



## **General Certificate of Education**

# **Religious Studies 1061**

**RSS09      World Religions 1**

**Buddhism**

**Hinduism**

**Sikhism**

## **Mark Scheme**

*2009 examination - January series*

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

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## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument . There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and 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.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

**RSS09: World Religions 1 Buddhism OR Hinduism OR Sikhism****Section A: Buddhism****1 (a) Explain the concepts of anicca and anatta.**

Thorough treatment of both concepts for higher levels. Allow for candidates to write slightly more on one concept than the other.

**Anicca**

- Impermanence. Ever changing nature of all levels of reality. Applies to all forms of physical life and mental life (body and mind).
- Buddhist emphasis that change and impermanence are fundamental features of everything except nibbana.
- Anicca is a fundamental truth and basic feature of all conditioned phenomena.
- Thoughts and feelings are in an ever-changing state of flux.
- Impermanence of body feelings and mind states.
- 'Impermanency of things is the arising, passing and changing of things, or the disappearance of things that have become or arisen. The meaning is that these things never persist in the same way, but they are vanishing from moment to moment.' (Visuddhimagga VII 3)
- All things exist in dependence upon something else, arise out of and become something else.
- Decay is inherent in all things.
- We are ignorant of this truth and assume all aspects we like about life will stay the same.
- The realisation of anicca liberates a person from attachment to objects and fixed views.
- Realisation of anicca essential for liberation.

**Anatta**

- 'No soul', 'no self', 'not self', 'no permanent self'. Explained in negatives. No permanent eternal essence within living beings (in contrast to Hindu notion of true self, the eternal perfect self within all living beings).
- Analysis of concept of no self required with reference to notion of a person being composed of 5 Khandhas, a group of interacting mental and physical processes.
- A person comprises rapidly changing and interacting mental and physical processes, with characteristic patterns occurring over time.
- 5 Khandhas consist of rupa (matter), vedana (feelings / sensations), sanna (perception), sankhara (mental formations), and vinnana (consciousness).
- Anatta does not mean the denial of continuity of character and personality but is a practical teaching to help overcome attachment, particularly attachment to self concept or ego.
- In some schools of Buddhism there is a distinction between metaphysical self and empirical self.

**(30 marks)****AO1**

**(b) Assess the view that the concepts of anicca and anatta have little effect on the way Buddhists live their lives.**

**In support** of the view

It can be argued that these are too abstract and complex concepts for ordinary Buddhists to understand or apply. Requires an appreciation of human psychology and a considerable level of self awareness as well as a philosophical outlook on life which is not the inclination or within the capacity of most people.

**In refutation** of the view

Profound affect on human behaviour and outlook on life. An acceptance and understanding of anicca leads to a more accepting and balanced attitude to old age, sickness and death as well as life's vicissitudes. Enables the development of wisdom and ability to welcome change as well as continuity.

The understanding of anatta can lead to a less ego centred attitude towards oneself and others, greater moral sensitivity and an openness to development of positive aspects of human nature.

**(15 marks) AO2**

**2 (a) Examine the meaning of the first and second Noble Truths.**

There are two parts to the answer.

**First noble truth** (the truth of suffering – Dukkha)

From the general frustration and unsatisfactory nature of life to more profound tragedies and mental and physical suffering experienced by all living beings.

Not just painful physical experience but the unsatisfactory nature and general insecurity of all conditioned phenomena which can also include pleasurable experience.

Arose out of the Buddha's experience of the four sights, old age, sickness and death

Various kinds of suffering: Dukkha-dukkha: Physical and mental suffering associated with sickness and death loss and pain.

Dukkha-anicca: Suffering associated with impermanence (anicca), the change and loss of what is pleasant and gain of unpleasant.

Dukkha-anatta: Suffering associated with attachment to self and ignorance of nature of self as ever changing and impermanent.

**Second Noble truth**

Suffering is caused by attachment, desire, grasping or craving. Pali term is Tanha meaning thirst. This truth focuses on the cause of suffering.

Craving is the root cause of suffering and the ever continuing cycle of rebirths.

Tanha means the demanding desires or drives which always demand gratification leading to suffering because of frustration due to the changing and unsatisfactory world.

Ignorance of impermanence leads to grasping onto constant flux as if it is stable, leading to suffering.

Various kinds of craving:

for sensual pleasures

for existence (eternal life or immortality)

for non-existence rejecting unpleasant situations even to suicide.

These cravings lead to rebirth. Focus on the inherent cause of suffering located and identified in human tendency to desire and the pleasurable and reject the undesirable.

Greed, hatred and delusion as the driving forces in the human personality inevitably lead to suffering.

**(30 marks) AO1**

- (b) **'Buddhist teaching is more focussed on understanding suffering than providing a way to end suffering.'**

**Assess this view.**

**In support**

The fundamental truth of the nature and cause of suffering is essential to all other Buddhist teaching.

It is a central truth in the four noble truths – as part of right view in noble Eightfold Path and as one of the three characteristics of existence.

The realisation of suffering inspired the Buddha to search for its meaning and elimination.

The analysis and the nature and cause of suffering in such doctrines as dependent origination are central and distinctive of Buddhism.

**Against**

The emphasis is equally divided in the four noble truths between the nature of suffering and the overcoming and transcending of suffering.

The fourth noble truth of the noble Eightfold Path provides a comprehensive way to overcome suffering and relates to every aspect of human experience.

The purpose of all Buddhist teaching is to find the middle way which is between self denial and self indulgence and teach a way to remove the causes of suffering in human ignorance.

The whole purpose of Buddhist teaching (the dhamma) is to lead the way to nibbana which is a state of existence beyond suffering and the causes of suffering.

**(15 marks)**

**AO2**

**3 (a) Explain the teaching on right livelihood and right speech in the Eightfold Path.**

Equal full and comprehensive treatment of both for higher level answers, although allow for more on one aspect if candidate presents it that way.

**Right Livelihood**

Honest living according to the 5 moral precepts most notably not harming other living beings. Livelihood which is conducive to moral development and fulfilling the dhamma. Avoiding making a living which causes suffering to others.

No trading in:

- weapons (e.g. being an arms salesman),
- living beings, (e.g. keeping animals for slaughter),
- meat (e.g. being a slaughterer, meat salesman, hunter or fisherman. These are especially despised in Buddhist societies),
- alcoholic drink (e.g. no trafficking in drugs or in the manufacture and distribution of alcohol),
- poison.

No livelihood based on trickery or greed, i.e. breaking the second precept by stealing or deception. 'To be able to increase one's wealth is fine but not to do it without moral considerations 'with tricks and fraud and lies'.

Modern interpretations of these include the following as not right livelihood although there is some debate about them:

- Experiments on animals
- Developing pesticides
- Working in the arms industry
- Advertising.

Other references in suttas refer to work that does not cause conflict.

Employers should look after the welfare of their employees and employees should be diligent and honest / not to squander wealth or to be a miser / generosity encouraged.

Advice in suttas leading to a balanced life.

Avoid outgoings exceeding income or hoarding wealth.

Avoid loss of wealth by drunkenness, gambling, looseness with women and friendship with evil people.

**Right Speech**

Speech which is free from anger, truthful and conducive to promoting the dhamma.

Abstaining from lying divisive or harsh speech and empty gossip.

Not indulging in or listening to lying, back biting, harsh talks and idle gossip.

Based in right thought, free from dogmatic assertions and hypnotic suggestions.

Right communication characterised by wisdom and kindness.

It should not inflame the passions.

Avoidance of frivolous chatter.

It should lead to understanding an appreciation of the dhamma.

“He avoids lying, he speaks the truth. He never speaks a lie either for his own sake or for the sake of his own advantage or for the sake of another person’s advantage. He avoids tale bearing. He unites those who are divided. Concord delights him. He avoids harsh language and speaks such words as are soothing to the ear, loving, such words as go to the heart and are courteous and friendly and agreeable..... he speaks at the right time, in accordance with fact, about the goal, about dhamma, about moral discipline... “He utters speech which is worth treasuring, with opportune similes, purposeful, and connected with the goal” (Majjhima Nikaya 111.49 )

All forms of false speech which causes mental turmoil or other forms of suffering in oneself and others.

Develop the truthfulness as a perfection.

**(30 marks)****AO1****(b) ‘Morality is the basis of the Eightfold Path.’****Assess this view.****In support** of the view

The Eightfold Path has three components: morality, meditation and wisdom.

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. Morality has to be firmly established and developed before any further development of wisdom. It is impossible to meditate with an uneasy conscience and wisdom can only be known through the practice of a good life, or it remains merely theory. The practice of morality develops a discipline of mind which leads to understanding of some of the basic truths. All Buddhists, lay and monastic, must undertake the moral precepts to follow the Buddhist way.

**On the other hand**

The Eightfold Path is an inter-dependent system in which all elements of morality, meditation and wisdom are equally important and inter-dependent. It can also be argued that meditation is fundamental as it provides the insight and calm clear mind to know how to behave morally. The same could be said about wisdom as the rational basis for morality.

**(15 marks)****AO2**



**4 (a) Examine the nature and discipline of the monastic community in Buddhism.**

**The nature of the monastic community**

- Ordained monks and nuns which leave worldly life to follow the holy life. Purpose to serve the spiritual needs of lay people but also advance themselves in Buddhist path and remove the defilements of greed, hatred and delusion.
- In all schools of Buddhism monastic life is acknowledged as being on a generally higher level of virtue than lay life.
- Bearers and preservers of the Buddhist tradition: teachers, guides and examples to the laity.
- The renunciation of normal worldly activities and involvements is practiced to varying extents.
- There are close lay - monastic relationships. Lay disciples (upasikas) depend on monks for spiritual guidance, monks rely on lay people for material and physical needs.
- In Thailand, Burma, Sri Lanka all or most men become monks for a short or long period of time.
- The viharas or monastery can be the centre of the village and focus for community life.
- They do not need to remain a monk or nun for life.

**The discipline of the monastic community**

- Monks and nuns living in community according to vinaya discipline.
- Celibacy and rules about food, dress and moral discipline.
- The vinaya code of discipline (Pattimokkha) from 150 - 400 rules according to particular tradition were established to protect and ensure the comfort of the sangha, ward off ill meaning people who might wish to join it, and helping monks and nuns destroy greed, hatred and delusion.
- Rules are tools to transform the mind and behaviour.
- The rules are arranged in varying degrees of gravity so breaking any has some form of punishment the ultimate being permanent dismissal.

**10 precepts relate to**

- Not harming living beings by digging the ground or destroying plants and trees.
- Not consuming food or drink that has not been formally offered.
- Celibacy.
- Various forms of wrong speech including false accusations.
- Drinking alcohol.
- Eating after noon.
- Unseemly frivolous behaviour.
- Not attending forms of entertainment.
- Using a high and luxurious bed.
- Handling money.

**(30 marks)**

**AO1**

**(b) 'The way of the monk is superior to the way of the lay Buddhist.'**

**Assess this view.**

**In support** of this view

Monastic discipline and commitment is demanding and challenging and demonstrates the holy life. Established by the Buddha in this way. Requires considerable self sacrifice and determination. Leads to higher mental states due to meditation and pure moral discipline.

**On the other hand**

Not all monks follow the same discipline. In some countries monastic life can be used as a form of sheltered housing.

Discipline can be lax where it is the state religion.

Lay Buddhists develop high levels of service and generosity. In modern times, it is possible for lay Buddhists to practice meditation and attain high levels of insight.

All able to reach nibbana as depends on variety of complex factors.

**(15 marks)**

**AO2**

## Section B: *Hinduism*

**5 (a) Examine the role of each deity in the Hindu trimurti.**

Brahma as creator, Vishnu as preserver, and Shiva as destroyer and re-creator. Related to the cycle of birth, death and rebirth of the universe and human existence. All three are different manifestations of the ultimate supreme reality of Brahman, the impersonal absolute.

Role refers to their particular functions as well as the overall purpose of being the energies of creation, maintenance of harmony and order, destruction and re-creation of every aspect of the material universe.

### **Brahma**

Created the universe then retreated to the higher realms.

Depicted as a four-headed deity facing the four cardinal points, showing he is creator in all directions.

He has four hands which hold holy scriptures, a ladle, mala beads and pot of water.

These articles would be used in rituals, especially yajna sacrifices so creation is linked to this notion.

Water indicates he was the first living being from the boundless ocean.

### **Vishnu**

Many stories about his powers and characteristics.

Often depicted reclining on a thousand-headed serpent which stands for cosmic time which is endless or infinite. The thousand heads stand for the countless divisions of time. Vishnu is ruler of the world and will always be there.

He pervades everything, the power and cause by which all things exist.

He has four arms holding objects which symbolise his powers. Conch shell / call to battle for righteousness also the 5 elements. Chakra (discus) / and cosmic weapons / to develop and protect the mind and intellect. Mace and lotus ( ruler of an enlightened world).

Mainly known through 9 avatars in which Vishnu descends to earth in different animal and human forms to restore goodness, destroy evil and establish harmony.

### **Shiva**

Various forms maha yogi (meditating ascetic), lingam (powers of re-generation), and Nataraja, Lord of the dance. Symbols indicated his powers of destruction and creation. Drum, rhythm of life. Stamps out evil demon underfoot. Holds and is surrounded by fire, controls the forces of destruction.

**(30 marks)**

**AO1**

**(b) How far is it true to say that Hinduism is a polytheistic religion?**

**In support** of this view

- Most Hindus worship God in various forms usually a personal deity.
- It is easier for humans being to relate to god in a personal way.
- Hindus will interpret these images in a variety of ways as symbolic reminders of the powers of the ultimate spiritual reality.
- Many images of deities in great variety of forms in temples and homes. They are objects of worship and devotion.
- Most Hindus not interested in or capable of penetrating the deeper truths of higher philosophical speculation.

**Other views**

- The nature of God in Hinduism is depicted in the impersonal absolute of the OM symbol. This is the ultimate reality and the various forms are means and channels to meet and unite with God.
- Some Hindu philosophers and modern reformers have strongly criticised and denigrated idol worship and encouraged a return to Vedanta which is the impersonal absolute. Human beings are capable of relating to and knowing God as the inner spirit and so do not need personal deities as this is a lower path.

**(15 marks)**

**AO2**

**6 (a) Explain how karma yoga and bhakti yoga are means to liberation.**

**Karma yoga**

- Attaining the final goal although activity in the world according to caste and stage in life.
- Fulfilment of duties.
- Explores more fully notion of selflessness and non-attachment and how this leads to liberation.
- Duties undertaken selflessly and without any wish for reward or self-interest.
- The means of reaching moksha through selfless service and action in accordance with caste duty and dharma.
- Requires activity in the world rather than renunciation.
- Requires removing attachment or selfishness from the fruits or rewards of deeds.
- All works should be performed with an attitude of selflessness.
- This discipline of non-attachment is a means to breaking the bondage with the material world and this becomes a means of liberation.
- In the Bhagavad Gita, Arjuna must perform his role as a warrior to ensure the unity and harmony of the cosmos and fulfil his dharma.

**Bhakti yoga**

- Complete submission in loving devotion of the person to their personal god.
- It is expressed in many forms of devotion, especially chanting and puja.
- It leads to moksha through faith in the personal deity and merging with this deity in love and submission as the higher goal.
- The Bhagavad Gita teaches both of these paths and offers more detail and exemplification.
- Krishna appears as a personal deity, but is in fact the supreme reality of Brahman, so Arjuna must acknowledge the true nature of God and worship him as such.
- 

**(30 marks)**

**AO1**

**(b) 'In Hinduism, all paths to liberation are basically the same'.**

**Assess the truth of this claim.**

**In support**

Refer to notions of commitment to final goal of liberation in this present existence. All require self sacrifice and uniting religious practice and spiritual development before anything else. The experience of the inner self / soul uniting with God / the absolute in some way is common to all.

**Other views**

Each of these paths are very different and require different practices and produce distinctive religious experiences. They correspond to the different temperaments and abilities of humans beings. In Hinduism it is appropriate for each person to find their own path to God and liberation. Bhakti uses emotion and loving devotion but karma relies on good actions in the world. Other paths also encourage meditation and contemplation of philosophical truths.

Some adherents of one form would consider the other paths inferior as well.

**(15 marks)**

**AO2**

7 (a) **Examine the design and purpose of Hindu temples (mandirs).**

**Design**

- Design as a mountain or a dwelling place for the gods. A royal dwelling place.
- Inner sanctum with surrounding shrines.
- Several features although variation of form.
- Inner sanctum where the murti is installed called a **garbha-griha**.
- Above this a **shikhara** tower like structure to represent the mountain / sacred place.
- Central or inner part of temple called a **vimana**.
- It symbolises the sacredness of the place and the means to liberation / moksha. Hallway or platform in front or around inner shrine called mandapa as pathway approach the deity. **Mandapa** sometimes separated from vimana but often joined by a series of steps. Also ceremonial entrance or gateway often with a protecting deity or vehicle of the god, e.g. Nandi bull for Shiva, Garuda or eagle for Vishnu.
- In large temples there are other shrines to the consorts of the deities around the mandapa or front entrance hall.
- Many temples have a circular path around the inner sanctum so worshippers can circumambulate the deity / shrine. Outside temple may have many elaborate decorations showing the stories of the gods and events from the great epics.
- Style is different in South India. **Gopurams** are towers or large gateways in the outer walls found in South India.

**Purpose**

- Purpose to house the deities and provide opportunities for offerings and worship as well as festivals and community gatherings.
- To honour god / invoke the presence of God / receive blessings / make petitions to particular deities.
- Open the higher sacred spiritual realms of reality into their own world.
- To celebrate festivals.

**(30 marks)**

**AO1**

(b) **'In Hinduism, there is no need for special places of worship.'**

**Assess this view.**

**In support**

Hindu concept of god as all pervading essence in all forms of life means that worship or relating to God can take place any where and at any time. The ever-present nature of God means that worship can take place and should take place in the home rather than special place. All forms of life giving energy such as rivers and trees are considered manifestations of God and worthy of worship, e.g. River Ganges.

**Other views**

Temples and shrines are necessary as forms of expression, give focus and reminders to Hindus of the need to relate to and worship God. Temples are places of learning and study and means by which scriptures are preserved, interpreted and taught. Special places in villages where temple is centre of community for learning and communal worship. Some places are associated with particular events in lives of the gods or saints and Hindus like to mark them out as special places.

**(15 marks)**

**AO2**

**8 (a) Explain the duties for each stage of life in Hinduism.**

**Brahmacharya**

Student stage celibacy. Devotion or pursuit of studying and knowledge for future professional life.

Submission to teacher or guru. Utmost respect for elders.

**Grihasta**

Householder stage. Family and social responsibilities. Married life, loyalty, faithfulness, creating strong and stable family, educating children, caring for elders. Honest livelihood and responsibilities and contribution to society.

**Vanaprasta**

Retired person. Retire from worldly activities, become an adviser to younger generation. Help in education of grand children. Devote more time and energy to spiritual life.

**Sannyasin**

Monk or homeless wanderer. Renounce family ties and family home. Total dedication to spiritual development and preparation for death. Some live as monks.

Importance.

**(30 marks)**

**AO1**

**(b) Assess the view that the most important stage of life for Hindus is that of the sannyasin.**

**In support of the view**

Hindu philosophy teaches that the material world is an illusion and the body is only temporary and reality is the eternal spirit within all beings and the pervading universal spirit of Brahman. Therefore all involvement in worldly life is of little worth and value. The goal of freedom from samsaric cycle of life and reincarnation in moksha requires complete dedication to spiritual development. This requires leaving behind all ties with family and society.

**Other views**

Arguments that the householder stage of life is equally, if not more, important for most Hindus as it is necessary to engage in worldly activity, to follow moral duties and fulfil dharma. It is the most natural and real way of life as it is necessary to provide the basic needs, food and shelter for all family members.

Only very few choose to take up the sannyasin path. Some sannyasin are corrupt and use it as an opportunity to be served and looked after by other devotees.

**(15 marks)**

**AO2**

## Section C: *Sikhism*

### 9 (a) Examine the life and work of Guru Gobind Singh.

#### Details of Life

1666-1708

- Guru Gobind Singh fought against the oppression and tyranny of Aurangzeb.
- Guru Gobind Singh's father, Guru Tegh Bahadur ji, was beheaded in Delhi on the orders of Aurangzeb. Guru Gobind Singh two elder sons (18 and 14 years. old), fell as martyrs fighting Mughal troops at Chamkaur Sahib.
- His mother Mata Gujri and his two youngest sons were betrayed by a household servant, who turned them over to the Mughals.
- Wazir Khan (the Mughal commander) had Mata Gujri tortured to death, and ordering a section of the city wall torn down, he had both boys, Sahibzada Zorawar Singh and Sahibzada Fateh Singh, 7 and 9 years old respectively, buried alive by being bricked into the wall. They had refused to be converted to Islam.
- When he lay dying he gave orders to raise an army and attack the Mughal forces of Wazir Khan.

#### Work

- Founding of the Khalsa.
- He finalized many elements of Sikhism.
- He compiled the Dasam Granth.
- He also established the Sikh baptism ceremony, the partaking of amrit or Amrit Sanskar.
- Founded of the Khalsa at the Vaisakhi assembly at Anadnpur in 1699.
- Introduced initiation ceremony of amrit.
- Introduced 5 Ks distinctive appearance of Sikhs.
- New code of conduct instituted for 'the 'Pure Ones' forbade use of tobacco, etc.
- Replacement of family name with Singh and Kaur to eliminate caste identity.
- He proclaimed himself the last living Guru and established the Guru Granth Sahib as the eternal Guru of the Sikhs which elevated the reverence of the Granth to that of a living Guru.

**(30 marks) AO1**



- (b) **'Guru Gobind Singh's main achievement was to transform Sikhism into a military movement.'**

**Assess the truth of this claim.**

**In support**

During his time, the persecution by Mughuls was particularly fierce and brutal. Reached the lowest ebb so in order to protect and preserve Sikh brotherhood it was necessary to take up arms.

The development of temporal authority was a response to the historical situation. Increasing numbers of Jats joining Sikhism brought with them their military background. It was in this fight for spiritual survival, or as the Guru himself called it, '**Dharmyudh**', (the war for righteousness) that the first Sikh Jathadar, military commander Banda Singh Bahadur was appointed.

**Against**

Guru Gobind Singh combined the best elements of Sikhism. He was spiritual poet and inspiration for faith and devotion. Only resorted to military stand at the end of his life. The military aspect had been building up in the times of the previous gurus so not a change but an integral part.

**(15 marks) AO2**

- 10 (a) **Examine the nature and importance of Gurburps.**

- Sikh festivals associated with an event in the lives of the gurus.
- Dates vary within 28 days as they are lunar.
- In Britain, most gurdwaras celebrate gurburps on Sunday nearest the actual day.
- Most important are birthdays of Guru Nanak and Guru Gobind Singh.
- Anniversaries of martyrdom of Guru Arjun Dev and Guru Tegh Bahadur.
- Founding of institutional Sikhism at Baisakhi.
- Many only observed on the site of the original event, e.g. anniversary of the installation of the Guru Granth Sahib at Amritisar.
- It commences two days earlier with an akhand path continuous reading of Guru Gobind Singh finished on the morning of the gurburb. This is followed by a kirtan and preaching on the life of the guru concerned.
- In India and UK processions. The Adi Granth is carried, strewn with flowers, through the streets on a procession headed by five representatives of the panj piare.
- Food is shared with the community / village.

**Importance**

- Strengthen faith by bringing community together and reminding them of key events on the history of Sikhism.
- Provides inspiration from the courage and commitment of the gurus.
- Makes close contact with teachings and key stories through reading of scriptures and lectures.

**(30 marks) AO1**

(b) 'Gurpurbs have little significance in the lives of Sikhs today.'

**Assess this view.**

**In support**

In the past the connection with the events and effects of them with continued persecution of Sikhs made the stories more relevant.

**Against**

There are even more important to diaspora communities as give identity and social cohesion. Continuous need to be connected with Sikh history and be inspired by the lives and examples of the gurus.

Festivals in rural communities in India a central point in their lives.

Festivals are less important and significant than sewa and worship.

(15 marks)

AO2

11 (a) **Examine the meaning of the main features of the Golden Temple complex in Amritsar.**

- The temple was completed in 1604, Guru Arjan Dev, who installed the **Guru Granth Sahib** in it.
- Known as the Harmandir Sahib.
- The **entrance**: ornate archway with intricate inlay work. Verses from the Guru Granth Sahib are inscribed on the doorway.
- The temple is a two storey marble structure reached by a causeway known as **Guru's Bridge**.
- The upper storey is gold plated, crowned with a dome (**the Golden Dome**) shaped like an inverted lotus. Meaning: represent an inverted lotus flower, pointing back to earth to symbolize the Sikh's concern with the problems of this world.
- Inside: the **Adi Granth**, compiled by Guru Arjan Dev, rests on a throne beneath a jewel-encrusted canopy. Priests conduct continuous recitation of verses from the holy book in 3-hour shifts inside. Focus of Sikh faith
- Around the **Parikrama**, or pathway, are four rectangular cubicles where Granthis (priests) sit and recite the Guru Granth Sahib.
- At the eastern end are two brick watchtowers called the **Ramgarhia Minars**.
- The **Guru-ka-langar** or community canteen feeds up to 10,000 people in a day. Meaning Sikh commitment to equality and generosity.
- The temple is surrounded by a large **lake of water** (Sarovar) / represents amrit / immortality / purification.
- There are **four entrances** to the temple, signifying the importance of acceptance and openness to all races.
- Inside the temple complex there are **many shrines** to past Sikh Gurus, saints and martyrs.
- There are **three holy trees** each signifies a historical event or Sikh saint. Inside the temple there many memorial plaques that commemorate past Sikh historical events, saints, martyrs.
- Whole atmosphere of beauty and peacefulness gives spiritual experience to visitors.

(30 marks)

AO1

**(b) To what extent is the Golden Temple in Amritsar important for Sikhs in the United Kingdom today.**

**In support**

Second and third generation of Sikhs less in touch with homeland more involved with British culture.

Less significance to rituals and pilgrimage amongst contemporary Sikhs more concerned with moral conduct.

**Against**

Even more important to-day for religious and political reasons. Means of strengthening Sikh identity and community in a global sense. Important religious and spiritual experience enables Sikhs to value their faith.

**(15 marks) AO2**

**12 (a) Examine the main features of worship (diwan) in the gurdwara.**

Good variety of features with details and some explanation.

- There is no particular set day for Sikh worship or DIWAN, Sikhs visit the Gurdwara as often as they can.
- In UK the most popular day for communal worship is Sunday.
- Service starts at day break when Guru Granth Sahib is brought from its special room to main shrine hall.
- Lesson for day from Guru Granth Sahib is a form of guidance and is written up on prominent notice board.
- On entering the diwan hall worshippers approach the Guru Granth Sahib, bow or prostrate themselves, and make an offering of money or food for use in the langar.
- They sit down cross-legged, with their feet pointing away from the Guru Granth Sahib. Men and women usually sit separately.
- Service mainly consists of KIRTAN, singing of hymns from the Guru Granth Sahib by musicians (ragis). The ragis usually accompany the singing with hand drums (tabla) and the harmonium (bajas), and explain the songs before they sing them.
- Sermons and explanation of hymn or passage from scripture by Granthi.
- ARDAS. Special prayer of petition (request). A reminder to remember God and the Ten Gurus / to keep the teachings of the Guru Granth Sahib and a blessing on the Sikh community and all mankind.
- During Ardas the blade of a kirpan (knife) is put into the mixture of Karah Parshad.
- It is first offered to the Guru Granth Sahib, and then distributed to everyone, and eaten with the right hand.
- After the worship everyone goes to the langar for some food that has been prepared during the diwan by volunteers.

**(30 marks) AO1**

**(b) 'Sewa is more important than worship in Sikhism.'**

**Assess this view.**

**In support**

Sewa has a good effect on the individual and the community. The emphasis in Sikhism is always on practical actions in the world. Benefits of selfless service for developing moral and spiritual qualities.

**Against**

Worship is the basis of motivation and inspiration for all. Devotion to God main and fundamental teaching upon which all the other aspects rest.

**(15 marks)**

**AO2**