



**General Certificate of Education  
June 2013**

**Religious Studies**

**RST3G**

**World Religions 1 *Buddhism or Hinduism or  
Sikhism***

**A2 Unit 3G**

**Final**

***Mark Scheme***

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## Examination Levels of Response

### Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4</i> <i>italics</i>	A2 Descriptor AO2	Marks <i>Unit 4</i> <i>italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	<b>28-30</b> <b>41-45</b>	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	<b>19-20</b> <b>28-30</b>	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
<b>6</b>	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	<b>24-27</b> <b>36-40</b>	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	<b>16-18</b> <b>24-27</b>	
<b>5</b>	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>20-23</b> <b>29-35</b>	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	<b>13-15</b> <b>20-23</b>	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
<b>4</b>	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>15-19</b> <b>22-28</b>	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	<b>10-12</b> <b>15-19</b>	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14</b> <b>15-21</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>7-9</b> <b>10-14</b>	
<b>2</b>	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.	<b>5-9</b> <b>8-14</b>	A superficial response to the question with some attempt at reasoning.	<b>4-6</b> <b>5-9</b>	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.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4</b> <b>1-7</b>	A few basic points, with no supporting argument or justification.	<b>1-3</b> <b>1-4</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance	<b>0</b>	

## RST3G Section A *Buddhism*

### Question 1 Themes in Mahayana Buddhism

0

1

**Examine the distinctive features of Pure Land Buddhism.**

Pure Land Buddhism

- Chinese form developed by T'an-luan (476-542)
- Based around Amitabha, a heavenly Buddha / cult based on three main sutras.
- In one sutra a previous Buddha made 46 bodhisattva vows leading to the notion of idea of the Pure Land with a final life of immeasurable length, having the highest perfections, memory of previous lives and ability to see other Buddha lands.
- Sukhavati paradise full of jewel trees stimulating calm and contemplative states of mind, wishes fulfilled and freedom from temptation and defilement.
- To attain rebirth here a person needs to earnestly desire it, have faith in Amitabha, generate merit, and dedicate this towards such a rebirth.
- Person must prepare himself for death by serenely reciting Amitabhaya's name and continually thinking about him. Faith in Amitabha's vows, which could save even an evildoer.
- Main practice recollection (Buddhanusmriti) of the Buddha repeatedly recited. 'Namo Amitabhaya Buddha' (Honour to Amitabha Buddha)
- Further development by Tao-ch'o emphasised that the world was in a degenerate stage so people could not follow the difficult path of the saints based on morality and meditation but must follow the easier path of devotion to Amitabha.
- Self-power had to be replaced by other power.
- Further developments in Japan 10<sup>th</sup> century.
- Honan popularised the practice of chanting (nembutsu) as the central practice as syllables have a special power to unite the believer with Buddha.
- Shinran made Honan's message simpler and more extreme. People only had to have faith in Amida and the loving grace of Amida is all that is necessary.

**(30 marks) AO1**

0

2

**'Pure land Buddhism is the easy path of Buddhism.'**

**Assess this claim**

#### **In support**

Complete change from earlier forms in which self-discipline and renunciation were main characteristics.

Surrendering to other powers removes personal responsibility

Practice of faith and chanting easier to do than meditation and observing moral precepts.

Even last minute change of heart before death would enable a person to enter Pure Land.

#### **In refutation**

Placing fate and destiny in the sphere of a higher power might be more difficult for some people who prefer to be more self directed

Having complete faith in a higher celestial being is just as challenging as meditation

Sometimes the requirement to have faith and recollect Buddha all the time is very difficult

It depends on how one determines easy / difficult in the spiritual path.

**(20 marks) AO2**

**Question 2 Aspects of Buddhist philosophy**

<b>0</b>	<b>3</b>
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**Examine the teachings of the Madhyamaka school of Buddhist philosophy.**

Middle school founded by Nagarjuna in 1<sup>st</sup> century CE. Perfection of Wisdom literature arose out of debates in Theravada schools about such doctrines as all phenomena (dhammas) are impermanent (anicca) and without self (anatta).

**Emptiness**

Madhyamaka challenged the notion of the substantial reality of dharmas. The abhidharma of Theravada considered the emptiness of phenomena to lie in their impermanency while entities are subject to processes of almost instantaneous change, they are nonetheless substantial and possessed of true self nature.

Nagarjuna claimed that his notion of self-nature, albeit momentary, was at variance with the Buddha's teaching on non-self. The true nature of any phenomena was to be empty of self-essence of any kind.

**Led onto two levels of truth**

Ultimate level (paramarthasatya) i.e. perception of the emptiness as the true nature of phenomena. The level of veiled truth (samvrtisatya) i.e. the misconception of dharma/s as possessing a self-existent nature. Abhidharma constructed a theoretical framework or 'map' of the way things are but should not be mistaken for the way things truly are. Enlightenment is the passage from the latter to the former.

**No difference between nibbana and samsara**

Nibbana is not some absolute reality beyond phenomenal conditioned world. Emptiness is the ultimate truth. Nibbana is empty of existence. Nibbana cannot be understood as something, as conditioned existence is samsara. So no difference between nibbana and samsara.

**(30 marks) AO1**

<b>0</b>	<b>4</b>
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**'The teachings of the Madhyamaka school add nothing to the teaching of the historical Buddha.' Assess this view.**

**In support of this view**

The teaching of the Buddha contains the fundamental truths from which there is no further development.

Madhyamaka school elaborates and reconsiders the original teaching but does not change it in a significant way.

Some commentators claim the Madhyamaka is simply a restatement of the original teaching of the Buddha

**Against this view**

The Madhyamaka school is based on the perfection of wisdom literature (prajnaparamita), which evolved over centuries and includes a variety of texts. Madhyamaka is a fundamental challenge to the abhidharma teachings and propounds perfect wisdom.

Abhidharma is another expression of the human tendency to attach views and concepts to reality.

Perfect wisdom sees through process of the mind's conceptual constructions and is not tainted by views or conceptual constructs. So the theoretical constructs of the Buddha's original teaching are the artificial and arbitrary expressions of the unawakened mind.

**(20 marks) AO2**

**Question 3    Meditation****0****5****Explain the aims and methods of vipassana and samatha meditation.****General aims of both vipassana and samatha**

- To follow the meditation aspects of the Eightfold Path
- To attain nibbana

**Aims of vipassana**

- To develop mindfulness in order to give insight into the dhamma and the fundamental truths of Buddhism.
- To create the mental conditions for a fully awakened mind.

**Aims of samatha**

- To develop faculties of concentration to a high level.
- To purify the mind and create a calm, tranquil still mind.
- To experience levels of jhana,
- To penetrate the truths with this highly purified mind.

**Methods of vipassana**

- Use techniques of mindfulness to all actions of walking, standing, eating and sleeping
- Focus on the rising and falling nature of all volition, mental and physical.
- To watch states of mind and label each state such as holding, rising, placing. especially applied to walking meditation.
- Identify mental states and then develop pure attention and full realisation of the coming into being and falling away of all bodily states.

**Methods of samatha**

- Requires cross-legged position,
- Selection of object for meditation often the breath (breathing mindfulness) but several other objects are used e.g. kasinas (coloured circles or mandalas) or recollections of the qualities of the Buddha, dhamma and sangha
- Hindrances of aversion, hatred, sense desire, sloth and torpor, doubt and mental agitation are quietened down or eliminated but turning away from them to refocus on the chosen object.
- Five jhana factors are cultivated, i.e. applying the mind to the chosen object, sustaining attention, joy, happiness and one pointedness.
- A visual image (nimitta) is used to hold attention with deep concentration
- Transition through the jhanas from first to fourth to equanimity and then onto the four formless jhanas and finally to insight.

No more than level 5 if only one kind of meditation is presented, or only aims or methods are considered.

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

<b>0</b>	<b>6</b>
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**‘Buddhist meditation is more of a therapy than a religious practice.’  
How far do you agree?**

**In agreement**

Much of the effect of meditation practice is to help people overcome anxiety and stress as it quietens the mind.  
In contemporary society many of the techniques of meditation are now used in psychotherapies.  
Meditation does not involve faith in the Buddha.  
The development of positive mental qualities and attitude towards life is a central aspect of meditation.

**In disagreement**

Meditation is part of the Eightfold Path and is a spiritual practice as based on the dhamma of the Buddha.  
Although positive mental states might result from meditation this is a side effect rather than its main purpose.  
Meditation is much more than therapy as its aims and purpose can transform consciousness and lead to a fully awakened mind.  
Meditation is considered to be the best and most powerful way to fully understand and experience the truths of Buddhism.  
It is a means to nibbana.

**(20 marks)      AO2**

**Question 4      Buddhist Ethics**

<b>0</b>	<b>7</b>
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**Examine the ethical teachings of Buddhism.**

Ethical teachings refer to the three aspects of right action, right speech and right livelihood which constitute sila / morality.

**Right action** / 5 moral precepts

- To undertake to refrain from harming living beings
- To undertake to refrain from taking that which is not given
- To undertake to refrain from sexual misconduct
- To undertake to refrain from false speech
- To undertake to refrain from taking substances which cloud the mind

**Right speech** includes not lying but also avoiding harsh and angry speech and malicious gossip or any form of speech, which distorts the truth. Right speech is both honest and insightful and leads to wisdom

**Right livelihood** includes those professions which serve human needs and the uplift of human nature and its well-being. Wrong livelihood is such professions as butchery, arms dealing, prostitution, gambling and any other illicit means of making a living.

Mahayana teaching includes ethical living as part of the 6 perfections (paramitas) Dana (generosity) and sila (morality) and patience (kanti) are the relevant ones. Ethical living is essential for the development of other parts of the Eightfold path Ethics can also include the cultivation of metta and compassion.

**(30 marks)      AO1**

0

8

**'Buddhist ethics are too idealistic for society today.'****Assess this claim.****In support of the view**

Buddhist ethics are based on eliminating the power of greed and hatred. This is too idealistic for society today.

Modern society can be seen as dominated by consumerism and secular values, which contradict a life style based in unselfishness and generosity.

Human nature is naturally driven by selfish motives and so the ideals of egolessness and unselfishness are beyond most people's capacity.

Attitude towards avoidance of intoxicating substances is not easy to apply in modern society.

**Against the view**

The ethics outlined in 5 moral precepts are very realistic and not difficult to put into practice. They make common sense.

They are based on good intention and are undertakings to 'refrain from' rather than strict rules.

Buddhist ethics are ideally suited to modern society as they are supported by meditation and wisdom.

Society today can easily apply most of the moral precepts and gradually develop these qualities.

Dalai Lama has consistently taught the importance of generosity, kindness and compassion for the modern world.

Buddhist ethics have much to offer modern society as rooted in humanitarian values.

**(20 marks)****AO2**



## Section B *Hinduism*

### Question 5 Foundations of Hinduism

<b>0</b>	<b>9</b>	<b>Explain the various concepts of god which are found in the Vedas.</b>
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Changes from polytheistic, henotheistic to monotheistic forms.

**Polytheism;** personification of natural forces such as Indra (thunder and rain god), Agni (fire), Surya (sun), Dayus (sky or heaven), Vayu (wind and air), Apas (waters), Soma (hallucinogenic juices in plants).

**Henotheism:** several gods exalted to higher status as creator or original gods.

**Monotheism:** Emergence of chief or leading gods who become creator, preserver and destroyer of the universe such as Prajapati, lord of creatures and Visvakarman the world maker.

Concepts of 'ṛta' law of order and harmony, keeping the worlds of the heavens and transcendent reality in harmony with earthly realms.

#### **Impersonal concepts**

Eventually a degree of scepticism about the forms of god and exploring the possibility of an impersonal energy or force. 'By its inherent force that One breathed.'

The Upanishads are considered by some Hindus to be part of the Vedas so references to the impersonal concepts of God expressed as Brahman and atman are acceptable.

The atman can also be considered as aspect of a personal form of God as it is the true self of the individual being.

**(30 marks) AO1**

<b>1</b>	<b>0</b>	<b>'The concepts of god in the Vedas are contradictory.'</b>
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#### **Assess this claim**

##### **In support**

So much variety and development that the changing forms and concepts do contradict each other and so undermine their authenticity.

Polytheistic concepts are completely different from monotheistic concepts.

Notion of transcendence contradicts immanence.

God is beyond the universe yet indwelling within it. This is contradictory.

The worship of many gods whilst accepting the oneness of god appears confusing and contradictory.

##### **In refutation**

There is a gradual development and refinement of thinking which has an inner logic.

The changes were due to changes in social and cultural factors

The absorption of different cultural influences resulted in various concepts, so not illogical.

Further questioning and exploration applied to notions of God so it is an evolution of thought rather than inconsistency.

**(20 marks) AO2**

**Question 6 Hindu dharma**

1

1

**Examine the concept of dharma and explain its role in the Hindu way of life.****Meaning of the concept of dharma**

The right way of life, duties and responsibilities.  
The principle of order and harmony.

**Two forms:** Sanatana dharma and varnashramadhharma

**Sanatana dharma:** eternal laws and fundamental principles which can be applied to all situations and issues. Ahimsa (non-violence), satya (truth), asetya (not stealing), sauca (purity)

**Varnashramadhharma**

The duties and responsibilities of caste and stage in life.

**Role of dharma in the Hindu way of life**

- A fundamental principle in guiding moral behaviour and social relationships.
- Following dharma is a means to either a better rebirth or final liberation (moksha).
- It gives harmony and stability to society as everyone has a clear understanding of their role and place through caste status and stage in life.

No more than level 5 if only meaning or role is dealt with.

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

1

2

**'Dharma is an ideal rather than a code of conduct for everyday life.'**  
**Assess this view.****In support**

Sanatana dharma presents ideals, which can guide particular conduct. This is helpful rather than a problem.

It is necessary for all human beings to have moral ideals to live up to.

The demands and responsibilities of varnashramadhharma are often too difficult for most Hindus to observe them all.

Some might challenge the notion of caste and as an ideal for practice in everyday life today.

**In refutation**

Dharma is equally both an ideal and prescribed code of conduct for everyday life in relation to such aspects as family and domestic duties, diet, marriage relationships and social responsibilities and religious rituals as expressed in Sanatana dharma and varnashramadhharma.

The clear guidelines are not idealistic but realistic and are a fundamental basis of everyday life.

**(20 marks)****AO2**

**Question 7    Hinduism and society in the modern world**

1	3
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**Examine the nature and appeal of the International Society for Krishna Consciousness (ISKCON).**

**Nature**

- Origins in 16<sup>th</sup> century Caitanya devotional tradition in India.
- Founded by Par Prabupad who took his message to USA in 1960s
- Promoted Krishna Consciousness throughout the world through the chanting of mantras, kirtans and a range of devotional practices.
- Created ashrams in main cities in USA and Europe
- Founding by George Harrison of Bhakti Vedanta Manor as HQ in UK as a centre for the propagation of ISKCON
- Teaches about Krishna as supreme deity.
- Uses Bhagavad Gita as the main scripture as a basis for its teaching.
- Practises bhakti yoga.

**Appeal**

- Bhakti form of devotion appeals to the emotions
- Emphasis on the love of Krishna for his devotees
- Message of Bhagavad Gita is a spiritual message which appeals to those who are seeking a spiritual message different from that of the prevailing western culture
- Offers an alternative life style
- Provides a close community of devotees
- Ashrams provide clear moral rules and guidance for communal living
- ISKCON open to all kinds of people
- Charitable works for the homeless and needy, e.g. appeals to those wanting to do good in society
- Celebrities and popular music gave it some good publicity in 70s and 80s.

Must address both nature and appeal for level 5 and above.

**(30 marks)**

**AO1**

1

4

**How far do you agree that ISKCON has been successful in transforming Hinduism?**

**In agreement**

Transformed Hinduism by introducing it to western society and rooting this form of Hinduism in the west.

Re-emphasis on bhakti was a kind of transformation.

It met the needs and spiritual aspirations of western people and gave Hinduism new emphasis.

**In refutation** can be seen as a minor movement, which had little impact on mainstream Hinduism.

It had no effect on Hinduism in India.

Some Hindus claim that it is not really a Hindu movement at all.

Hinduism evolved many different forms and has little orthodoxy so no one movement could ever transform Hinduism.

**(20 marks)**

**AO2**

**Question 8 Hindu philosophy**

1

5

**Examine the Hindu teachings on the nature of human destiny with reference to reincarnation and moksha.**

- Hindu teachings on human destiny are based on the belief that present circumstances and conditions are determined by actions and thoughts in previous existence.
- The law of karma determines destiny
- The belief in the eternal indwelling self-atman that moves from one physical existence to another.
- Hindus are born into the realm of samsara.

**Reincarnation**

Reincarnation is the result of karma as a fundamental law of causality applied to the morality of thoughts and actions.

Good deeds in accordance with caste and stage of life and performance of religious practices will lead to better material and spiritual condition both in the present life and in future existences.

The nature of their present life if it includes misfortunes and unfair circumstances is seen as due to evil deeds in a previous life.

Reincarnation can be in higher or lower realms of existence e.g. animals as well as higher and lower castes

Only realisation of the true self through following a pure moral life and development of spiritual knowledge though practising a form of yoga can lead to escape from this inexorable cycle of life, death and rebirth.

**Moksha**

Is the ultimate goal of liberation from material and physical existence and is characterised by full knowledge of ultimate truths and blissful happiness.

It is freedom from samsara and the karmic effects of thoughts and deeds

Both concepts must be examined for level 5 or above.

**(30 marks)**

**AO1**

1

6

**'Reincarnation is more important to Hindus than moksha.'**

**How far do you agree?**

**In agreement**

Most Hindus concentrate on following the Hindu way of life with particular attention to good deeds within their daily life according to their caste and stage in life.

A good rebirth is a realistic possibility and something which can be actively worked towards.

Only those who renounce the world have the time and energy and motivation to seek moksha.

Moksha is only relevant to holy men.

Importance of either is related to stage of life.

**In disagreement**

Moksha is the ultimate goal for all Hindus and is very important to them in a fundamental sense.

Without the goal of moksha the other teachings have little purpose or meaning

Liberation is possible for all Hindus through the karma yogi path of liberation through good deeds.

Moksha is vitally important to the latter stages of life of vanaprastha and sannyasin

**(20 marks)**

**AO2**

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## Section C *Sikhism*

### Question 9 Sikh identity, marriage and family life

1	7
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Examine the meaning of amrit sanskar and explain the importance of this ritual in Sikhism.

#### Meaning

- Rite of baptism or initiation into the Khalsa for those fully committed to the highest ideals and practices of Sikhism.
- Candidates must express this commitment and willingness to take on the responsibilities of being one of the panj pyares.
- To show full commitment to follow the teaching of the 10 Gurus and make a daily practice of prayer and wearing 5Ks.
- Meaning of Amrit ceremony (stirring sugared water) is purification of body, senses and mind.

#### Importance

- It is initiation into the Sikh Khalsa in the fullest way and is a sign of strong commitment to the Sikh faith.
- It continues the tradition established in the past.
- It reasserts Sikh values and beliefs.
- These amritdhari Sikhs will inspire and strengthen the rest of the Sikh community.
- They will accept moral and leadership roles.
- Once initiated they will take on extra duties and responsibilities which will make a big difference to their everyday lives.

Both meaning and importance must be addressed for level 5 and above.

**(30 marks)**

**AO1**

1
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8
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**‘In order to be a true Sikh, it is essential to partake in amrit sanskar.’  
Assess this view.**

**In agreement**

This ritual affirms Sikh identity in a public and definite way as there is no doubt about the status of those involved.

Commitment to Sikh way of life is dependent upon outward actions and symbols  
This is part of Sikh history and culture

The wearing of 5 Ks shows they are following the example of the Gurus and are prepared to defend the Sikh faith.

Rituals are effective in marking a transition to a higher / other stage of life.

**In disagreement**

Depends what is meant by true Sikh

Commitment to Sikh way of life is a complex issue and does not or should not depend on outward actions or symbols

Inner personal faith and private prayer is just as important to be a true Sikh.

This ceremony is only for a few select people who are prepared to do this for a particular period in their lives.

Many Sikhs are true Sikhs without this ritual.

A true Sikh lives in a good and honest way according to Sikh values and beliefs.

**(20 marks)**

**AO2**

**Question 10 Key concepts and beliefs**

1

9

**Examine the concepts of kirt karo, nam japo and sewa within Sikhism.****Kirt karo**

To work and earn one's living through hard work, to live a family way of life and practise truthfulness and honesty in all dealings. It creates a more caring and strong community. To carry out good deeds and earn an honest and pure livelihood by exercising God-given skills, abilities and talents for the benefit and improvement of the individual, family and society at large.

To work with determination and focus and not to be lazy and waste time.

To do this work without personal gain but with the motivation of dedicating the work to God.

**Nam Japo**

The remembrance of God by repeating / reciting and focusing the mind on his name and his attributes and qualities. To enable the Sikh to become more God-centred and overcome ego.

Vocal singing of shabads /hymns from Guru Granth Sahib or the chanting of the various names of god

**Sewa**

Selfless service in many actions

Helps to overcome pride and develop humility.

Expressed in the gurdwara by cleaning and providing langar.

Can be also done through support of charities.

All three concepts must be included for level 5 and above.

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

2

0

**'Sikhs are more concerned with good actions than with faith in God.'****Assess this view.****In support**

Great emphasis in Sikhism on practical actions to express faith.

Sikh way of life emphasises service and creation of a strong community.

Sikh history and actions of Gurus are commemorated in festivals.

Motivation to act morally with selflessness is central to Sikh way of life.

Can perform good deeds without faith in God but for humanitarian reasons

**Other views**

Without faith in God they would not perform good actions

Equal emphasis on daily prayer and worship.

Main purpose of good deeds is to become God-centred.

Cannot separate faith from deeds.

**(20 marks)****AO2**



**Question 11 Sikh ethics and conduct**

2	1
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**Examine the meaning and significance of dharam yudh (just war) for Sikhs.**

**Meaning**

**Dharam yudh (just war)**

Sikhs suffered throughout their early history from oppression, injustice and persecution from Mughul rulers.

Guru Nanak insisted that tyranny and injustice must be resisted and Guru Amar Das claimed that it was Sikh duty to establish an effective fence of justice.

The rules of war:

- It must be last resort
- The motive must be pure and free from revenge or tyranny
- It must not be for the purpose of gaining territory and any gained in conflict must be returned after victory
- Soldiers must be committed Sikhs who conduct themselves according to Sikh standards
- Minimum force must be employed.

**Significance**

It is part of Sikh history and culture.

It enables Sikhs to follow the example and teachings of the Gurus.

It sets standards of behaviour, which are clear and distinctive for Sikhs.

These ethics form the basis of a just and equal society.

**(30 marks) AO1**

2	2
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**'For Sikhs, it is impossible to combine spirituality with the use of force.'**  
**How far do you agree?**

**Agreement**

Spirituality usually depends on avoidance of any kind of violent action.

Spiritual life also needs some distance from or renunciation of worldly affairs.

The gentle qualities developed through Sikh values and practices are impossible to combine with aggressive actions.

**Disagreement**

The sant sapatı is an ideal combination of Sikh values and way of life.

Campaigning for a good cause and acting with vigour and courage for issues of human justice is a valid way for Sikhs to fulfil their beliefs.

Many Sikhs throughout history have combined these two qualities very effectively.

**(20 marks) AO2**

**Question 12 Equality and sewa**

2

3

**Examine the teachings of the Gurus on caste and religious tolerance.**

The gurus' teachings on caste and religious tolerance need to be considered in the context of their time which included strong discrimination against lower castes, who could not eat with or marry people of higher castes.

**Caste**

- All gurus strongly against caste inequalities and declared caste irrelevant to salvation.
- The langar is a way in which caste equality is expressed and maintained in Sikhism today
- The names Kaur and Singh introduced to ensure equality of caste and gender
- Initiation into Khalsa negates the requirements of caste segregation.

**Religious Tolerance**

- Sikh gurus stressed the oneness of God and the oneness of the human race, although God was apprehended differently in different religious traditions.
- Guru Nanak: 'There is no Hindu, no Muslim. Whose path shall I follow? I shall follow God's Path.' God's truth is beyond religious affiliation.
- Guru Nanak's companions were Mardana, a Muslim and Bala, a Hindu. He travelled to Hindu and Muslim places of pilgrimage. He taught Hindus to be better Hindus and Muslims better Muslims.
- Sikhism is not proselytising religion, it encourages in all human beings the freedom to find their own destiny and salvation.
- In the Akal Ustat (a section in the Dasam Granth scripture) Guru Gobind Singh writes that God is worshipped in many different ways. He speaks out against the belief that some people are superior to others by virtue of belonging to another religion or race. 'Someone is a Hindu, someone a Muslim, then someone is a Shia and someone a Sunni, but all human beings, as a species, are recognised as one and the same.' (Guru Gobind Singh. Akal Ustat. Verse 85)
- Golden Temple at Amritsar, foundation stone laid by Muslim saint Mian Meer and open to other faiths from 4 directions.
- Guru Tegh Bahadur embraced martyrdom defending the right of Hindus not to be converted against their will.
- The Guru Granth Sahib contains writings and hymns from Hindu saints and Muslims such as Kabir (Guru Arjan Dev).
- Rahit Maryada states that 'Sikhs must in no way give offence to other faiths'.

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

2
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4
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**'The caste system is still alive in the Sikh community in the UK today.' Assess this claim.**

**Agree:**

Importance of marriage within caste groups for some Sikhs.

Existence of caste gurdwaras.

Range of social divisions, even though not always along traditional caste lines.

**Disagree:**

Strong emphasis on equality.

Issues of living in UK society have broken down traditional barriers.

Concept of sewa involves service to all.

**(20 marks)**

**AO2**