. Bodhisattva, emptiness, compassion, etc.  
General awareness of its complexity.

**More developed answer**

Generally more depth of understanding and detail to support this, and possibly using any from the following points:

Bodhisattva - lit. "a being whose essence is enlightenment" (vows / promises / stages / perfections).

Compassion ("karuna") - given as much emphasis as wisdom ("prajna").

Skill in means or skilful means ("upaya kaushalya") - to make the teaching of Buddhism appropriate to the spiritual capacity of the audience.

The 'trikaya' teaching - transformation body, enjoyment body and dharma body. Devotion - made to heavenly Bodhisattvas in faith with a hope for merit.

Emphasis on the laity - householder could become enlightened.

The "emptiness" of all conditioned phenomena (sunyata).

Buddha nature as an eternal, absolute principle within each of us.

Two levels of truth – the "way things really are" and "how things appear".

Generally it is more complex - there are more universes and Buddhas.

New writings (sutras) seen as 'inspired teachings' of the still-existing Buddha.

(20 marks) AO1

(b) *Explain why some claim that Mahayana Buddhism is a far more compassionate tradition than Theravada Buddhism, and assess how far this claim is true.*

**For a basic answer**

Mahayana means 'greater vehicle'. Greater emphasis on compassion through greater depth of insight, involvement of the laity as 'equals' to monks, greater variety in practice allowing access for laity.

**More developed answer**

(generally more depth of understanding and detail to support this):

Compassion related to all-encompassing nature but not necessarily being a 'better' vehicle (examples used to justify, e.g. greater emphasis on compassion, greater depth of insight for all, involvement of the laity as 'equals' to monks, greater variety in practice to allow everyone to participate, greater flexibility through skilful means, greater in terms of the volume of 'inspired literature and scriptures', greater Buddhology and cosmology, etc. More can aspire to nirvana. Idea of pure land, etc.

Refers to itself as the second turning of the dhamma, wheel i.e. the completion of the Buddhist dhamma for everyone.

(10 marks) AO1

**For the statement** candidates will focus on the 'greater vehicle' idea and the line of thought that more involvement of the laity and the role of countless Bodhisattvas is more inclusive than the isolated ideal of the monastery and the arhat in Theravada.

**Against the statement** candidates could consider quality as opposed to quantity and that the compassion of the arhat and practising Theravada Buddhists is in no way inferior to their Mahayana counterparts. Indeed, the whole idea of the eightfold path is to develop selflessness (anatta) and the idea of a lonely, isolated Buddha could not be further from the truth.

(10 marks) AO2

**Section B: Christianity**

4 *Read the passage and answer questions (a) to (d) which follow.*

*“Casual observers, walking into a service in a Catholic Church, would find it very different from an Orthodox Church. They might, indeed, wonder whether both belonged to the same religion”.*

(a) *Outline the main features of worship in an Orthodox Church.*

Length of service – some coming and going  
Language of service  
Congregation standing  
Eucharist as the divine Liturgy  
Carrying the Gospel above the Priest’s head  
Eucharist conducted by the priest largely from behind the Holy doors  
Means of serving the Eucharist  
Style of music  
Iconostasis – both separating and linking earthly and heavenly worlds  
Icons  
Dress and role of the priest

**Developed answer**

Should demonstrate a good range of features and some accurate detail.

(10 marks) AO1

(b) *Outline the main features of worship in a Catholic Church.*

Arrangement of the congregation – in the round or facing the altar  
Dress and role of the priest  
Shorter service – structure  
Language of the service  
Congregation sitting, standing or kneeling  
Ways of administering the Eucharist  
Styles of music

**Developed answer**

Should demonstrate a good range of features and some accurate detail.

(10 marks) AO1

(c) *Explain the reasons for the differences in worship in these two Churches.*

Many possibilities:

Cultural factors: arising from the Eastern nature of the Orthodox Church  
Language factors: and Catholic using the vernacular since Vatican II  
Theological: especially the stress on transcendence and ‘otherness’ in the Orthodox.  
Role of tradition in both churches.

**Developed answer**

At least two reasons should be given for marks above Level 3.

(10 marks) AO1

- (d) *Assess how far it is true to say that services of worship in these Churches have little in common.*

Look for reasoned discussion  
What they have in common is the Eucharist  
Roles taken by clergy and laity  
In many ways very similar

On the other hand, external appearances and language very different  
Some may argue that the underlying spirituality is what matters – and what they have in common, etc.

*(10 marks)*    **AO2**



- 5 (a) *Explain what Christians mean when they describe God as ‘Father, Son and Holy Spirit’.*

This does **not** require a detailed theological exposition – merely key points showing understanding of language, e.g.

<b>Father</b>	Biblical language Both the anthropomorphic patriarchal figure of the Old Testament and the abba of the New Testament Creator and sustainer
<b>Son</b>	Relational language God incarnate Language of ‘son of God’
<b>Holy Spirit</b>	Active force in the world Continuing presence Some may use language of paraclete

Some may approach this from the starting point of language of the Trinity rather than from each of the three persons separately – this would be a legitimate interpretation

No more than Level 3 if there is not some consideration of each of the three, however well done.

**Developed answer**

Depth of understanding of key concept and appropriate use of examples.

(20 marks) AO1

- (b) *Outline briefly why the Church came to describe Jesus as ‘God and man’, and assess how far the definitions of the Nicene Creed can be said to help an understanding of Jesus’ identity.*

**Outline**

All that is required here is brief awareness of the nature of the Christological debate, divinity or humanity or both, and if so, how?

Need for unity and universal doctrine.

Candidates should show some awareness of why this was important, especially after the death of the first generation of Christians, and the rise of heresies which were threatening fundamental Christian beliefs.

**Nicene Creed**

(N.B. the basic knowledge of the Nicene Creed here will also be credited as AO1)

**Assessment**

Of whether the wording here produced any kind of resolution of the problem – look for reasoned assessment on either side

Gives a formula which has remained for many centuries and permeates much Christian language today.

But – Christological question still remains.

Is the language comprehensible / meaningful today?

Allow reference to disunity caused by the filioque if expressed in a way which clearly relates it to person of Christ.

(10 marks AO1 and 10 marks AO2)

- 6 (a) ***Describe the service of baptism in a Baptist church.***  
 Believers' baptism.  
 Usually after a period of preparation.  
 Therefore follows professed repentance and faith in Christ.  
 Public testimony, usually designed to encourage others.  
 Traditionally, after preaching, questions may be put to the candidates.  
 Need for personal response.
- Method – immersion.  
 Standing in the water – lowered backwards until submerged.  
 Coming out of the water by different steps.  
 No prescribed liturgy.  
 Use of Trinitarian formula.  
 Baptism administered in the context of the fellowship.
- Evangelistic quality about the service  
 In some Baptist Churches, laying on of hands after baptism

**Basic answer**

Key points mentioned

Answers may focus on the rituals and methods or on the idea of believers' baptism, testimony, etc, either approach would be acceptable.

No more than Level 3, if only about the actual immersion.

**Developed answer**

Awareness of the whole service rather than particular aspects.

(20 marks) AO1

- (b) ***Explain the reasons for this particular form of baptism, and assess the view that the form of baptism is less important than the reason for being baptised.***

**Reasons**

Stress on believers' baptism.

Conversion must precede baptism.

Stress on repentance.

Immersion symbolises a change of life.

Baptism as a personal response to the Holy Spirit.

Practice of the early Church.

Importance of the Spirit.

The subject of baptism is more important than the mode.

Differences between Baptists on understanding of various aspects.

**Assessment**

Look for reasoned argument on either side.

May appear obvious that reason is more important, but cannot always distinguish between the two.

Form could be seen to be more important in more sacramental traditions.

With infant baptism the decision is the parents', not the child's.

Form of believers' baptism represents a very public commitment, so reason and form together.

Some rise in popularity of churches which practise baptism.

Stress on individual decision – rather than the ritual conformity traditionally associated with infant baptism.

May argue that the form does not matter, it is baptism per se which counts, and its meaning is unchanged, whatever the form.

(10 marks AO1 and 10 marks AO2)

## Section C: Hinduism

7 Read the passage and answer questions (a) to (d) which follow.

*“Hindu temples are the dwelling places of the gods, who are cared for and honoured there. They range from small wayside shrines, to magnificent buildings which are works of art, some built over centuries.”*

(a) Describe the main features of worship in Hindu temples.

Basic features are:

**Making offerings and receiving a blessing.**

More specific stages include:

**Bathing / cleansing decorating the murti**

(Various substances such as ghee, sesame seed oil, yoghurt are used.)

Dressing in new clothes / adorned with jewellery, perfumes, dot of tumeric or vermilion on forehead.

**Offerings**

Plates of boiled rice and sweets to the accompanying ringing of bells.

Curtains drawn around the image for the deity’s meal.

**Darshan**

Viewing of the deity.

**Arti ceremony**

Waving of lamps in a circular motion accompanied by blowing of conch shell, drumming and cymbals. Lamp taken to devotees who cup hands over flames and touch their eyes and faces. Chanting arti prayer.

**Prashad**

Devotees receive and take away blessed food (prashad) and / or receive red powder for making a tilak mark on forehead.

So there are variations on this basic pattern but the main features are indicated above.

Award levels according to the accuracy of description and level of appropriate detail.

**Basic answer**

Simply stated main points, or one or two in more depth.

(10 marks) AO1

(b) Explain the meaning of these features.

Cleansing and decorating signifies the awakening of the deity and expressing respect and reverence as if the deity was the most honoured guest.

Offerings represent the five elements and five senses and express a thankfulness for the gift of life and the wish to give gifts to the deity in return for this.

Darshan means a vision or glance of the deity which immediately bestows blessings.

Arti - receiving the light and wisdom of God into heart and mind.

Prashad - sharing of blessed food, receiving a blessing.

**Basic answer**

Simply stated main points.

**Developed answer**

Evidence of sound understanding and appreciation of the distinctive nature and purpose of temple worship.

(10 marks) AO1

(c) *Why do many Hindus have a shrine to the deities in their home?*

To welcome and acknowledge the presence of God in their home.  
To have a focus for daily worship.  
To ensure the blessings of the presence of God in the home.  
To express their devotion to their chosen deity in every aspect of their life.  
To make offerings to the deity in the prescribed way.  
To integrate their spiritual life into their home life.  
To be the focus for various rituals, especially puja.  
Some may believe that unless food is offered to the deities first it will not be purified.

**Basic answer**

Will refer to the presence of God in the home and use in daily ritual.

**More developed answer**

Will recognise the more conceptual level of bringing religious and spiritual life into daily domestic routines.

(10 marks) AO1

(d) *Assess the claim that temple worship is central to the Hindu faith.*

**In support of this statement**

The view that temples are the homes of the gods and that they are really present in the murtis (statues).

The rituals performed in the temples have great effect and importance as they are performed by priests and / or sannyasins dedicated to the worship of god / s.

It can be seen as a means of ensuring continuity of tradition.

The training of temple priests ensures the continuation of Hindu ritual practice and teaching. Temples are the focus for festivals and holy days. They are often the main building and focus for the community in villages.

**In refutation of the statement**

It can be argued that central to the Hindu faith is living a life according to dharma and integrating devotion to God into every action.

The idea and belief that God pervades and dwells within every living being means that it is possible to worship anywhere.

Rivers, trees, mountains are often the focus of worship as any life giving force is accepted as a manifestation of God.

**Basic answer**

Recognises the importance of temples in one or two ways, as well as the notion that faith is not dependent upon them.

**Developed answer**

Provides a well balanced argument which clearly sees the centrality of temples as well as the aspects of Hinduism which can exist and continue without them.

(10 marks) AO2

- 8 (a) *Explain the meaning of the concept of Brahman and the importance of the Om symbol for Hindus.*

**Meaning of concept of Brahman**

Several possibilities:

Origin of word 'Brh' to give forth. Creative Principle and Life Force. Brahman as transcendent reality – other than universe. Brahman as immanent within the universe. Brahman as Supreme Being / Supreme Godhead or Impersonal Cosmic Energy. Ultimate Reality / Spiritual Reality.

**Basic meaning of Om**

Three letters in Sanskrit A U M

Representation of Brahman

The Hindu term to describe the Ultimate Reality. Impersonal, Absolute, Supreme Spirit. Source of energy and life in the universe. Life force.

**Further development of the concept**

The spiritual energy that dwells within the material universe, and / or that reality which transcends the universe.

It represents the many aspects of creation: past, present and future. Eternity, birth, life and death.

Also sometimes the trimurti, Brahma, Vishnu, Shiva.

**Importance of Om**

When uttered it is a kind of mantra, which puts the person in touch with their inner nature, atman and Brahman.

It is used in meditation as a means of calming the mind and uniting with Brahman.

It is a symbol of the Hindu religion and found on flags outside temples.

(20 marks) AO1

- (b) *Explain the relationship between Brahman and atman, and assess the claim that most Hindus relate to personal gods rather than to the concept of Brahman.*

**Basic answer**

They are the same reality. The atman is Brahman within each living being. Self realisation, liberation of the spirit brings knowledge of Brahman.

**Further development of the idea**

The realisation of the nature of the true self brings freedom from the cycle of rebirth and becoming one with Brahman. Some Hindu philosophers claim that the soul does entail some separate distinction from Brahman; others claim that atman and Brahman are indistinguishable.

(10 marks) AO1

**Assess the claim**

Within Hinduism itself there is a philosophical debate about the personality and impersonality of the ultimate godhead. From the perspective of scholarship and philosophy there is a debate about the importance and predominance of personal gods within Hinduism.

**In support of the statement** candidates could refer to the range and variety of deities and how the possibility of relating to an individual deity as the means to self realisation is evident in many aspects of Hindu religious practice. Relating to a personal deity is easier and more possible for most Hindus. A key word is ‘most’ Hindus, as it is possible that the majority of Hindus do have a concept of God in personal terms as this is the easiest way to relate to God.

**In disagreement with the statement** candidates could state that within Hinduism there are followers of Vedanta philosophy or certain sadhus and swamis who advocate the development of self realisation and oneness with Brahman. Even if most Hindus do believe in a personal god and have devotions to it they still understand and believe in the reality of Brahman as indicated by the OM symbol on shrines and in temples.

(10 marks) AO2

- 9 (a) *Why did reform movements emerge within Hinduism in the nineteenth and twentieth centuries?*

**Basic answer**

Influence of western culture experienced in India through colonisation, and especially activities of Christian missionaries. Emergence of importance and influential spiritual leaders who were greatly affected by the impact of western culture on Indian life.

**Developed answer**

Contact with western culture through presence of British in India and need for western education in India or Britain. Contact with western notions of democracy, rationalism, individualism. This led to a critique of aspects of the caste system, and ‘superstitious’ practices such as ‘suti’ (widow burning), child marriages and dowry practice.

Certain aspects of Hinduism such as idol worship, polytheism and reliance on elaborate ritual were perceived as outmoded, and not in keeping with the essential and original teachings of Hinduism.

Movement for national independence led to a reappraisal of national identity and the essential values of Hinduism.

(20 marks) AO1

- (b) *Give an account of the aims and work of one of these reform movements, and assess how far it was successful in achieving its aims.*

**Reforms of Brahma Samaj**

**Basic answer**

Banned image worship.

Revived concept of the impersonal absolute rather than personal deities.

Campaned against child marriage and suti.

**Developed answer**

Created a new kind of religious service combining Christian and Hindu elements, a more universal kind of religion. Emphasis on the oneness of God.

Revived use of Upanishads which have a more philosophical emphasis rather than epics and stories of popular Hinduism.

Importance of education especially for women.

Emphasised morality and reason rather than ritual. Rejected karma and reincarnation.

**Arya Samaj**

**Basic answer** – a few of the following:

Regeneration of Hinduism.

Strongly against idol worship and promoted high moral principles.

Rejected and criticised any western or Islamic influences on Hinduism.

Attempt to revive the Vedas and aspects of Vedic culture.

Reasserted the supremacy of these scriptures within Hinduism.

Created the Arya Samaj society.

**Developed answer**

Stated that the Vedas were the true revelation for all mankind and promoted their use and re-interpretation within Hinduism.

The rules of the asserted belief in oneness of god claimed that no idol or avatar could represent god. Taught the return to a more impersonal notion of god (Brahman)

Abandoned image worship, pilgrimage and certain rituals.

Campaigned for widows and educational reform.

Aimed to initiate a new system of education based on Sanskrit and Vedic culture.

Reconverted back to Hinduism low caste converts. Introduced an new initiation rite as a form of purification.

**Vivekananda and the Ramakrishna mission**

Aims and work.

Spiritual mission and social reform.

Re-vitalise the Vedanta idea of the divinity of man.

Service of the poor synonymous with the service of god.

Sympathy for the suffering and under-privileged.

Belief in the essential unity of all religions.

India could offer spirituality to the rest of the world.

Famous address to the Parliament of world religions in 1893.

Founded the Ramakrishna Missions in Calcutta 1897.

Training in Vedantic ideals of service to fellow man regardless of caste.

Child welfare, alleviation of poverty. Emphasis on dedication to spiritual life. Education and the uplift of the lower classes to restore their humanity. Aim to extend this to all Hindus.

*(10 marks)*    **AO1**

**Assessment****Brahmo Samaj**

Limited success in modern Hinduism. Appealed to a narrow section of Indian society Still continues among westernised elite. Successful in highlighting social dimension of Hinduism and campaigns did contribute to banning of sutis.

Successful in enabling Hinduism to assimilate western influences in a positive way.

**Arya Samaj**

Initial impact limited but influenced many other related religious and political movements in India. It did have a significant effect in the revival of orthodoxy and re-conversions. More significant influence on national movements even up to the present day were religious values are incorporated into nationalist politics.

**Vivekananda and the Ramakrishna Mission**

Inspiring teachings established. A monastic order still active and flourishing today Many schools founded.

Some success but limited to certain areas and peoples. Not total social reform and change.

*(10 marks)*    **AO2**

**Section D: Islam**



10 Read the passage and answer questions (a) to (d) which follow.

*“Islam is a total way of life. As a Muslim your duty is to accept the will of Allah and act out your faith by upholding the ‘pillars of Islam’, including prayer and fasting. You live your life in preparation for Judgement Day.”*

(a) Explain what is meant by the terms ‘Islam’ and ‘Muslim’.

**Basic answer**

‘Islam’ as a monotheistic faith whose followers accept Allah as all-powerful, all knowing and implement Qur’anic teaching to anticipate judgement / ‘Muslim’ as a follower of Islam, whose aim is to serve God and to follow the example of Muhammad. Both terms refer to peace and submission.

**Developed answer**

Will exemplify the terms ‘Islam’ and ‘Muslim’.

Will identify Islam as a way of life, a brotherhood, global community with reference to common beliefs and practices.

Muslim as one who submits, explaining the concept of submission and servitude in Islam perhaps with reference to anticipation of judgement day and the need to implement God’s will, known through the Qur’an and to put God first, above all other concerns, being humble and rejecting shirk.

(10 marks) AO1

(b) Explain what is meant by the term ‘pillar’ within Islam.

**Basic answer**

Pillar as support of faith, being one of the Five Pillars recognised as central concepts / actions of Muslims.

**Developed answer**

Pillar as foundation of faith, active expression of belief acknowledged in confession of faith through prayer, alms, fasting, (pilgrimage). Completion of each duty demands right intent and shows total submission to God. Most candidates will refer to prayer and / or fasting as examples. Both have physical and spiritual aspects reflecting submission and devotion to God; they also reflect Islam as a community of believers, united in common belief and practice.

(10 marks) AO1

(c) Explain what Muslims believe about Judgement Day.

**Basic answer**

Will identify this as the final judgement of Muslims by Allah with some reference to how this may be depicted and outline of reward and punishment.

**Developed answer**

Expect some reference to Qur’anic descriptions of Judgement Day as final, preceded by cataclysmic events heralded by angels and involving a record of deeds. Candidates may give examples of reward and punishment of Paradise and Gehenna (Heaven and Hell) such as gardens of bliss, torments of fire. Some may refer to differences between Muslims about beliefs re Judgement Day, e.g. metaphorical / literal nature; signs proceeding Judgement Day.

Will show knowledge / understanding of the link between faith and action in Islam; the relationship of man to God as servant of Allah, who is compassionate and has given guidance on how to live to please God and to be rewarded on Judgement Day.

(10 marks) AO1

(d) *“Muslims must live their lives in fear of Judgement Day.”*

*Assess this view.*

**Basic answer**

Will identify God as omnipotent with reference to literal consequences of actions in life as rewarded / punished on Judgement Day.

**Developed answer**

Will consider some of the following as:

**Points in agreement**

God is omnipotent so man must logically fear God. To live in fear is motivational – man must respond with right intent and action, following God’s guidance and the example of the Prophet. The Qur’an gives examples of how God is powerful – man must take this literally. God is omniscient and omnipresent – only God can know man’s fate. Surah 1 indicates God is Master of the Day of Judgement. To submit is also to fear God. Qur’anic descriptions of heaven and hell indicate man should fear God’s power and wrath.

**Points in disagreement**

God is merciful and loving having given Muslims the Qur’an and the example of Muhammad to help Muslims avoid punishment on Judgement Day by setting guidelines. Man’s response of submission is one of awe, not fear. The Qur’an shows God’s mercy and love. A good, just God cannot expect man to live in fear. If you live according to the principles of Islam there is no need to fear God’s Final Judgement. God’s justice is essential if man is to live freely as God’s caliph.

*(10 marks)*      **AO2**

- 11 (a) *Examine the religious beliefs which Muhammad encountered in pre-Islamic Arabia.*

**Basic answer**

Description of **beliefs** such as polytheism, idolatry, Christianity and Judaism with limited examples / comparison.

**Developed answer**

Recognition of **nature of beliefs** rather than religious communities, e.g. polydaemonism, paganism, polytheism, fatalism, animism, totemism, henotheism, monotheism, associated with different areas, and reasons for such beliefs, e.g. primitive culture / harsh conditions of life / conquests of areas. Examples may be given to show how these beliefs were practised or encouraged, e.g. offerings to propitiate the gods, sacrifices to alter the course of fate; pilgrimages to shrines; beliefs which encouraged individualism / exploitation of the weak / corruption. Specific reference may be made to beliefs in animism or totemism (North Arabia), polytheism and idolatry associated with Ka'aba (Mecca), Zoroastrianism (South Arabia). Judaism and Christianity (with identification of differences e.g. orthodox, nestorian, monophysite) and followers of Abraham as hanifs.

(20 marks) AO1

- (b) *Explain how Muslims believe Muhammad was chosen as a prophet of God, and assess the truth of the claim that “Islam was a completely new religion”.*

**How Muhammad was chosen as a prophet**

**Basic answer**

Reference to the account of how Muhammad was chosen as a prophet with some limited knowledge / understanding.

**Developed answer**

Reference to context of calling, nature and response, e.g. Muhammad on Mount Hira alone in retreat; nature of calling as visual – he saw an image (taken to be Jibrail as the messenger from God), heard a voice which gave a command Iqra! (recite!). Felt the presence of God and responded with fear and initially negative reaction then later with involuntary acceptance and recognition of role as prophet of God. Candidates may also refer to the later revelation to ‘Rise and Warn’ and compare Muhammad’s role / message with that of previous roles / messages confirming Islamic understanding of Muhammad as the final prophet.

**Islam as a new religion**

**Points in agreement could include**

Islam was ‘new’ in its emphasis on tahwid; Muhammad was the final, unlettered prophet of God with no other messenger to come after him. Some beliefs and practices were new e.g. nature of relationship of man and God – man’s duty to submit, accept God’s will, not seek to alter it or accept fate; nature and practice of prayer as not to benefit man but to praise God; acceptance of need for equality, charity, humility; longer period of fasting; act of pilgrimage for different reasons with recognition of power of one God; role of man as God’s caliph whose duty is to live morally, accepting collective duty and recognising need for justice and responsibility.

**Points in disagreement**

Islam is similar to Judeo Christian beliefs / practices; it simply adapts existing beliefs and practices, e.g. monotheism, belief in a messenger of God, prayer, charity, fasting, pilgrimage; Islam arose as a reaction to the changing conditions of society or was imported from other areas via trade. The Qur’an is similar in content to Judeo-Christian texts.

(10 marks AO1 and 10 marks AO2)

- 12 (a) *Explain how the message revealed to Muhammad in Medina (Madinah) was different from the message revealed to Muhammad in Mecca (Makkah).*

**Basic answer**

Will recognise some differences such as longer verses, detailed instructions on practical topics rather than short verses about God, Heaven and Hell.

**Developed answer**

May use examples to support the above referring to the Medinan situation, the need for guidance in daily practice of Islam and worship, the need to be distinct as a religious group from the Jews, how to show you are Muslim in religious practice, e.g. prayer, alms, fasting, defence of Islam, pilgrimage. Medinan surahs also give detail on moral, social, economic and political issues, e.g. prohibition of alcohol, murder, money lending, gambling, rights of women, slaves and orphans. This contrasts with Meccan surahs which are different in both style and content; short, sharp rhymed prose in praise of God; recognising God's power; how nature reveals God; how man should submit; the nature of the after life.

(20 marks) AO1

- (b) *Explain the importance of the Qur'an for Muslims, and assess the claim that the Qur'an has less relevance to Muslims today than the teaching and example of Muhammad.*

**The importance of the Qur'an**

**Basic answer**

Recognition of Qur'an as word of Allah, giving guidance for man, final message, used in daily life.

**Developed answer**

Qur'an as external, pre-existent, timeless, beyond man, miraculous in nature. Inimitable, giving 'guidance sure without doubt' and having absolute authority. Qur'an as closest man can get to God, revealing God's will, nature of relationship of man and God. Record of Islamic history, theology / doctrine and poetry. Aid to worship and practice of faith, ethical and legal guidance.

Importance may be seen in attitude / use e.g. wash before approaching Qur'an, cover with cloth, raise above other books, don't eat or drink while reading, study with right intent, recite in prayer / at festivals or rites of passage.

**Assess the claim**

Basic response may include some assessment of the continuing relevance / authority of Qur'an as God's word, therefore timeless / always valid, and some assessment of role of Muhammad as perfect example with limited explanation of Hadith / sunna and how these guide Muslims today.

**Developed answer**

May include some of the following as:

**Points in agreement** - the Qur'an has less relevance because it is outdated, reflects 7<sup>th</sup> Century society, some revelations are not clear or lack detail; the Hadith / Sunna add to the Qur'an, they give greater detail about how to practise faith, e.g. the Qur'an states prayer is an obligatory duty but reference to Hadith / Sunna tells Muslims when and how to pray. The Qur'an endorses Muhammad as the perfect pattern in conduct.

**Points in disagreement** - the Qur'an is beyond question, transcendent, eternally valid.

(10 marks AO1 and 10 marks AO2)

## Section E: Judaism

13 Read the passage below and answer questions (a) to (d) which follow.

*“Jews have always believed that they are a special group of people. A large part of that ‘specialness’ has been drawn from the Jewish ideas of Covenant.”*

(a) **Outline the Covenants established between God and Abraham, and God and Moses.**

There needs to be reference to Genesis Chapter 15, to the promise from God of descendants and of land. Perhaps reference to slavery and freedom from it. There could be some reference to the implied obedience of Abraham and the ritual sacrifice. In the case of Moses, Exodus chapters 19 and 20 some reference to the people at Sinai, hallowing themselves, to the barrier at the mountain. Reference to the Ten Commandments and the laws, to Exodus Chapter 34 as a second fuller Covenant account. Some ideas about this as a Covenant with the people, and laws requiring obedience Exodus chapter 21ff, and then, in return, God gives land and protection.

**Basic answer**

Basic account of one covenant, or very limited points on both.  
No more than Level 3 if only deal with one Covenant.

**Developed answer**

Full detail of both Covenants.

(10 marks) AO1

(b) **Explain what was ‘special’ about these two Covenants.**

**Abraham**

Choice of Abram  
Use of political structure but to show relationship with God  
Promise to Abram, of descendants, of land, of protection, of greatness  
Ceremony of animals  
Implied obedience of Abram

**Moses**

Moses’ ceremony of preparation at Sinai  
Symbols of God’s presence  
Made with people, not the individual  
Law as method for people to obey God  
Specialness established with people

**Basic answer**

General features of the Covenants.

**Developed answer**

Should give a good selection from the above features to illustrate specialness.

(10 marks) AO1

- (c) *Explain how ideas about Covenant are expressed in Jewish practice today.*

Shema

Festivals like Rosh Hashanah, Yom Kippur and especially Shavuot

Shabbat and prayers

Articles like tallit and Tefillin

Should be reference to these types of features showing how various Covenants types and ideas.

**Basic answer**

Very general idea of where and how Covenant is expressed.

**Developed answer**

Should give full illustration of how / where Covenant is expressed and the idea of obedience.

(10 marks) AO1

- (d) *Assess the view that without a belief in the Covenant relationship with God, Judaism would not exist as it is today.*

Survival of Judaism during times of persecution, belief in the special relationship with God kept the people going. A good example would be after the Holocaust when the idea of the special relationship was questioned.

The effect on Judaism, many turning to the more secular forms of Judaism.

Other factors such as tradition, family and cultural factors keep Judaism going.

**Basic answer**

Basic account of the Covenant specialness and how this is related to Judaism surviving despite no land, persecution, etc.

**Developed answer**

Will tackle most of these issues.

(10 marks) AO2

- 14 (a) *Describe how Rosh Hashanah is observed in a Orthodox Jewish community.*

Preparation made in home like Shabbat, new fruit bought  
 Evening service with theme of God as king in the world  
 Apple and honey to represent Jew dipped into God's Law  
 Fish head to show good deeds multiplying like fish  
 Shabbat morning service with Shofar 100 times, soul crying to be united with God  
 Tashlich, casting away of sins into running water

**Basic answer**

Limited description.

**Developed answer**

Most major points as above.

(20 marks) AO1

- (b) *Explain why most Jews will observe Rosh Hashanah, and assess how far Rosh Hashanah helps Jews to understand their relationship with God.*

Idea of new beginning  
 Preparing for Yom Kippur  
 Customs are seen as part of Jewish nation even for non-religious Jew  
 Family occasion  
 Start of New Year

**Basic answer**

Will be limited to one idea.

**Developed answer**

Will have a full range and clearly linked to explaining why.

(10 marks) AO1

**Assessment**

Rosh Hashanah focuses upon the Covenant relationship with God  
 Need for no sin to be close to God  
 Idea of God's forgiveness but a gift  
 Rosh Hashanah is linked to Yom Kippur – in which Jews need to prepare to meet God  
 Other factors besides festivals contribute to Jews relationship with God.

**Basic answer**

May be able to show how the various features of Rosh Hashanah focus upon aspects of Covenant and the relationship with God.

**Developed answer**

Will be able to do this with good example / s.

(10 marks) AO2

- 15 (a) *Outline the main differences between Orthodox and Reform Jewish practice today.*

Taking Orthodox as basis, Reform will differ thus:

<b>Reform</b>	<b>Orthodox</b>
<p><b>Home</b>            Less observance of dietary law            Not always using Mezuzah            Shabbat not so strict            Marriage outside Judaism recognised            Conversion accepted            Festivals not so strict</p> <p><b>Synagogue</b>            Men and women together            Service in English, Torah translated            Use of music            Service shorter</p>	<p><b>Home</b>            Stricter observance of kosher laws</p> <p>Stricter observance of Shabbat            Marriage within Judaism expected</p> <p>Festivals more strictly observed</p> <p><b>Synagogue</b>            Men and women separate            Service in Hebrew            Importance of synagogue worship</p>

**Basic answer**

May be limited in example and may not give balanced answer.

**Developed answer**

Will have all major points as above and good balance between the two.

(20 marks) AO1

- (b) *Examine the theological differences between Orthodox and Reform Jews today, and discuss how far Reform Judaism may be said to be better suited to the needs of the 21<sup>st</sup> Century Jews.*

Reform says that Torah is inspired Word of God, not absolute  
 Law which is advisory can be interpreted  
 Oral law is not God but man, and therefore can change / be amended  
 Judaism does change and develop  
 Sinai revelation is not the last

**Basic answer**

Limited reference to any of the central theological differences.

**Developed answer**

Will deal with them fully and have a clear explanation.

**Assessment**

Question about whether Jews should be isolated, then Orthodox best  
 If Jews are integrated then Reform is better for 21<sup>st</sup> century  
 Linked to survival of Judaism  
 Both Orthodox and Reform can suit the 21<sup>st</sup> century but it will entirely depend upon people's view of their needs

**Basic answer**

Limited reference to the needs of 21<sup>st</sup> century and some reference to varieties of Judaism.

**Developed answer**

Will identify some of the needs and then consider both traditions.

(10 marks AO1 and 10 marks AO2)



**Section F: Sikhism**

16 Read the passage and answer questions (a) to (d) which follow.

*“While Guru Arjan supervised the writing of the Adi Granth, it was Guru Gobind Singh who founded the Khalsa. At the festival of Vaisakhi in 1699 Sikhs gathered at Anandpur to hear Guru Gobind Singh speak. Guru Gobind Singh challenged them, “Who will give their head to the Guru?” One by one, five Sikhs came forward and offered their heads to the Guru. Guru Gobind Singh said they would be known as the panj piare (five beloved ones), and become the first five members of the Khalsa.”*

- (a) *Examine the nature of the commitment to which Guru Gobind Singh was challenging the people.*

**Basic answer**

Answers might include:

Giving your head, i.e. dying, for the Guru.

That the human Guru referred to is Guru Gobind Singh

They may also make reference to:

The troubled times and Mughal persecution of Sikhs.

Wearing the 5K as outward symbols of the Sikh faith, taking amrit sanskar, and using the religious names of Kaur for women and Singh for a man.

**Developed answer**

Answers might include:

The challenge of giving your head as being both an offering of the life to God, i.e. obeying God’s hukam (will) during your life, as well as a physical offering of the life for example as a soldier in the army.

The meaning of the word Guru for both the human Gurus but also as God, two of whose names are Sat Guru, Vahiguru / Waheguru.

(Note that SCAA in their glossary incorrectly spelt the gumantra as Raheguru and this spelling may be given by candidates)

That Guru Gobind Singh’s words echoed those of Guru Nanak when he stated that ‘If anyone wishes to play the game of love they should come with their head on their palm to the Guru’: AG1412.

**(10 marks) AO1**

- (b) *Explain how Sikhs today show their commitment to God in their worship in the home.*

**Basic answer**

Answers might include reference to:

Saying daily prayers.

Meditating on God’s name during the day.

Being honest in daily life.

Practising seva.

**Developed answer**

Answers might include:

Details of the daily prayers: morning – japji sahib, Jaap and the five Swayyas; evening Reharas and, before retiring at night, the Sohilla.

Details regarding other religious events that may be held in the home, e.g. kirtan programmes, readings of Sukhmani Sahib, for special events an akhand path or sehej path may be held, the latter especially after bereavement.

Ways in which Sikhs can practice seva to both Sikhs and non-Sikhs, for example by helping a friend with their homework or participating in charitable events.

Guru Nanak’s well known phrase that ‘truth is high but higher still is truthful living’.

**(10 marks) AO1**

(c) *Describe the contribution of Guru Arjan to Sikhism.*

**Basic answer**

Answers might include:

The first copy of the Adi Granth was compiled under his supervision

The Harmandir Sahib (more familiarly known as the Golden Temple) was completed during his Guruship

He placed the newly compiled Adi Granth in the Harmandir Sahib.

Guru Arjan was the first Sikh shaheed (martyr).

It is expected that answers will include reference to at least two of these with some detail on at least one of them.

**Developed answer**

Answers will usually include at least a basic explanation of most if not all of the above points with more detail on at least two of them.

Reference may also be made to:

Guru Arjan travelling around the Punjab teaching people.

Guru Arjan's gurbani or shabads which are included in the Guru Granth Sahib.

Reference may especially be made to the popular Sukhmani Sahib, which is particularly associated with peace.

Guru Arjan's use of the title Sacha Padshah (True Emperor) reflecting his importance as both temporal and spiritual leader.

Before his martyrdom he told Guru Hargobind, his successor as Guru, to 'sit fully armed on the throne', which made explicit the greater emphasis on the miri (temporal role) of the Guru compared with the piri (spiritual role), during his Guruship.

**(10 marks) AO1**

- (d) *“If Guru Arjan had not supervised the writing of the Adi Granth there would have been no Sikhs willing to give their heads to the Guru in 1699.”*  
*Assess this claim.*

**For the quotation:**

Answers may include that by supervising the writing of the Adi Granth, Guru Arjan was: Emphasising the centrality of gurbani (Guru’s words) for Sikhs and its priority over the human Gurus.

Emphasising the importance of the spiritual dimension: the continuous meditating on God’s name, and kirtan.

Creating an authorised collection of the Guru’s words, therefore preventing division among Sikhs due to spurious teachings being accepted as gurbani. The behaviour of Prithi Chand (one of Guru Nanak’s sons) may be mentioned.

**Against the quotation:**

During the time of the Gurus there was a personal connection with the human Gurus; a person is easier to consult than a book.

It had been the practice for many years to meet with the Guru twice a year at Vaisakhi and Diwali and Sikhs could discuss with him matters of concern and receive teachings at these times.

At other times the Guru could also be consulted, an example is Hindu Brahmins who sought Guru Tegh Bahadur’s help against Mughul persecution.

Adi Granths were hand written; there were very, very few copies. It is as easy to visit a person as a book.

All things happen according to Vahiguru’s (Waheguru’s) hukam (will). Vahiguru’s kirpa (favour, blessing) would have provided for his Sikhs’ needs to enable them to follow the Guru’s teachings.

*(10 marks)*    **AO2**

- 17 (a) *How did Guru Nanak's life and teaching challenge the religious and social conditions of his day?*

**Basic answer**

Answers might include reference to his two main challenges:

The condemnation of the practice of mindless rituals as a way of attaining mukti (salvation).  
That all people are equal regardless of birth or gender.

Reference may also be made to:

The Hindu Brahmins and the yogis who thought that mukti could be attained through ritual.  
Hinduism differentiates between people on the grounds of birth (caste system).

Hinduism teaches that women are unequal and that only men can achieve mukti.

Guru Nanak's teaching that in order to achieve mukti people should meditate on God's name and meet together for kirtan; earn their living honestly; help those in need, i.e. perform seva (service).

**Developed answer**

Answers may include a variety of examples of Guru Nanak's teachings, for example at the Kartarpur community:

The life of the community was organised around the gurbani (Guru's words) of Guru Nanak, and kirtan.

Everyone including Guru Nanak performed manual labour.

All the community ate langar together sitting on the floor.

Any person was welcome to eat langar, it was not restricted to community members.

Other examples include:

The incident of the Brahmins at Hardwar.

The incident of prayer time at the mosque.

And the power of kirtan as illustrated by the story of Sajjan.

(20 marks) AO1

- (b) *"The other Gurus added little that was new to the teaching of Guru Nanak."*  
*Explain this statement, and assess how far it is true.*

**Explain this statement**

**Basic answer**

Answers may explain that:

From Guru Nanak onwards there was a dual emphasis on both equality of humanity and rejection of mindless ritual.

At this level reference may well only be made to Guru Nanak and one other Guru, probably Guru Gobind Singh and especially the Khalsa.

**Developed answer**

Answers may include tracing the teachings through several Gurus and include a greater level of detail and different kinds of examples:

Examples that may be referred to include:

It was Guru Angad's daughter who was a follower of Guru Nanak and though hearing her kirtan her father's uncle (who became Guru Amar Das) asked to meet Guru Nanak.

Guru Amar Das appointed women as preachers.

Guru Amar Das denounced the practice of sati (widows burning themselves on their husband's funeral pyres).

Guru Amar Das is sometimes credited with institutionalising the langar although its origins go back to the Kartarpur community.

Guru Gobind Singh allowed both women and men to be members of the Khalsa, his wife put pastasas (sugar crystals) in the amrit used, which in those days would have made it polluted.

(10 marks) AO2

**Assess how far it is true****For the quotation**

As the same jot (spiritual light) was passed from Guru Nanak to his successors, all their teachings are one and the same.

That often, for example in Guru Granth Sahib, all the Gurus are referred to as Guru Nanak 1, 2, 3, etc.

That all the teachings come from the same source (Vahiguru / Waheguru) therefore they have the same origin.

From the time of Guru Nanak there was a dual emphasis on the spiritual and temporal but that the balance of emphasis changed.

That the changes of emphasis were according to the conditions of the day and did not constitute a change of teaching.

That the Khalsa was with God in the sach khand (realm of truth) and was realised on earth at Vaiskahi 1699, it was not something new started by Guru Gobind Singh.

**Against the quotation**

Guru Nanak was only concerned about the spiritual but, after the martyrdom (shaheed) of Guru Arjan, the focus of the Guru's teaching changed to an involvement in the temporal.

Some may argue that Guru Arjan was martyred more for his political involvement than his spiritual leadership; some hold this view although the balance of evidence is against it.

From the Guruship of Guru Harogobind there was an emphasis on the temporal, almost to the exclusion of the spiritual. Guru Harogobind gave Sikhs the nishan sahib as a pennant in warfare, the kettledrum, had a standing army, and introduced the concept of wearing two swords: the miri and piri.

Guru Gobind Singh founded the Khalsa as an extension to his existing standing army as he wanted to create a personal loyalty to himself by its members for the forthcoming battles against the Mughul armies.

*(20 marks)*      **AO2**

- 18 (a) *Explain the way in which the gurdwara is the “Gateway to the Guru”.*

**Basic answer**

Answers may include:

The word gurdwara means “gateway to the Guru”.

It is any place where the Guru Granth Sahib is installed, e.g. purpose built, a room in a home, a tent in a field.

Such answers will concentrate on the explicitly religious, e.g.:

The gurdwara meeting together for diwan (worship) in the presence of the Guru Granth Sahib.

Kirtan is performed.

The Guru Granth Sahib will be read, including a hukamnama (a random reading which is perceived to be God’s message to those gathered.)

Katha (talks giving understanding) are given based on passages from Guru Granth Sahib.

**Developed answer**

Answers, while giving several different reasons with some detailed explanation, may also include:

The actual name of the Sikh place of worship is a gurdwara, from the Punjabi words Guru meaning, ‘that which gets rid of spiritual ignorance and gives spiritual understanding and dura, meaning ‘doorway’.

Different meanings of the word Guru: Guru Granth Sahib, Guru Sangat, God (Vahiguru / Waheguru or Sat Guru.).

Answers may link Guru Sangat with the importance of keeping holy company.

The spiritual energy of the Guru Sangat is greater than that of the individual.

That encouragement can come from being in the Guru Sangat.

Various classes are held, e.g. Panjabi language and kirtan, and workshops / camps held for young people which give further access to the teachings of the Guru Granth Sahib.

**(20 marks) AO1**

- (b) *Examine the reasons why the langar is called the ‘laboratory of sewa’, and assess the extent to which Sikh belief in equality of humanity is shown in the langar today.*

**Examine the reasons why the langar is called the ‘laboratory of sewa’.**

**Basic answer**

Answer may explain the meaning of the word sewa, although probably only describing it as ‘service’; rather than explaining that it is service to both God and humanity.

Answers may tend to explain a variety of ways in which people can do sewa in the langar, for example prepare, cook and serve the food, or do the washing up or cleaning.

**Developed answer**

Answers may:

Recognise the phrase ‘laboratory of sewa’ to be a quotation from the Rahit Maryada.

Explain that the Rahit Maryada states that there are two reasons for the langar: first, to provide training in sewa and, secondly, to banish all distinctions of birth.

That the langar provides both many different ways in which sewa can be performed and that these can be performed by people of all ages, e.g. by preparing vegetables, therefore youngsters can also do sewa in the langar.

Explain the importance of the langar and performing sewa as a means of conquering humai (literally ‘I / me’ or more familiarly translated as ‘ego’) which is one of the two main obstacles for a person achieving mukti.

**(10 marks) AO1**

**Assess the extent to which Sikh belief in the equality of humanity is shown in the langar today.**

**Basic answer**

**In favour of equality being shown in the langar**

Examples given may include:

Everybody is welcome whether Sikh or non-Sikh

Usually all sit on the floor, although in some gurdwaras people rest their food on tables and there may sometimes be chairs as well, no one is given a special place to eat.

**Developed answer**

Answers may refer to the controversy in recent times regarding whether langar must be served to those sitting on the floor, however the emphasis is on everyone being treated the same.

Chairs and tables are always provided for the disabled, elderly and those with young children.

All are served at the same food.

Both women and men work together in the langar showing equality of gender.

**Against complete equality and arguing that inequality is still present**

That women still tend to be found in the more domestic tasks, e.g. making the roti (chapatti), cooking the food while men are found in more public roles, e.g. serving the food.

There is sometimes the perception that the langar is domestic work and the men are involved in kirtan, reading Guru Granth Sahib and the more explicitly religious roles.

Members of gurdwara committees are seldom found doing sewa in the langar.

Competitiveness regarding the number of different dishes served if a family are responsible for the langar.

The Guru's langar was roti (chapatti) and dhal only.

*(10 marks)*      **AO2**