

A-LEVEL

RELIGIOUS STUDIES

RSS09 World Religions 1: Buddhism OR Sikhism OR Hinduism
Mark scheme

2060
June 2014

Version/Stage: 1.0 Final

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

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

Further copies of this Mark Scheme are available from aqa.org.uk

Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	AS Descriptor AO1	<i>Marks</i>	AS Descriptor AO2	<i>Marks</i>	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	

Section A *Buddhism*

Question 1 Samsara and the three marks of existence

0	1	Outline the concept of dukkha and explain how a belief in dukkha affects the Buddhist way of life.
---	---	---

Students may include some of the following, but other relevant and valid points will be credited.

Dukkha wide range of interpretation

- General frustration and unsatisfactory nature of life to more profound tragedies and mental and physical suffering experienced by all living beings.
- Arose out of the Buddha's experience of the four sights, old age, sickness and death.
- 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.

Affects the Buddhist way of life

- Leads to an acceptance of suffering as the natural result of karmic actions in present and past lives.
- A belief in dukkha explains why suffering is inherent in life and is to be expected and responded to with fortitude
- Gives motivation to cease from suffering by overcoming the three poisons/ fetters of greed, hate and delusion.
- Value of suffering as an incentive to seek deeper understanding of the causes of suffering.
- Intention to avoid or reduce suffering through living life in accordance with the middle way.
- Compassion to those who suffer.

Maximum level 4 if only Outline

[30 marks]

AO1

0

2

'Dukkha is the most important concept in Buddhism.'**Assess this view.****In agreement**

The first two Noble Truths deal with the nature and cause of suffering.

An understanding of suffering is essential before the other truths can be fully understood.

Without a knowledge and experience of suffering there is no incentive to follow the Buddhist Path.

The focus on suffering is fundamental to the Buddha's teachings.

Transcending suffering is the main goal of Buddhism.

Other views

The other teachings are equally if not more important.

Anicca (impermanence) and anatta (no permanent self) are the three signs of existence and dukkha is only one of these.

Nibbana is the most important concept and is the opposite and cessation of dukkha.

Dukkha is rooted in experience rather than an abstract concept.

The Buddhist way of life can be seen to be dominated by generosity and compassion.

Beliefs are less important than actions.

[15 marks]**AO2**

Question 2 The Four Noble Truths

0

3

Examine the concept of tanha (craving) and its implications for the Buddhist attitude to life.

Students may include some of the following, but other relevant and valid points will be credited.

The concept of tanha

- Second noble truth translated as thirst, desire, greed, craving and manifests in a variety of ways.
- It is bound up with greed and is the cause of the arising of dukkha (suffering) because of the frustration of insatiable demands and perpetual disappointment in an ever-changing world.
- Three kinds: Craving for sense pleasures, craving for existence and craving for non-existence.
- Attachment to sense pleasures, wealth, power and ideas, views, opinions, theories, conceptions and beliefs. (All the troubles and strife in the world from family quarrels to great wars arise out of this selfish thirst.)
- Craving for existence refers to self-protection, ego-enhancement and eternal life after death.
- Craving for non-existence. To get rid of unpleasant situations, annihilationist attitude, leading even to suicide.
- Thirst also produces re-existence and re-becoming and contributes to the karmic process of rebirth in ignorance.
- Tanha critical part in the chain of dependent origination.

Implications

- The Buddhist teachings act as a strong warning about the dangers of craving as they direct thoughts and actions in the opposite direction to freedom, i.e. into samsara rather than nibbana.
- Encourages an attitude of non-attachment to material things and avoidance possessiveness in relationships.
- Advocates a balanced attitude in relation to beliefs and opinions not to get a fixed and fanatical view.
- Buddhist Path aims to undermine craving by moral discipline and calming the mind in meditation and destroy craving by development of wisdom.
- Leads to commitment to live life in accordance to morality (sila)

Both aspects of the question must be dealt with for level 5 and above.

[30 marks]

AO1

0

4

How far do you agree with the view that ‘in this world tanha (craving) can never cease’?

Agreement

Craving is such an inherent and conditioned aspect of human nature that almost impossible to remove it.

Most of the positive drives to achieve and enjoy life share some of the qualities of tanha and it has a positive aspect.

It is essential for human beings to attach themselves to others and ideals or beliefs so it is too difficult to be completely non-attached.

Even nibbana could be a source of craving.

In disagreement with the view

The main goal of the Buddhist path is to undermine craving as the source of personal suffering and suffering in the wider world.

There are many levels and forms of craving and good karmic actions will reduce its power and results.

Following the eightfold path will inevitably reduce the power of craving.

The attainment of nibbana means the end of craving for existence and Buddhist believe this is possible.

[15 marks]

AO2

Question 3 The Eightfold Path**0****5****Examine the nature and role of wisdom in the Eightfold Path.**

Students may include some of the following, but other relevant and valid points will be credited.

Nature refers to

Right View or understanding (samma ditthi)

- Acceptance and understanding of the truths realised by the Buddha
- The main teaching including the three marks of existence and the four noble truths
- Erroneous views replaced by views based on an understanding of things as they really are.
- Acceptance of karma and rebirth.
- Deep appreciation of the wider implications of these teachings and truths
- Direct knowing and personal insight rather than blind faith.

Right Thought or intention (samma sankappa)

- Right motive or intention.
- Positive and wholesome thoughts directed to achieving enlightenment
- Right intention rooted in compassion, generosity and metta.
- The emotional basis of thought and understanding
- The development of a pure mind without the hindrances and unskillful states rooted in greed, hatred and delusion.

Role refers to the relationship of wisdom to morality and meditation, the other aspects of the path. Wisdom's role in relation to morality is to ensure clear discernment in making ethical decisions.

Its role in relation to meditation is to be able to appreciate the experiences and insights into dukkha, anicca anatta etc and interpret their full meaning.

No more than level 5 if they do not address the role of wisdom in their answer

[30 marks]**AO1**

0

6

'In Buddhism, without wisdom there is little point in meditation.'
How far do you agree with this view?

In support of this view

Wisdom provides a meaning and purpose for meditation by defining and explaining the truths which can be perceived and experienced in meditation.

Wisdom includes the eightfold path which states that the only way to achieve the ultimate goal of nibbana is the combination of meditation, morality and wisdom.

The teachings within the wisdom part of the path define the content of meditation such as anatta, exploring the relationship between body and mind in the meditative process.

In disagreement with this view

Most Buddhists in Buddhist countries do not practice meditation as this is the main concern of monastics and renunciates.

There are many ways of being a Buddhist and it varies according to the culture it is practised in.

It is possible to be a Buddhist by following the moral precepts and performing certain rituals.

Meditation is seen to develop wisdom.

For Levels 6 and 7, students need to focus on 'wisdom' as well as discussing whether there is any point in meditation.

[15 marks]

AO2

Question 4 The Sangha

0

7

Examine the life and discipline of the lay community (Sangha) in Buddhism.

Students may include some of the following, but other relevant and valid points will be credited.

Life and discipline might be considered together or interwoven

Life - could refer to right livelihood in the eightfold path and the responsibility to earn an honest living and support others in society.

- Living a life based on generosity (dana) and making merit through good deeds
- Support of the monastic sangha through financial donations and practical work.
- Daily alms round of monks requires lay people to offer food.
- Regular attendance at viharas / temple for chanting and making offerings.
- Attend special ceremonies and events on full moon days.
- Receive moral and spiritual guidance from the monks.
- Observation of main festivals.

Discipline- can refer to the particular rules and moral precepts relevant to lay people as well as certain ceremonies linked to the support of the monastic sangha.

- Following the moral precepts especially right livelihood.
- Fully observing the five moral precepts as the fundamental guidance for lay way of life.
- Observing 8 or 10 precepts on full moon days and listening to dhamma talks, chanting and reading dhamma books.
- Responsibility for maintaining and supporting the monastic sangha.

Both life and discipline must be dealt with for level 5 and above.

[30 marks]**AO1**

0

8

'The life of the lay Buddhist is harder than that of the Buddhist monk.'**Assess this view.****In support of the view.**

The demands of working and family life in modern society are such that lay people do not have not enough time and energy to focus on spiritual matters.

The temptations of lay life make it very difficult to keep the moral precepts.

Monastic way of life can be seen as an escape from worldly responsibilities.

Monks can disrobe whenever they want to but lay people cannot leave their responsibilities behind.

The lay community have less status and respect and have to act with humility and unselfishness.

Other views

The monks have to follow 217 rules and the discipline is very strict.

Monks have to renounce many of the pleasures, joys and comforts of life.

Monks have no escape from their way of life and if they are lax then lay people will not support or feed them.

Neither way of life is harder than the other as they are very different ways of following a Buddhist way of life.

Both lay and monastic sanghas are equally dependent upon each other.

[15 marks]**AO2**

Section B *Hinduism*

Question 5 The Hindu concept of God

0	9	<p>Examine the importance of the following deities in Hinduism:</p> <ul style="list-style-type: none"> • Krishna • Ganesh.
---	---	---

Students may include some of the following, but other relevant and valid points will be credited.

Krishna is important because

- He is an avatar of Vishnu, expressing the Hindu notion of the descent of Vishnu, the preserving aspect of the ultimate reality Brahman in a human form.
- He reveals the qualities of the unconditional love of God through the miraculous powers he possesses to protect and guide his followers.
- He has many forms and aspects such as a lovable child, beautiful lover bringing happiness and righteousness into society.
- He is considered to be a great and wise teacher of dharma as depicted in the Bhagavad Gita guiding Arjuna in the paths of bhakti and karma yoga.
- He has universal appeal through his attractive qualities and emotional nature.

Ganesh is important because

- He is a form of God in animal nature.
- He is part of the divine family of Shiva.
- His nature is revealed in popular religious literature and stories about how he acquired his elephant head.
- The son of Shiva the destructive and recreative aspect of Brahman.
- He gives Hindus the power to overcome obstacles.
- He enables Hindus to connect to the deep wisdom and yogic powers of Shiva.

They are both manifestations of the impersonal energy of Brahman and have special meaning as human and animal forms of God with direct involvement in human affairs and needs.

Devotion to these deities can guide and inspire humans to the higher goals in life and ultimate liberation.

They are both the focus for puja and chanting.

Must address the importance of both Krishna and Ganesh to gain above a level 5

[30 marks]

AO1

1

0

'Personal gods have more meaning for Hindus than impersonal concepts of God.'
Assess this view

In support of the view

For most Hindus personal forms of God, especially personal deities such as Krishna and Ganesh are the focus for their worship in the home and temple.

Knowing God through a personal relationship is more possible and meaningful for most Hindus.

These deities are brought more directly into daily life through daily puja in the home and shrines and temples everywhere.

Impersonal concepts of God are incomprehensible to many Hindus in India.

Impersonal concepts only have meaning for an elite of intellectual Hindus or those who go on a spiritual quest to ashrams or adopt the sannyasin or renunciate life style.

Other views

The ultimate goal for Hindus is the realisation that the inner most being (atman) is one with Brahman.

This is knowing god in the fullest way and is possible for all Hindus.

Personal gods are stepping stones to a fuller understanding of the real nature of God in its impersonal and universal form.

For some Hindus personal deities are seen to encourage idol worship and this is a distraction for the ultimate goal of union and merging of the inner self with Brahman.

Hindus can acknowledge the truth of a number of concepts of God simultaneously and accept that God is everywhere as the living spirit in nature, as manifest in particular deities as well as the ultimate reality.

[15 marks]

AO2

Question 6 Means to liberation in Hinduism

1

1

Examine the nature of both atman and of self-realisation in Hinduism.

Students may include some of the following, but other relevant and valid points will be credited.

Atman

- The inner self and true self
- Eternal, immortal, indestructible essence of each living being. Non material / spiritual entity which goes from one physical life to the next.
- The same reality as ultimate all pervading supreme reality of Brahman.
- Explained images in Upanishads e.g. salt in water, rivers to the ocean.
- Explained in the Bhagavad Gita as the living essence which does not die when the body dies

Self -realisation

- This is a unique insight into the truth that the inner self is the same reality as the transcendent reality Brahman.
- Self-realisation another way of describing moksha the ultimate goal of liberation from samsara.
- Merging and oneness of Brahman with atman.
- Experience of bliss and knowledge.
- Recognition of the underlying oneness of all living beings.
- No distinction between atman and Brahman.
- Saccinananda. Sat (truth) Chit (consciousness) ananda (bliss)
- This self-realisation is achieved through the practice of one of the yogas of bhakti, karma or jnana yoga.

No more than level 5 unless both aspects are dealt with

[30 marks]**AO1**

1

2

'Beliefs in atman and self-realisation are not important to most Hindus.'
How far do you agree with this view?

In agreement

The complexity of these concepts is too abstract and difficult for most Hindus.

The main priority for most Hindus is to live a good life based on moral values and practice.

Practical actions and worship of personal deities are more important.

The goal of a good reincarnation rather than ultimate liberation from the material world is more important.

Self-realisation, the highest spiritual path, requires the Hindu to abandon all ties with family and material possessions and this is not possible or desirable for everyone.

In disagreement

The various forms of yoga, including the path of good deeds (karma yoga) and worship (bhakti yoga) and adherence to dharma is a means of self-realisation and this is possible and important to all Hindus.

For some Hindus self-realisation is the most important goal in life and is expressed in the sannyasin stage of life.

Self-realisation can take a variety of forms and levels and is important to Hindus in different ways.

[15 marks]**AO2**

Question 7 Worship in Hinduism**1****3****Examine the importance of puja, havan and yajna in Hindu worship.**

Students may include some of the following, but other relevant and valid points will be credited.

Puja and its importance

- This is the ritual of paying respects to the presence of God in the home and the temple. It enables the worshipper to make offerings to the deity in order to seek their blessings
- The ritual of puja makes the presence of God become active and alive for the worshipper.
- The arti ceremony which is part of puja enables the worshipper to receive the power and wisdom of the deity into their hearts and minds.
- Puja includes darshan i.e. the vision or sight or glance of God which bestows special blessings on the devotee
- As a daily or regular ritual is to remind Hindus of their duties (dharma) and also keep the presence of God in their lives
- It gives a spiritual focus to their lives.
- It bestows good karma
- It is often a collective ritual in the home or temple and consolidates the family and community.

Havan

- Is a fire sacrifice performed on special occasions at the temple. Offerings of rice and ghee are offered to the fire God, Agni. It is sometimes used as part of the marriage service.
- Its importance lies in the special blessings it gives to the worshipper as a means of purifying their minds and clearing away bad karma.
- It is also important for its links with and continuity with ancient Vedic sacrifices.

Yajna

- Is another form of sacrifice but expressed as self-sacrifice in which the worshipper expresses their intention to be selfless and dedicated in their service to the community and to their chosen deity.
- As it is usually collective and public ceremony it expresses for the Hindu community's intention to be selfless, overcome egoism and follow their dharma and gain moksha

All these three aspects of worship create good karma

Max Level 3 if only description of rituals.

Max level 5 if only two dealt with and level 3 if only one.

[30 marks]**AO1**

1

4

'In Hinduism there is no need for such worship to take place in temples as God is everywhere.'

Assess this claim.

In support of the view

Many natural phenomena such as banyan trees and rivers have the same status and power as temples.

The practice of many devotional acts can just as easily be done at home.

In some villages there are many small shrines rather than one big temple.

Temple worship is optional rather than essential to the Hindu way of life.

Other views

Temples are essential for public ceremonies and festivals.

They are sacred places for devotion to deities.

They are the centre of life in villages.

Hindus need temples for worship as their faith requires a sense of dependency on the favour of the gods.

Temples are places for the priesthood to preserve the teachings and traditional ceremonies and perform essential rituals.

In Britain temple worship helps to maintain Hindu identity, community and religious practices.

[15 marks]

AO2

Question 8 The Hindu way of life**1****5****Examine the importance of holy men in Hinduism.**

Students may include some of the following, but other relevant and valid points will be credited.

There should be reference to holy men generically as well as to different types of holy men.

- Holy men have renounced the world and their importance lies in their lived example of devoting their lives to a spiritual quest and rejecting a materialistic life style.
- They are often teachers of spiritual knowledge.

Their importance lies in

Their role as teachers and spiritual guides but also to their distinctive role as setting good example for giving priority to spirituality in life.

In explaining, propagating and preserving the teachings of Hinduism and various ritual practices and yogic methods.

In providing spiritual guidance and programmes, and initiating Hindus into the religious duties and experiences.

In offering teachings, religious practices and retreats in their ashrams for those who want to attain the highest goal of moksha (liberation).

- **Sadhus** are men and women generic who have renounced all worldly responsibilities and dedicated themselves to the pursuit of religious aims. They might live in an ashram and depend on the support and generosity of devotees. They are important for providing spiritual inspiration especially in the retreats in ashrams
- **Rishis** were sages or poets (in Vedic times) who received or gained powerful spiritual insights. Today rishi is the title given to one who has some deep wisdom and several notable ones have communicated the philosophical insights of Hinduism to the west. They are important for their teachings and wisdom communicated in personal audiences or in special religious writings.
- **Gurus** are well-established teachers who often reside in the ashrams where their followers or disciples can stay for retreats. They are highly regarded and significant holy men who have followers and devotees. They are considered to have great wisdom and almost supernatural powers, e.g. Maharishi Mahesh Yogi.

They are important for providing advice to families and their devotees

[30 marks]**AO1**

1

6

'In Hinduism, the path of the holy man is the best way of life.'
Assess this claim.

In support of the view

The Hindu way of life is fully expressed in the abandonment of the householder's life and the renunciation of worldly activities.

The ultimate goal for Hindus is the sannyasin way in which worldly life is abandoned and the life of a holy man provides the opportunity for this.

The Hindu faith needs attention to understanding the teachings and realising the full and deep truths of the philosophy as well as practising yoga which is fully achieved by holy men.

The guidance of a holy man is essential to the Hindu way of life.

Other views

Puja, study and education in Hindu dharma and performance of key rituals in the life of Hindus are undertaken in the home.

The family is the main place for understanding the Hindu way of life in which religious and moral values are part of daily life.

In Hinduism there is no separation of religious and secular activities.

Pilgrimage and temple worship are also part of the house holder way of family life.

[15 marks]

AO2

Section C *Sikhism*

Question 9 The Gurus

1	7
---	---

Examine the contributions of Guru Arjan and Guru Tegh Bahadur to Sikhism.

Students may include some of the following, but other relevant and valid points will be credited.

Guru Arjan (1563-1606)

- 1603-4 He collected the hymns of all the previous gurus and those of many Hindu and Muslim saints such as Kabir and compiled them into one large volume called the Adi Granth.
- His 2,216 hymns are the largest contribution to the Adi Granth.
- The Adi Granth communicates a consistent message of spiritual liberation (sach khand)
- He ordered the construction of the Sri Harmandir Sahib, The Golden Temple.
- He laid the foundations of the city of Taran.
- He founded the city of Kartarpur.
- He established Daswandh, tenth of earnings to charity.
- First Sikh martyr.

Guru Tegh Bahadur (1621-1675)

- He travelled widely in Punjab on missionary journeys and spread the message of one God and also the teachings of the Sikh Gurus.
- He took on the responsibility of instructing and guiding the Sikh community and was the focal point of veneration of the Sikhs who sought spiritual solace and inspiration from him.
- Added his own contributions to the Adi Granth
- He lived austerely, showing good example as a ruler
- No clash with the ruling power having occurred during his time until the reign of Aurangzeb who introduced a policy of Islamisation.
- He challenged forcible conversion, destruction of Hindu temples and the poll tax on non-Muslim subjects.
- He suffered torture and martyrdom for the Sikh faith and for the principles of religious liberty.

No more than Level 4 for a purely narrative answer

No more than Level 5 if only one Guru dealt with

[30 marks]

AO1

1	8
---	---

'Guru Arjan and Guru Tegh Bahadur had only a limited effect on the development

of Sikhism.’ Assess this claim.

Candidates can deal with effects of both gurus together or each guru separately.

In agreement

Their impact was limited because their lives were shortened by their untimely deaths at the hands of the Moghul Emperors

Their achievements were less dramatic and creative than the other Gurus especially Guru Nanak and Guru Gobind Singh. The former founded Sikhism and the latter created the Khalsa.

They consolidated and developed further the Sikh community, identity and teachings which had been established by the Gurus previous to them.

Other views

Each Guru has made a valuable contribution which has affected Sikhism at the time and today.

Guru Arjan’s holy city of Amritsar is central to Sikh faith and identity and has great importance for Sikhs today.

His Adi Granth is still important and recited every day by Sikhs, and the hymns are guiding inspiration to most Sikhs.

The example of martyrdom has enduring inspiration.

Guru Tegh Bahadur’s willingness to sacrifice his life for the sake of members of another faith has considerable impact in today’s multi-cultural society and for the Sikh diaspora.

[15 marks] AO2

Question 10 Festivals

1

9

Examine the significance of festivals for Sikhs. (You should refer to at least two festivals in your answer.)

Students may include some of the following, but other relevant and valid points will be credited.

General significance

- They reinforce Sikh values and the teachings of the Gurus
- They educate the younger generations in the stories of the Gurus, their appropriate to the achievements and special qualities.
- They are opportunities for the Sikh community to strengthen their commitment to each other and their faith.
- They preserve the traditions of Sikhism and remind Sikhs of their history, heritage and unique identity.
- They strengthen and unify the Sikh community especially in diaspora.
- They provide opportunities to reinforce Sikh identity through public processions and communal parties and celebrations.

Significance of particular examples

- **Divali** commemorates important events in Sikh history when the heroism of the Gurus and other Sikhs showed their willingness to risk their lives for others. It teaches Sikhs the example of facing adversity and persecution with courage.
- **Vaisakhi** celebrates the founding of the Khalsa by Guru Gobind Singh and provided opportunities for Sikhs to become full members of the sangha by taking amrit sanskar. Its significance lies in emphasising the central importance of the Khalsa in Sikhism.
- **Gurpurbs** celebrate the particular qualities of the individual Gurus and demonstrate the respect and reverence Sikhs have for them. Its significance lies in revealing the importance of the 10 Gurus as teachers and role models for Sikhs.

No more than level 4 if only general significance or only one festival is dealt with.

[30 marks]

AO1

2

0

'In Sikhism, the public nature of festivals is more important than their inner meaning.'

Assess this view.

In agreement with the view

These festivals are essentially public occasions and that is where their value lies. They give Sikhs the opportunity to engage in community events together and demonstrate their pride and courage in being Sikhs.

In the past Sikhs needed to assert their identity in a clearly public way to distinguish them from Hindus and Muslims so the celebration of festivals is essential to this on-going assertion.

Other views

These festivals often include continuous reading of the Guru Granth Sahib and large gatherings in the gurdwara which enable Sikhs to experience the inner meaning of the festival in private prayer and communal hymn singing.

The singing of hymns and listening to sermons reinforce the inner faith and teachings of the Gurus so the inner meaning is a central part of the festivals.

The public nature of the festival is an expression of the inner meaning.

[15 marks]

AO2

Question 11 The Guru Granth Sahib and the Gurdwara

2

1

Explain the authority of the Guru Granth Sahib for Sikhs.

Students may include some of the following, but other relevant and valid points will be credited.

- It is the supreme authority of the Sikhs as it is considered a living Guru.
- Authority of the Gurus' teachings rather than the word of God.
- Sometimes called 'Gurbani', meaning the Guru's utterance.
- Guru Gobind Singh declared it to be a living Guru and his successor. Henceforth called the Guru Granth Sahib.
- It is the only source of the Gurus' teaching to avoid disputes after death of Guru Gobind Singh.
- It is treated with same detailed devotion as a living Guru, e.g. chauri waved over it and laid to rest at night.
- It is consulted for daily advice.
- Diversity of authorship and language,
- Authority of the message that salvation depends not on caste, ritual or asceticism but on constant meditation on God's name and immersion in his being.
- Provides understanding of the nature of god and importance of having faith in God and directing life to immersion in the nature of God.
- The nature of the authority of the Guru Granth Sahib is not the dogmatic assertions of doctrine but more an attitude of respect and devotion to the insights of living Gurus into the nature of God and the importance of complete faith in God.
- The authority of Guru Granth Sahib is implied in the rituals associated with it and attitudes towards it.

[30 marks]**AO1**

2

2

‘An understanding of the Guru Granth Sahib is all that is needed to be a good Sikh.’

Assess this view.

In agreement

Faith and devotion is the basis for all other aspects of being a Sikh so living as a good life as a Sikh has to be rooted in faith in the Guru Granth Sahib.

Since the nature and purpose Guru Granth Sahib is to have complete faith and devotion to God and the saving power of God, then this is all that is needed to be a good Sikh.

The main principles of selflessness and overcoming evil tendencies and developing divine nature are the teachings in the Guru Granth Sahib so understanding these will ensure life will be lived as a good Sikh.

The Guru Granth Sahib gives profound insights into the nature of reality and forms the basis for Sikh outlook on life based on gratitude for human existence.

Sikhism has no other holy book with the same status as the Guru Granth Sahib

In disagreement

Many Sikhs do not understand the words of Guru Granth Sahib but can still feel the devotion for God.

Being a good Sikh is more practically based on living life based on the principle of selflessness.

Being a good Sikh requires such actions as wearing 5 Ks, becoming initiated and being committed to service in the community.

Other guidance for being a good Sikh is needed in contemporary society, such as the Rahit Maryada.

[15 marks]

AO2

Question 12 Diwan and langar

2

3

Examine the nature and purpose of worship (diwan) in the gurdwara.

Students may include some of the following, but other relevant and valid points will be credited.

Nature

Diwan can refer to a particular act of worship in the gurdwara as well as individual informal prayer.

The nature of diwan allows for members of the congregation to stay for a shorter or longer time according to their own wishes.

The act of worship in the gurdwara will include preparation and entering the gurdwara by covering head, removing shoes and washing hands. Then entering the prayer hall and bowing before the Guru Granth Sahib and offering donations of food or money.

The granthi who is fluent in reading gurmukhi and trained in using the Guru Granth Sahib organises the daily services and reads from the Guru Granth Sahib.

Kirtan: The morning service begins with the singing of *Asa Di Var*, a hymn written by Guru Nanak and other hymns. Sermon: on a theme from Sikh history or lives of the gurus. Singing of *Anand Sahib*, a hymn written by Guru Amar Das, the Third Guru.

Ardas: The congregation stands with eyes closed facing the Guru Granth Sahib for prayer (*Ardas*). The word *Waheguru* is repeated.

Hukam: Guru Granth Sahib is opened at a random page and the hymn found at the top of the left-hand page (*Vak* or *Hukam*) is read. The text is considered to be a relevant lesson for the day.

Prashad : After the service, this food is offered to the congregation

Purpose

To express devotion to God.

To feel a unity with the Sikh gurus.

To be inspired by the teachings of the gurus.

To experience sense of community and identity.

To strengthen faith and live by Sikh principles.

To enable and strengthen personal faith and devotion

No more than level 5 if only one dealt with.

[30 marks]**AO1**

2

4

‘To performing sewa in everyday life is more important than to worship in the gurdwara.’

How far do you agree?

In support

Sewa is a key concept and practice in Sikhism

It is expressed through preparing and serving langar in the gurdwara and fully expresses Sikh values of equality and self-less service.

The Gurus extolled the virtues of sewa as a means to overcome ego and self-centredness and a way of becoming God centred.

Sewa is vital for keeping the Sikh community united in help and support for each other.

Sewa is faith in action and the Gurus always emphasised the importance of serving others in the world rather than renouncing the world.

Sewa was one of the main teachings of the Gurus in order to put beliefs into action.

Religious ritual without service to others is meaningless.

Other views

Worship in the home and gurdwara is important in Sikhism because it reinforces their spiritual life, moral values and cultural heritage.

Daily worship in the home reinforces the faith within the family context.

Regular worship in the home is integral to the Sikh way of life and is centred around normal activities like washing, eating and sleeping.

In some ways sewa in the gurdwara can be seen as a form of worship as service to God

[15 marks]

AO2