

A-LEVEL **RELIGIOUS STUDIES**

RST3G World Religions 1: Buddhism OR Hinduism OR Sikhism
Mark scheme

2060
June 2014

Version: 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.

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

<i>Level</i>	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	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.	28-30 41-45	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.	19-20 28-30	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.
6	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.	24-27 36-40	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.	16-18 24-27	
5	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.	20-23 29-35	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.	13-15 20-23	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.
4	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.	15-19 22-28	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.	10-12 15-19	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.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
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 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	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 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

Section A *Buddhism*

Question 1 Themes in Mahayana Buddhism

0	1	Examine the meaning and importance of ‘skill in means’ and ‘transfer of merit’ in Mahayana Buddhism.
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‘Skill in means’ - meaning

- Upaya (means) kausalya (skilful) which are wholesome and skilful in that they produce a good karmic result.
- It can refer to the first five of the six Bodhisatta perfections, generosity (dana), moral virtue (sila), patience (khanti), energy (viriya), meditation (dhyana). Thus wisdom is not part of skilful means.
- Skilful means in adapting the teachings to the level of understanding of the audience i.e. the four Noble truths and the goal of arahatship to those of lower dispositions belonging to the Hinayana or lesser vehicle or the Bodhisattva path or perfect Buddhahood to those of higher dispositions.
- Heavenly Buddhas and Bodhisattvas use skill in means in the way they manifest themselves on earth in the flesh or in visions, in ways which are ideally suited and adapted to the needs of those who seek help with the teaching.
- Buddhist ethical principles may sometimes be broken if this is an unavoidable part of a compassionate motivated act to help someone. Where the motive is to help people there is no fault in the act. Has led to debates about compassionate killing and use of violence to protect the innocent or defenceless.

Importance in Mahayana Buddhism

- Greater flexibility in application of precepts and ways and levels in the way in which the dhamma is communicated.
- Acceptance of a wide variety of forms of Bodhisattva.
- Mahayana adapts moral precepts rather than strict adherence to rules especially in monastic sangha.

‘Transfer of merit’ - meaning

- One of the attributes of the Bodhisattva is generosity and is to give away everything including wealth, teachings, life and family for the benefit of others. The karmic fruitfulness from such meritorious deeds are transferred to all sentient beings. Such transference is possible from a Bodhisattva as karmic fruitfulness is 'empty' and does not inherently 'belong' to any particular being. Humans should transfer it for the benefit of other humans and beings in unfortunate rebirths.
- Humans can also transfer it to Bodhisattvas and Buddhas with a view to increasing their virtue.
- The heavenly Bodhisattvas can transfer merit to devotees who ask for such help in faith.

Importance in Mahayana Buddhism

- It is an important part of Mahayana practice and marked at the end of every ceremony or event which creates merit for the practitioners.
- The journey to enlightenment is not just for one’s own benefit but for the benefit of all beings.
- Can be seen to undermine or challenge a rigid belief in the law of karma.

No more than level 5 unless both teachings and both meaning and importance are dealt with.

[30 marks] AO1

0	2
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‘Skill in means’ and ‘transfer of merit’ are the most distinctive features of Mahayana Buddhism.’ Assess this view.

In support

- Transfer of merit is very distinctive of Mahayana Buddhism as it confers considerable power to and dependence upon salvation from the Bodhisattvas and not based solely on self-reliance.
- It accounts for the reliance on rituals which are distinctive of Mahayana.
- Skill in means gives credence to the various forms of Bodhisattvas and a reason for their existence.

Other views

- Other features of Mahayana are equally distinctive most particularly the existence of and worship of Bodhisattvas.
- Mahayana philosophy of 'Sunnyata' is a very distinctive feature.
- Transfer of merit is also found in Theravada but only for the benefit of a particular being whereas in Mahayana it is for all sentient beings.
- Skill in means also accepted in Theravada but in a more limited way.

[20 marks] AO2

Question 2 Aspects of Buddhist philosophy**0****3**

Examine the meaning of samsara and nirvana in the Madhyamaka school of Buddhist philosophy.

Nagarjuna is the founder of this school and some teachings are directly attributed to him, others developed by teachers within this tradition.

Nirvana and samsara

- In previous Abhidharma thinking samsara is the conditioned world of causality.
- In contrast nirvana is the unconditioned state of existence free from causality, karma and defilements.
- In Madhyamaka philosophy nirvana and samsara are ultimately seen as the same or identical.
- According to Madhyamaka conditioned dharmas are impermanent, unborn and unoriginated and without differentiation because they lack own-nature.
- Nirvana is 'the calming of all representations and verbal differentiations'. It is the going beyond the conceptualising activity of our everyday minds, not dependent upon another and without diversity.
- Nirvana cannot be conceptualised as it is neither existent nor non-existent. There is nothing differentiating nirvana from anything else and there is nothing differentiating samsara from nirvana. Both are constructed conditioned concepts.

No more than Level 5 unless both aspects are dealt with.

[30 marks]**AO1****0****4**

'The Madhyamaka teachings on samsara and nirvana have little value for those following the Buddhist way of life.' Assess this view.

In support

- The Buddhist way of life is more concerned with moral and devotional acts rather than contemplation of abstract concepts or understanding the nature of reality.
- Such notions do not necessarily help Buddhists to cope with the vicissitudes of life.
- The Buddhist way of life is based in cultural practice and relationships in the home, work and community rather than the more elite and specialised concern about aspects of truth.
- These concepts are only of interest and relevance to those following a spiritual life as a monastic or lay people on retreat.

Other Views

- These teachings provide the basis and perspective on life from which all actions and intentions follow.
- At times in life such as serious illness or death the deeper questions about meaning and ultimate purpose have great relevance and importance.
- The Buddhist way of life is based on morality, meditation and wisdom and all are necessary to live the way of life.

[20 marks]**AO2**

Question 3 Meditation

0

5

Examine the importance of meditation within Zen Buddhism.

- It is paramount as it is the only means to enlightenment.
- In Zen Buddhism enlightenment (satori) happens instantly and includes in depth understanding and insight into the emptiness of all phenomena.
- Two methods of meditation/schools. The importance of meditation in Soto is to develop the practice of ‘just ‘sitting’’ (zazen).
- The importance of meditation in Soto is to fully realise the Buddha nature within.
- In Soto meditation – the practice informs and directs all sorts of activities including gardening and tea drinking.
- The importance of meditation in Rinzai school is the development of intellectual faculties in arriving at satori.
- The use of Koans (riddles or questions) contributes to the culture of Japan.
- The Zen master has a key role in Rinzai school.
- The establishment of monasteries and Zen masters for the practice of meditation has had a strong and important influence on Japanese culture.

[30 marks]**AO1**

0

6

‘Meditation in Zen Buddhism is simply a way of escaping reality.’ How far do you agree?**In support**

- If reality refers to the material and physical world then it is necessary for the meditator to escape it.
- The discipline and lifestyle necessary for attaining such enlightened states requires separation from the busy and distracting social world.
- The monastic way of life offers seclusion, peacefulness and no responsibilities for others.
- The lifestyle is disciplined, structured and ordered so no individual decisions need to be made.

Other views

- If reality means the deep underlying truths of existence then meditation is intended to explore rather than escape this.
- The practice of meditation in Zen gives the meditator the mental balance and clarity to live in the everyday world with more wisdom and compassion.
- The practice of meditation enables the meditator to perform everyday tasks with more mindfulness and skill.

[20 marks]**AO2**

Question 4 Buddhist ethics**0****7****Examine the six perfections within Buddhist ethics.**

- The six perfections in the Mahayana tradition is the initial stage of the Bodhisattva path. It begins with the arising of 'bodhicitta' the aspiration to strive for buddhahood for its own sake and the sake of helping others. The bodhisattva practises the perfections at an ordinary level before becoming a Holy person. There is one perfection specially dealing with moral virtue, the others link into this and support its development.
- Perfection of generosity (dana) giving away wealth and all that is precious to one's own life for the benefit of others. Linked to ethics in development of selflessness and concern for welfare of others.
- Perfection of moral virtue (sila) until his conduct is spontaneously pure. He attains the ten good paths of action, three physical, abstention, stealing and sexual misconduct, four vocal, abstention from lying, slander, insulting and frivolous speech, and three mental, freedom from greedy desire, malice and false views. In perfecting these, the bodhisattva practices their opposites i.e. cherishing life and saving life etc. The bodhisattva also commends this morality to others and becomes their teacher, guide and protector.
- Perfection of patience (kanti) aided by meditation on loving kindness, compassion and forbearance in adversity. This provides the emotional basis of ethics and ensures good intention.
- Perfection of vigour/energy in which mindful awareness is accomplished. Links to ethics in the clarity of understanding of the cause and result of actions.
- Perfection of meditation (jhana) in which the four holy truths are accepted and the ability to move between conventional and ultimate truth is accomplished.
- Perfection of wisdom. Full insight into conditioned arising, non-self and emptiness.
- Last two perfections link to ethics by giving the practitioner a deep and sound philosophical understanding of the nature and purpose of their actions in the wider perspective of nirvana.

No more than level 5 if not directly linked to Buddhist ethics .

[30 marks]**AO1**

0

8

**‘The six perfections are more concerned with motives than consequences.’
Assess this view.**

In support

- More concerned with motive because most of the six perfections are rooted in the Mahayana understanding of the emptiness of all phenomena and thus is the development of the right mental attitude to all intentions and motivations.
- The bodhisattva path is motivated by the selfless desire to bring about the salvation of all sentient beings so any actions simply follow on from that.
- Five of the perfections are aimed at developing wisdom and inner change of perceptions and understanding of the nature of reality so the consequences are not a conscious aim.

Other views

- The ultimate purpose of the six perfections is the consequence of salvation for all beings.
- Skill in means is part of this path so the consequence drives the motive.
- The most important outcome is the attainment of compassion and wisdom for oneself and others so the consequence is paramount.
- It is not possible to separate motive from consequence as they are both equally important.

[20 marks]

AO2

Section B *Hinduism*

Question 5 Foundations of Hinduism

0

9

Examine the difference between sruti and smriti as found in Hindu scriptures.

The fundamental difference is that sruti has a divine origin rather than a human one. Sruti has more authority and status.

Students will need to define these terms and refer to relevant examples in Hindu scriptures to support and develop their explanations.

Sruti

- Means heard truths which were directly revealed to the ancient rishis and were received by them due to their spiritual powers and intuitive insight. These revealed truths were then transmitted orally from generation to generation.
- Some Hindus might say they were revealed by the creator god Brahma to ancient seers so they are not of human origin.
- They consist of eternal and fundamental absolute truths.
- The most significant example of sruti is the Vedas which consist of four books and collections with different kinds of knowledge, including:
 - Rig Veda (hymns and rituals of the Aryans).
 - Sama Veda (melodies, chants and sacred hymns for rituals and sacrifices).
 - Yajur Veda (a guidebook for priestly ritual).
 - Atharva veda (magical formulae and early scientific knowledge).
 - The Upanishads are part of the Vedas and a good example of the nature of sruti as they are sacred utterances about the nature of the universe and the purpose of human existence which can only be understood by those in a state of spiritual insight.
- An understanding and entering the truths of these teachings leads to moksha ultimate liberation.

Smriti

- Remembered or recollected truths passed on orally by tradition. It gained validity by being derived from sruti. An imperfect and indirect form of revelation.
- Truths which are of human origin and are the interpretations and popular version of the more abstract truths in story form.
- The Mahabharata and Ramayana are good examples of these.
- These scriptures contain religious, moral and educational writings which are well known by all Hindus.
- The epics and stories express the values and ideals which guide a Hindu through life.
- They also depict in human form the adventures and qualities of popular deities such as Krishna (Bhagavad Gita) and Rama (Ramayana) and also the goddesses.
- The puranas are popular religious literature containing stories about the deities such as Shiva, Ganesh, Vishnu and his avatars, which ordinary people can relate to.
- The stories are mythological but give Hindus a means of relating to these deities and applying their teaching to daily life.

Max Level 4 if difference is not clearly identified.

[30 marks]

AO1

1

0

‘Sruti is more important than smriti as a source of authority in Hinduism.’ Assess this view.

In support

- The authority of the Vedas is unquestioned in Hinduism as a source of authority for all aspects of life, intellectually, spiritually and socially.
- Sruti contains the eternal truths of Hindu philosophy and has been preserved through the centuries by the tradition of priesthood and holy men.
- Sruti is of divine rather than human origin so cannot be false or untrue.
- Sanskrit verses from the Vedas are recited in puja and other essential religious rituals.

Other views

- Smriti texts have much more importance for most Hindus as they read and understand them.
- The Vedas are in Sanskrit and only understood by priests sadhus, and other holy men and those in the fourth stage of life as sannyasin.
- The smriti texts are interwoven in Hindu culture and have more direct relevance in the lives of Hindus and are put into practice in daily life.
- Moral values and ideals are taught in these scriptures and are more directly applied to everyday life especially in the householder stage of life.
- Smriti contains stories about the deities such as Shiva, Ganesh, Vishnu and his avatars, which can become the focus for worship.

[20 marks]

AO2

Question 6 Hindu dharma

1

1

Examine the laws and customs of varnashramadharm.

Dharma is the code of conduct by which Hindus live their lives. Hindus ascribed status is by birth (varna) and stage in life (ashrama). Students may combine varna and ashrama in their approach.

The laws and customs of Varna (means colour or external appearance) and can refer to caste

- According to the Rig veda the four varnas were created by the gods from the body of Purusha the first man. Brahmins emerged from the head, kshatriya the arms, vaisya the legs, and shudra the feet. The three upper varna were termed twice born and the male members of the family go through a thread ceremony (upanayana) which implies a spiritual rebirth.
- The dharma of a brahmin is to study the Vedas, the kshatriya to fight and rule, the vaisha to engage with cattle raising, land cultivation and trading and craftwork, the shudra unskilled menial work.
- The individual's varna gives him his ascribed status in society. He/she is born into it and remains throughout his/her life unless made an outcaste for some reason. The varna system is a controversial and much debated subject in contemporary society with the emergence of many sub castes, jati, hereditary occupations through social and economic change.

The laws and customs of ashrama

- Conformity to varnashramadharm provides the ideal Hindu social order as if an individual does his duty, his rights are automatically safeguarded by the performance by others of their responsibilities.
- According the ancient laws of Manu the four stages of life consist of :
Brahmacharya who study the Vedas under a guru,
Grihasta who establish a household,
Vanaprastha who retire to the forest as a hermit and
Sannyasin who become a wandering homeless ascetics.
- This is an orthodox ideal and not necessarily followed rigidly today.

[30 marks]**AO1**

1

2

'Varnashramadharma is an integral part of the Hindu way of life.' How far do you agree?

In support

- The whole basis of dharma is expressed in these ascribed duties and although the ideal may not be attained in essence and principle, they do guide the Hindu in his way of life.
- The nature of caste and its various forms and expressions is rooted in this concept even if it no longer is as strong a form of social stratification as it was in the past. Social attitudes are still influenced by caste names etc.
- The role of the holy man and respect for this way of life is a distinctive feature of Hinduism and the varnashrama system gives credence and importance to following a spiritual way of life in the later years.

Other views

- The principles and rules of varnashramadharma are ancient ideals no longer relevant in Indian society particularly in the contemporary world.
- Caste discrimination has been outlawed and is no longer a strong feature of the Hindu way of life.
- Similarly the distinctions between the stages of life are blurred and more personal individual choice rather than social convention determines the Hindu way of life.
- Other value systems such as Sanatanadharma and yoga are also central and integral to the Hindu way of life

[20 marks]

AO2

Question 7 Hinduism and society in the modern world

1

3

Outline the reasons for the emergence of modern Hindu reform movements in the 19th and 20th centuries and examine their aims.

Reasons for emergence

- Encounter with western culture through Christian missionaries and education and administrative and political changes brought about by the British Raj.
- Education or civil service etc. introduced Hindus to western ideas about democracy and scientific rationalism.
- These ideas of egalitarianism and individual liberties were critical of and challenged Hindu notions of caste and the practice of sati (widow burning).
- Scientific rationalism challenged the Hindu religious practices of elaborate rituals, idol worship and polytheism.
- Some religious practices appeared to be irrational and superstitious.
- The movement for national independence led to a reappraisal of national identity and the essential values of Hinduism within that.

The aims of the movements

In general

- To reassert the spirituality within Hinduism as an antidote to western materialism.
- To recognise the importance of the Vedas as a source of truth.
- To reduce the elements of Hinduism based on idol worship and meaningless ritual.

These can be exemplified from:

- Ram Mohun Roy and Brahma Samaj.
- Abolition of sati, child marriages and dowry practices.
- Emphasis on moral values and essential teachings of Hinduism.
- Arya Samaj.
- Back to the Vedas and learning.
- Sanskritisation and reconversion of some Hindus.
- Vivekananda and Ramakrishna mission.
- Social upliftment of oppressed castes and social work in schools and hospitals.
- Gandhi.
- Opposed to the unfair discrimination of outcastes.

Max Level 4 if outline only.

[30 marks]

AO1

1

4

‘Hinduism did not need reform in the 19th and 20th centuries.’ How far do you agree?

In support

- Hinduism expressed in a great variety of forms and always responded to new influences.
- These reforms were a response from certain individuals who founded these movements.
- The aspects of Hinduism which the reformers wanted to emphasise and strengthen were already part of Hinduism e.g. return to the Vedas of Arya Samaj already in Advaita Vedanta.

Other views

- From a western perspective some aspects of Hinduism were out of place in the modern world especially cultural practices which were criticised by the reformers, i.e. 'untouchables' and sati (Ram Mohun Roy).
- The encounter with western religious and philosophical ideas revitalised Hinduism and made it more relevant both internationally and to educated westernised Hindus.
- The effects of the work of the reformers brought beneficial changes to Hindu cultural and religious life.

[20 marks]

AO2

Question 8 Hindu philosophy

1

5

Examine the main ideas of the Vishishtadvaita (qualified non-dualism) of Ramanuja.

- Acceptance of material reality
Everything that is material still has a reality. It is not maya or illusion. Ramanuja agreed with the non-dualism of Shankara that Brahman is that which truly is without distinction but did not agree that everything else is not real.
Classification of material and spiritual realities into prakriti (physical matter), jiva (individual spiritual entities) and ishvara (physical forms of God)
- Atman is not the same as Brahman but dependent upon Brahman for existence
Individual selves (atman) and the world of matter are real but dependent upon Brahman for existence, hence qualified non-dualism visishtadvaita.
Atman (essential selves) and matter are instruments of Brahman but in a relationship of souls and bodies.
The atman remains distinct from Brahman.
- Brahman has physical manifestations
Body and soul, matter and spirit are both real but inseparable.
Brahman can only be known through the physical and material world. Brahman is not naguna (without characteristics) but with characteristics and physical manifestations e.g. Vishnu.
Although Brahman is beyond description much can be inferred about the nature of Brahman from its manifestation in the world i.e. avatars.
- Bhakti Devotion and yoga
Brahman is the source of grace and salvation to those who turn to him.
The means to moksha are bhakti devotion to God which requires purity in matters of food, non-attachment, constant meditation and performance of religious and moral duties.
Moksha is not absorption of atman into Brahman but surrender to Brahman.
- Three forms of knowledge:
pratyaksa (perception) anumana (inference) and asabda (verbal testimony).

[30 marks]**AO1**

1

6

'Ramanuja was more of a theist than a non-dualist.' Assess this view.

In support

- Ramanuja was a theist because he personalised Brahman and gave attributes to him.
- He valued devotional acts as a means of realising and relating to Brahman.
- He advocated bhakti yoga which is based on devotion to a personal deity.
- He asserted the separation of atman from Brahman and claimed that the atman was not as supreme a being as Brahman but dependent upon Brahman for its existence.

Other views

- He claimed that Brahman was the ultimate reality and also impersonal in nature but known through his manifestations.
- He acknowledged that material realities were of a lower order than the ultimate reality of Brahman.
- He shared many of the non-dualist propositions of Shankara.

[20 marks]

AO2

Section C *Sikhism*

Question 9 Sikh identity, marriage and family life

1

7

Examine the importance of marriage and family life in Sikhism.

Students may deal with marriage and family life together or separately and also purpose and importance together or separately.

The importance of marriage and family life

- Family was most important to all the Gurus who preached life of a householder rather than of renunciation.
- The concept of family life teaches to love and respect the parents, grandparents and society at large.
- It provides good psychological foundation for the future development of children and educates them in the religious practices and ethical standards of Sikhism.
- It provides emotional and physical care for all its members especially the vulnerable and elderly and the opportunity to practice democratic decision making.
- The family is a way of preserving human values, cultural identity and historical continuity for Sikhs.
- Good family life contributes to the stability and harmony of the community and society.
- It is regarded as a spiritual union. The fourth Guru, Guru Ramdas, originally composed Lavan, the wedding song, to celebrate a holy union between the human soul (Atma) and God (Parmatma) so married life should also be based on this ideal. From two individuals they become 'Ek Jot Doe Murti' meaning one spirit in two bodies.

[30 marks]

AO1

1

8

'The Sikh ideal of marriage and family life is impossible to achieve in today's society.' Assess this view.

In support

- The ideal of marriage and family life as harmonious and nurturing is difficult in today's society as there are many pressures in work life and leisure society which challenge family life both in India and the wider world.
- If today's society refers to western society rather than life in the Punjab then commitment to home and domestic life is not always valued.
- The extended and joint family is being broken down by social and economic factors and this traditional way of living is declining. The nuclear family is the norm.
- Marriage between Sikhs more difficult in a multi cultural society.

Other views

- The values and ideals expressed in Sikh teachings and cultural practices are very possible in today's society if the individual members of the family are committed to it.
- Such ideals are even more relevant in a highly materialistic and secular culture.
- The strength of family relationships and responsibilities and serve as an example to others.
- Devotional acts in the home are hard to maintain in secular society.

[20 marks]**AO2****Question 10 Key concepts and beliefs****1****9****Examine the meaning and uses of the term of 'guru' in Sikhism.**

- The teacher of spiritual knowledge, insight and liberation.
- Guru Nanak referred to God as the True Guru and 'the guru's voice' can refer to God's inner spiritual guidance.
- 'To reach Nam, the Guru is the ladder: boat and raft. The guru is the ship to cross the ocean of the world. The guru is the place of pilgrimage and sacred stream.'
- Guru refers mainly to Guru Nanak and his nine successors.
- The use of these is to provide inspiration and guidance for Sikhs.
- All Gurus manifest the one divine light and the concept of the oneness of the Gurus is central to Sikhism.
- On the death of Guru Gobind Singh Guruship was invested in the Adi Granth and the Khalsa community (the panth).
- The Guru Granth Sahib (shabad Guru) Guru as divine word is the last of the Gurus and venerated by Sikhs as uniquely authoritative. Used to guide Sikhs in their spiritual, moral and social life.
- Used for meditating 'Waheguru' Wonderful Guru is God. His light is manifest in all the Gurus. Human and scriptural. Word used to meditate on God's name.
- Although the ten gurus are never referred to as God they are servants of the One Creator. In one scripture there is the notion that God and Guru are one. The light of guruship is God's light which was transferred when one Guru denoted his successor.
- 'Gurmukh' the script used to record the Guru's teachings, 'gurbani', the message of the gurus, 'gurmukh' one who lives life facing the Guru and is guided by the Guru's wisdom.

No more than level 5 unless both meaning and uses are addressed

[30 marks]**AO1****2****0****'Following the example of the Gurus is all that Sikhs need to practise their faith.'**
Assess this view.

In support

- Following the example of the Gurus provides excellent role models and inspiration for Sikhs to follow their faith.
- Depends how 'example' is interpreted. It could be devotion to them and faith in their teachings both of which offer good guidance on how to practise the faith.
- The values of Sikhism are exemplified and embodied in the values and actions demonstrated by the gurus which can inspire Sikhs in their daily lives.

Other views

- The example of the gurus is limited in society today as the challenges and circumstances are different.
- Sikhs need more guidance in other forms such as scriptures and other teachings to clarify what they must do in a variety of circumstances.
- Sikhs follow the advice and guidance of the granthis who give sermons in the gurdwara.
- Sikhs are inspired by other members of the community and the Khalsa.

[20 marks]

AO2

Question 11 Sikh ethics and conduct

2	1
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Outline the key principles of the Rahit Maryada and examine its importance for Sikhs.

Key principles

- Defining standards for the Sikh tradition at institutional and personal levels.
- To provide a code of conduct to clearly define Sikhs from non Sikhs.
- To give clear guidelines for the organisation of Sikh practices in the gurdwaras.
- The contents include rules and guidelines for:
 - Personal life including nam japna meditation on God's name daily prayer and Ardas.
 - Engaging in honest professions.
 - Promoting family life.
 - Undertaking voluntary service.
 - Leading a self disciplined life refraining from tobacco and alcohol.
 - Living the Gurus' way with virtue, avoiding superstition and respecting other faiths.
 - The practice of equality in gender and caste.
 - Communal life/Maintaining the Panth.
 - Anyone who infringes the Rahit may be required to make amends.
 - Maintaining and attending services in the gurdwara and other Sikh ceremonies.

The importance of Rahit Maryada for Sikhs

- The Rahit Maryada establishes the distinctively Sikh practices, values and traditions in order to reduce or remove any Hindu influences which had arisen between the founding of the Khalsa in the 17th and 20th centuries. So although much of the Rahit evolved in the 18th century it was not codified and published until 1950.
- It ensures the distinctiveness of Sikh identity in diaspora communities today.
- Very comprehensive set of regulations for the Sikh community and so provides Sikhs with a sense of security and unity both in the Punjab and the wider world today.
- It interprets the Sikh code of conduct in the context of the modern world.

Max Level 4 if outline only.

Both aspects need to be addressed for Level 5 and above.

[30 marks]

AO1

2

2

‘The ethics of the Rahit Maryada have little place in the lives of Sikhs in the 21st century.’ Assess this view.

In support

- Secular society is built on the values of materialism, and self-advancement. This contradicts Sikh values and principles as defined in the Rahit Maryada.
- The importance of outward signs such as turban and 5 Ks is more difficult to justify and maintain in 21st century especially in western cultures.
- Sikh code of conduct is rooted in spiritual goals and principles which are not accepted or respected in secular society.
- In diaspora Sikhism adapts and amends lifestyle to fit in with the cultural context they are living in.

Other Views

- Following the Sikh code of conduct does not depend on the surrounding society and its values. Sikh code of conduct is expressed and supported within their own community.
- There is a greater need to be committed to creating a unified and ethical community in the diaspora situation.
- Clear and specific guidance is needed even more in 21st century to guide young Sikhs in particular as so many conflicting ideologies and value systems prevailing both in the changing society of India and the wider world.

[20 marks]

AO2

Question 12 Equality and sewa

2

3

Outline the Sikh understanding of sewa and examine how sewa is expressed in contemporary society.

Sikh understanding of sewa

- Selfless service to others.
- Service rendered in accordance with god's will and without expectation of reward. It should be done alongside simran or remembrance of God because in order to love and serve God one must love and serve creation within which God's light dwells.
- Sewa is vital to the spiritual path cultivating humility and selflessness neutralising ego (haumai). Duty in all spheres of life and in particular service in the gurdwara/langar.
- A Sewa panth is a Sikh who has spent a life in service to the panth.
- It can be sewa of the mind (Man) i.e. developing and using talents and creativity and giving to others, giving material possessions and donating to charity (Dan) or physical service (Tan) .
- It implies the dignity and sanctity of labour.

Its expression in contemporary society

- Still traditional ways such as service in the gurdwara especially providing and serving food in the langar; langar as the 'laboratory of sewa'.
- Cleaning shoes and cleaning and maintaining the gurdwara.
- Generosity and hospitality to all comers.
- Service and charity of time and money to the wider non Sikh community.
- Youth/childrens' projects in conjunction with schools and local authorities where Sikhs live.
- Khalsa Aid serves suffering humanity by providing humanitarian assistance and financial aid to victims of disasters.
- It promotes the Sikh principles through projects which promote education and material and financial support to needy communities.
- Also humanitarian projects in India and Africa.

Max Level 4 if outline only.

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

[30 marks]

AO1

2

4

‘Helping the poor is the most important aspect of sewa today.’ How far do you agree with this view?

In support

- In the developing world and at times of disaster there is still a need to help the poor.
- It is needed even more than ever in today’s world as there is still such inequality between rich and poor.
- The drive to create a more equal society was one of the inspirations for Guru Nanak and is just as relevant today.
- There is always a need for sewa regardless of the social and economic circumstances. It is not just for practical reasons that it is practiced but for spiritual progress.
- Sewa is a fundamental value and practice and is essential to the Sikh way of life and whatever form it takes it will always be relevant.

Other views

- Compared to the time of founding of Sikhism in 16th century in Punjab when extreme poverty and caste system prevailed, there is less need for this today.
- The state deals with poverty.
- In today’s world there are many ways of serving the needs of others not just helping the poor.
- In the developed world voluntary service for youth and the elderly is more important.

[20 marks]

AO2