



AS-LEVEL

Religious Studies

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

2060
June 2015

Version V1: Final Mark Scheme

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 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	

RSS09: Section A Buddhism**Indicative content**

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 Samsara and the three marks of existence

0

1

Outline the meaning of anatta and examine the implications of the concept of anatta for the Buddhist attitude to life.

Students may take the meaning and implications separately or deal with them holistically.

Meaning of anatta

- Translated as no soul, no self, or non-self.
- A rejection and challenge to the Hindu notion of a permanent, eternal, pure non-material essence within every living being.
- Buddha's teaching denied the existence of a permanent, substantial, metaphysical self (atman) and proposed the truth of the ever changing dynamic of mental and physical elements which constitute each living being.
- The teaching of the five skandhas (constituent elements) of rupa (materiality), vedana (feelings and sensations), perceptions, ability to label and identify, mental formations (sankharas) and consciousness (vinnana).
- These constituent parts temporarily come together and constantly interact, evolve, change and affect each other.
- Chariot analogy from King Milinda's Questions.

Implications of the concept of anatta for the Buddhist attitude to life

- All things exist dependent upon something else so gives rise to awareness of causality and responsibility for ones actions.
- Relationship to dukkha and anicca.
- In dependent origination doctrine the teaching of anatta is central in the assertion that all things that have a beginning will have an end giving rise to an attitude of acceptance of change.
- Attachment to the idea of a permanent self is a delusion and causes suffering as all physical and mental processes are subject to the cycle of life, death and rebirth.
- Reduces the development of an ego / egoism and selfish attitude towards life.
- Recognition that all living beings are connected, 'we are the same human race' as we are made of the same constituent elements thus leading to a more compassionate attitude towards all beings.
- Greater acceptance of the process of life, death and rebirth as all elements are constantly changing, coming into being and dying away.

Maximum Level 4 if only an outline of concept of anatta is presented.

Both aspects must be addressed for level 5 and above

[30 marks]**AO1**

0	2
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‘The concept of anatta is not relevant for most Buddhists.’

Assess this view.

In support

- Anatta is a difficult and complex idea to understand as it requires an understanding and acceptance of the teaching of the five skandhas.
- The concept of anatta is theoretical and not always experienced as a reality in daily life.
- The concept of anatta is not relevant to lay Buddhists as their priorities are how to live a life based on the moral principles of Buddhism.
- Anatta is less relevant than other truths such as dukkha (suffering) and anicca (impermanence) which are more evident in the experience of life’s adversities.
- Most lay Buddhists are more concerned with the practicalities of life rather than speculations on the nature of existence.

Other views

- This truth can be understood on many different levels and many different ways.
- It is relevant as a reminder that mind and body interact and affect each other.
- The more profound aspects of anatta can be understood through the insights gained through meditation which is practiced by many, if not all Buddhists.
- Anatta is very relevant to some Buddhists as it explains the futility of being attached to worldly success and material gain as these are ultimately of no value.
- For monastic community the doctrine of anatta is relevant as an understanding of this leads to nibbana because it removes the obstacles of attachment and pride.
- The scriptures state that when the wisdom of understanding anatta is attained that nibbana will be realised.

[15 marks]

AO2

Question 2 The Four Noble Truths

0

3

Outline the teachings of each of the Four Noble Truths and examine the relationship between them.

Students can deal with teachings and relationship separately or holistically.

The Four Noble Truths

- First truth – all forms of life experience suffering or dissatisfaction with life (dukkha).
- Second truth – the cause of suffering is craving / desire / attachment (tanha).
- Third truth – when craving ceases, suffering ceases (Nibbana or nirodha).
- Fourth truth – the way to end suffering is to follow the middle way or the eightfold path of morality, meditation and wisdom.

The relationship between them

- The structure of the Four Noble Truths is to identify the nature and cause of suffering then offer a solution or remedy to this problem.
- Without an understanding of the cause of suffering it is impossible to be released from it.
- The relationship between the four truths is sometimes described as a medical analogy with symptoms, diagnosis, and cure of suffering.
- The first two truths are based on the nature of suffering and the second two on release from it.
- The four truths must be considered as a whole as liberation from suffering is the goal of the Buddhist path.
- The fourth truth prescribes the Buddhist way of life which is justified on the basis of the first two truths.

Both aspects of the question must be dealt with for Level 5 and above.
Maximum Level 4 for outline only.

[30 marks]**AO1**

0

4

‘A belief in the Four Noble Truths has little effect on the Buddhist way of life.’

How far do you agree?

In support

- These beliefs in themselves have little effect unless they are put into practice through following the eightfold path as stated in the fourth truth.
- The Buddhist way of life might be more affected by the moral aspects of the eightfold path than an analysis of the nature and cause of suffering.
- The Buddhist way of life is influenced more by the culture of the country in which it is practised than philosophical beliefs.
- Buddhists may be more concerned about generating good karma by good deeds than in believing in the Four Noble Truths.

Other views

- Believing the Four Noble Truths gives meaning and purpose to the Buddhist way of life.
- It explains suffering and enables Buddhists to have an ultimate goal to strive for.
- Without a belief in the Four Noble Truths there would be little point in practicing the eightfold path.
- The Four Noble Truths contain accepted wisdom which gives Buddhists faith to persevere in the following of this path.
- The Buddhist way of life is rooted in the Four Noble Truths which are considered to contain both truth about existence and how to live one’s life.

[15 marks]

AO2

Question 3 The Eightfold Path

0	5
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Examine the nature and importance of meditation in the Eightfold Path.**Nature of meditation in the Eightfold Path.****Right Effort**

The fourfold development of skilful or wholesome mental states from unskilful or unwholesome mental states.

Right mindfulness

- Full and clear attention to sensations and experiences in the present moment.
- Four kinds, body, feelings, thoughts and consciousness.
- Applied to standing, sitting, walking and lying down.
- Overcoming hindrances of sense, desire, aversion, doubt, sloth and torpor.

Right concentration

- One-pointedness of mind.
- Unwavering and un-distracted mind.
- Ability to place attention on chosen object and maintain attention.
- Sometimes refers to the levels of jhana from applied attention, energisation and one-pointed mind with equanimity.

Importance

- Without the insights gained from meditation the other parts of the path, morality and wisdom would not be appreciated, understood or practised.
- Without the stillness and clarity of mind gained through meditation practice, the other aspects of the path would be undermined or less effective.
- Meditation leads to an understanding of impermanence (anicca) and no permanent self (anatta) which is the wisdom aspect of the eightfold path.
- Meditation clearly reveals the effects of thoughts and actions and leads to better moral judgement and actions.
- Meditation leads to the ability to choose and alter mental states so they produce good karma.

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

[30 marks]**AO1**

0

6

'The practice of meditation can solve many problems in today's world.'

Assess this view

In support

- The practice and development of meditation is not only possible but essential for living in today's world.
- People need to find methods of training the mind to reduce stress and find peacefulness within themselves.
- Meditation gives a broader perspective on life and enables people to cope with the demands of modern life.
- Mindfulness is offered as a very successful therapy by the NHS and has proved to help those suffering from anxiety and depression.

Other views

- Today's world is characterised by high pace and stressful living so it seems impossible to find time and space for the practice of meditation.
- The stimulus of the internet and fast communication of mobile phones etc are so stimulating to the mind and emotions that meditation is impossible.
- Today's world can be seen to be dominated by materialistic values and success so the purpose of meditation is not appropriate or relevant.
- Today's problems are solved by economic and scientific measures rather than spiritual ones like meditation.
- Meditation has little impact on social and economic problems.

[15 marks]

AO2

Question 4 The Sangha

0

7

Examine the ways in which the Sangha is a refuge for the lay and monastic communities.

Students may focus on Sangha as a refuge for both lay and monastic communities or they may deal with them separately.

Sangha as a refuge.

- Fourfold sangha consists of lay (upasika) men and women and monastic sangha of bhikkhus (male monks) and bikkhunis (nuns).
- Sangha is the interaction and interdependency between the lay people and the monastic community.

The ways in which Sangha is a refuge for the lay community

- The lay sangha is a refuge for the lay people within it. By creating families and communities they help and support each other with generosity and kindness.
- The lay community provide dana (generosity) both to their neighbours and friends and to the monastic communities.
- Dana often involves a communal meal and sharing resources.
- The monastic community is a refuge for the lay community as the monks are role models and teachers to the lay community in moral and spiritual matters.
- The monastic sangha expresses the perfections and moral values of the Buddhist dhamma which guides the lay community in its attempts to live up to the ideals of Buddhism.
- Lay people often stay in the monasteries for periods of time to practise meditation and perform rituals so the monastic sangha is a refuge from the demands of worldly life.
- In Buddhist countries the monastic sangha often engages in projects of social uplift, improvement, health and welfare for the poor and needy as well as environmental projects.

The ways in which Sangha is a refuge for the monastic community

- The monks and nuns observe a strict discipline and renunciation based on the Vinaya scriptures and need to support and guide each other in this challenging endeavour.
- The monastic sangha is a refuge for those monks and nuns within it as it provides the opportunity to focus on spiritual matters.
- The lay sangha is a refuge for the monastic sangha as they support the monks in all their material and physical needs.
- The lay people develop the perfections of generosity (dana) and gain merit by supporting the monks.
- The lay sangha maintains the monastic buildings and provides all the financial and practical support needed.

[30 marks]**AO1**

0

8

'The Sangha as a refuge is more important for the monastic community than for the lay community.'

Assess this view.

In support

- The monastic sangha is important and essential to the individual monks.
- The monastic sangha needs to have a very strong sense of community to enable the monks to keep the strict rules and maintain the discipline of the Vinaya as well as maintaining impeccable moral principles.
- The monks rely on the lay sangha for essential material support.
- Without the support of the lay sangha the monks could not survive physically and materially.
- The monks rely totally on the monastic and lay sanghas to survive and uphold their rules.
- The monastic sangha has an important responsibility to maintain the traditions of Buddhism and ensure that the dhamma is upheld and practised in both the monastic and lay community.

Other views

- The lay sangha helps to maintain a community spirit amongst the lay people and gives encouragement to keep to the Buddhist way of life.
- Both lay and monastic sanghas need to maintain a strong and united community within themselves.
- The sangha is a refuge equally for both lay and monastic members.
- Lay people need the monks to guide them in maintaining the principles and values of the community so they need monastic sangha as much as the monks.
- Some monks rely on their own capacities and live outside the monastic community but still rely on lay people to some extent.

[15 marks]

AO2

Section B: Hinduism

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 5 The Hindu concept of God

0

9

Examine the nature and role of goddesses in Hinduism with particular reference to Lakshmi and Durga.

The nature and role of goddesses

- Female form of the ultimate godhead Brahman.
- All goddesses are the creative and life giving energies of shakti.
- They are the activating forces which enable male deities to exert their power.
- They are the female counter parts / consorts of male deities.
- They are role models eg loyal and faithful wife, protective mother, provider of nurture in the home, fearless and courageous in dealing with adversity.

Lakshmi

- Consort of Vishnu. Loyal and supportive.
- Associated with prosperity and beauty.
- Goddess of good fortune.
- Main focus of Divali bringing gifts and happiness to home and family.
- Her role is to help and encourage Hindus to practise generosity, seek good fortune and work hard to develop prosperity.

Durga

- Consort of Shiva.
- Many hands / weapons to destroy evil.
- She rides a tiger to show she is fearless and powerful in overcoming enemies such as misfortune and illness.
- Her role is to encourage Hindus to cultivate courage and fortitude in dealing with adversity.
- Protector of children.

Maximum Level 5 if only one deity mentioned.

[30 marks]

AO1

1	0
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‘Goddesses are the most significant form of God in Hinduism.’

How far do you agree?

In support

- Goddesses are the means by which Hindus can form a personal relationship and loving devotion to God.
- Many Hindus have a personal devotion to one of these goddesses.
- The goddess is very significant in Hinduism as it conveys the message that God has both male and female qualities.
- The role of God as mother, bringing life into the world is a strong feature of Hinduism as the love and devotion of a mother for her family is seen as fundamental to the nature of God.
- The Hindu concept of Shakti, the female life giving energy is fundamental to their concept of God.
- India itself is Bharat, mother earth, and worshipped as a goddess in her own right.
- The River Ganges is considered to be a goddess as a life giving force.
- Hinduism is unique in expressing the nature of God in female form.

Other views

- All deities, male or female, are equally significant as manifestations of the ultimate reality of Brahman.
- Hindus choose their own deity to worship so goddesses may or may not be significant to all Hindus.
- Some Hindus might consider goddesses to have a minor role in the Hindu pantheon.
- The most significant form of God in Hinduism is the impersonal abstract notion of Brahman.
- Most temples are dedicated to male deities.

[15 marks]

AO2

Question 6 Means to liberation in Hinduism

1

1

Examine the similarities and differences between jnana yoga and bhakti yoga as paths to liberation.

Jnana yoga

- Way of Knowledge, meditation and insight.
- Development of mental capacities and faculties leading to clear understanding of profound truths.
- Attainment of higher consciousness.
- Skill of concentrated mind overcoming physical and sensory hindrances.
- Investigation into the wisdom of the holy Vedas understood both rationally and intuitively or non-rationally.
- Advocated by the more philosophical teaching especially Advaita Vedanta in full self-realisation comes through the development of higher mental states and knowledge.
- Usually requires some degree of renunciation and asceticism.
- Most appropriate for the sannyasin (homeless wanderer) stage of life.

Bhakti yoga

- Way of devotion and submission to a personal deity.
- Development of prayers, mantras and ritual actions to show concentration and connection with personal deity.
- Union with personal deity through loving relationship through worship.
- Focus on the personal qualities and powers of individual deities.
- Experiencing union with ultimate supreme deity through the channel of divine grace.

Similarities

- The aim of self-realisation or moksha.
- The development of good karma.
- Freedom from the cycle of samsara.

Differences

- Worship of personal deities in bhakti yoga is considered to be a lower path to truth than knowledge gained through jnana yoga.
- Bhakti yoga is practised and possible for all Hindus regardless of caste or stage of life whereas jnana yoga is mainly for higher castes or the sannyasin stage of life.
- Bhakti yoga can be integrated into everyday life whereas jnana yoga requires separation from worldly affairs.
- Bhakti yoga involves personal deities whereas jnana yoga is directed to the impersonal absolute Brahman.

Maximum level 5 if all elements are not addressed.

[30 marks]**AO1**

1

2

‘Jnana yoga is not relevant to Hindus in the 21st century.’

Assess this view.

In support

- Following and practising the path of jnana yoga usually requires separation from worldly responsibilities and so is not relevant to Hindus today.
- Jnana yoga requires a high level of intelligence and strong commitment to mental training and so is only relevant for certain types of Hindus.
- The other paths of bhakti yoga and karma yoga are more easily incorporated into the everyday life of most Hindus.
- The in-depth study and practice of austerities is only relevant to those Hindus who live in ashrams or who have opted for the homeless life.

Other views

- Jnana requires a seeking of truth and understanding of the deeper questions of life and this is relevant to all Hindus.
- Certain philosophers and learned sadhus have advocated jnana yoga as the highest way to self-realisation.
- Jnana yoga is developed through meditation and more Hindus today are willing to practise this and incorporate it into their life in various ways.
- It may be even more relevant today than in the past as in contemporary society more Hindus are educated and able to study the scriptures and philosophy.
- Caste distinctions are less rigid and jnana yoga is accessible to all Hindus.

[15 marks]

AO2

Question 7 Worship in Hinduism

1

3

Examine the various forms of worship which are common to both the temple and the home.

Students should identify the forms of worship in themselves rather than simply describe the actions performed.

Puja

- Awakening deity (ringing bell).
- Decorating, cleaning and anointing the murtis (images) of the deities.
- Making offerings of flowers, food and incense.

Darshan

- Glimpse of the deity uncovering of layers of cloth at home and in the temple by moving to the inner sanctum and 'viewing' the image of the deity.

Arti ceremony

- Lighting the arti lamp and waving it in a circular motion before the image of deity and receiving the light of the deity by placing hands over the flame and then the head. Conducted by the mother in the home and in the temple by the priest.

Chanting mantras

- Of various prayers and in particular the Gayatri mantra and sections from sacred texts.

Prashad

- Sharing of blessed food in the home with family or with the congregation in the temple.

Rites of passage

- Some samskaras in the home eg birth, naming, sacred thread etc, in the temple marriages and death rites.

Festival celebrations in both home and temple

- Eg Divali in the home with special meals and family gatherings and the temple with special puja and processions.

In examining these forms of worship students may make some reference to the purpose of these forms of worship as ways of enabling the worshipper to relate to and connect with the divine energies and powers of the chosen deities.

Maximum Level 5 if only one of home or temple is addressed.

[30 marks]**AO1**

1

4

'For Hindus, worship is an essential part of daily life.'**Assess this view.****In support**

- Puja in the home is the most important part of daily life as it welcomes the presence of God into the home and sanctifies all other domestic activities performed there.
- Worship in the home brings God into the ordinary aspects of life ie sharing meals and being kind and considerate to each family member.
- Worship in the home and temple is a daily reminder to Hindus of the spiritual dimension of life.
- Puja gives Hindus a strong sense of identity and the importance of their duty to observe the moral rules of Hinduism.

Other views

- Daily puja might be a ritual which is performed by the female head of the household but may have little effect on the rest of the family.
- Performance of the ritual may not necessarily ensure moral behaviour during the day. The most important part of daily life might be living a good and honest life rather than performing rituals.
- There are other important acts which are part of daily life in the home eg caring for the elderly, educating the children, earning an honest living and sharing wealth and resources with less well-off members of the family.

[15 marks]**AO2**

Question 8 The Hindu way of life

1

5

Outline the nature of ashrams and examine their role in the Hindu way of life.**The nature of ashrams**

- These are retreat centres focused around the teaching of a particular guru or sadhu who offers training in meditation, chanting and ritual.
- Places of learning where Hindus can study the scriptures and Vedic philosophy of Hinduism and practice meditation with a chosen guru.
- Some ashrams form communities and engage in community projects.

The role of ashrams in the Hindu way of life

- They provide opportunities for retreat from the responsibilities of the householder life where Hindus can develop their spiritual life.
- They can follow the life of a holy man with renunciation and ascetic living.
- They are essential components of the student stage (brahmacharya) and sannyasin stage of life.
- Some famous teachers and philosophers have made their ashrams important international centres for those seeking to practise various forms of yoga, develop higher knowledge and liberation eg Maharishi yogi, Vivekanada, Tureya Institute.
- They preserve and develop further the spiritual practices of yoga and meditation in Hinduism.
- The teachers in ashrams and their teachings and philosophy extend Hindu teachings beyond the immediate community to a broader range of people throughout the world. This enables non-Hindus to follow the Hindu way of life.

Maximum Level 4 for outline only.

[30 marks]**AO1**

1

6

‘Ashrams express the highest ideals of the Hindu way of life.’**Assess this view.****In support**

- The highest ideals of the Hindu way of life are considered to be renunciation of worldly attachments, the development of a pure life based on strict vegetarian diet, meditation, observations of traditional rituals and study of scriptures.
- The ashram is the perfect place to fulfil these ideals.
- The highest ideals of the Hindu way of life are expressed in the vanaprasta (retired person) sannyasin (homeless wanderer) stages of life which are fulfilled in the ashram way of life.
- The holiest and most respected teachers of spiritual knowledge live in ashrams and have many devoted followers.

Other views

- The four aims of life for Hindus include both the development of spiritual life and the attainment of moksha but also the good use of wealth (arta).
- The highest ideals of the Hindu way of life can be expressed in the householder stage with service to the community and society, the material welfare of the family, society and the state.
- The highest ideals of Hinduism can be expressed in fulfilling the way of life through observing moral rules and values more than religious rituals.
- Ashrams can be seen as places where people escape from the responsibilities of society and not necessarily for the development of spiritual life.
- Some ashrams and holy men have been exposed as corrupt and tainted by commercialism and fraud.

[15 marks]**AO2**

Section C: Sikhism

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 9 The Gurus

1

7

Explain how Guru Gobind Singh formed the Khalsa in 1699 and examine the reasons why it was formed.

How Guru Gobind Singh formed the Khalsa in 1699

- In 1699, on the festival of Vaisakhi, Guru Gobind Singh ordered his followers, Sikhs, to assemble at Anandpur. He came out of a tent carrying a sword. He challenged any Sikh who was prepared to give his life to come into the tent. The Guru returned alone with his sword covered in blood.
- He then requested another volunteer and repeated the same action four times until five men disappeared into the tent.
- These five men became known as the Panj Piare, or 'Beloved Five' and were then baptised into the Khalsa by the Guru.
- Many thousands from all castes and untouchables were similarly initiated into the Khalsa.
- They were given nectar (amrit), the code of discipline was proclaimed and five K's defined and established.

The reasons for the formation of the Khalsa

- Due to the attacks on Sikhs from the Moghul emperors, they needed a strong body of courageous committed members who could protect and defend the Sikh community.
- It gave the Sikhs a clear identity with the five K's and new names Singh and Kaur when it was not easy to distinguish them from Hindus or Muslims.
- It was necessary at this time to consolidate and unify the Sikh community.
- The authority of the gurus as leaders and teachers needed to be asserted rather than the masands (local leaders who had been appointed by earlier gurus to supervise local communities).
- The Sikh community needed a better form of defence and security in order to advance as a clearly identifiable and distinctive community in the Punjab.

Maximum Level 5 if both parts are not addressed.

[30 marks]

AO1

1

8

‘Without the courage and leadership of Guru Gobind Singh, the Khalsa would never have been formed.’

Assess this view.

In support

- Without the charismatic leadership of Guru Gobind Singh, the courage required to resist and defend the faith would not have been aroused in the emergent Sikh community.
- Guru Gobind Singh was unique in his combination of the highest spiritual qualities and his understanding of military strategy to make the right decisions at this point in Sikh history.
- He was asking Sikhs to sacrifice their lives for the faith and only his strong personality and the loyalty of his followers made the formation of the Khalsa possible.

Other views

- The Sikhs were already developing into a distinct community with particular beliefs and cultural practices, so the Khalsa would have formed at some time anyway.
- The Khalsa was already formed by leading members of the community, so Guru Gobind Singh made it more of a dramatic public event.
- Due to the aggression of Moghul attacks the Sikhs would have had to form an army of some kind to survive.

[15 marks]

AO2

Question 10 Festivals

1

9

Examine the social and religious significance of the festival celebrating Guru Nanak's birthday.**The social significance of Guru Nanak's birthday**

- The gurpurbs include many social and public events both inside the gurdwara and outside in the streets.
- The Akand path brings Sikhs together in the gurdwara community with a common sense of faith and identity.
- Processions of Sikh scriptures through the streets provide a sense of security and pride in Sikh culture.
- Musicians, singers and martial artists perform special forms of entertainment, sometimes as a kind of fair (mela) together with special foods and parties. This gives Sikhs the opportunity to experience happiness and gratitude in their families and communities.
- The celebrations strengthen and consolidate the Sikh community at local, national and international levels.

The religious significance of the celebration of Guru Nanak's birthday

- It reminds Sikhs of Guru Nanak's special and unique spiritual qualities, moral perfections and achievements.
- The stories from his life and his teachings in the form of hymns are given special attention and commemoration which inspire Sikhs to live up to his original values and beliefs, especially the practice of sewa and langar.
- Guru Nanak's personality, attitude to life, compassion and openness to all kinds of people and his inspiring teachings are remembered at this time and gives Sikhs a role model and confidence to fulfil the original vision of Guru Nanak.
- Events in the gurdwara reassert the importance of his example in the past and for the present society.
- It enables Sikhs to form a bond with their founder and gain a deeper sense of Sikh identity and renew their commitment to the faith.

Maximum Level 5 if only social or religious significance is presented.

[30 marks]**AO1**

2	0
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‘The festival celebrating Guru Nanak’s birthday makes no contribution to Sikh life and faith today.’

Assess this view.

In support

- Guru Nanak’s life was relevant to the historical context of his time and in this contemporary world there are more immediate social and moral concerns for Sikhs.
- The festival celebration of his birthday is not a serious or important part of the lives of Sikhs today, they are more concerned maintaining their faith in the contemporary world.
- More relevant aspects in the lives of Sikhs are sewa and worship and maintaining Sikh values in the family and community.

Other views

- The celebration of Guru Nanak’s birthday brings the past into the present and helps Sikhs affirm their identity especially in diaspora communities.
- The purpose of this festival is to express and reinforce the teachings of Guru Nanak and his importance in establishing the Sikh faith and way of life.
- This festival enables Sikhs to celebrate their triumphs over adversity in the past and the importance of equality and spirituality in Sikhism.

[15 marks]

AO2

Question 11 The Guru Granth Sahib and the Gurdwara

2	1
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Examine the role of the gurdwara in Sikh life and faith.

Life and faith can be considered together or separately, the former relate to social and daily life, the latter to belief and worship.

Role in Sikh life

- It is a focal point for the community with social clubs for the young and OAPs.
- Lessons in the gurdwara provide education in Sikh culture for children, teaching them Sikh ethics, scriptures, customs and traditions.
- The gurdwara can provide guidance for the community in diaspora situations.
- It is a gathering place for festivals and special occasions which strengthen the community bonds.
- It has the important function of providing langar which is a joint endeavour in the community and fulfils the Sikh value of sewa to others as well as expressing their ideals of equality.
- A community centre offers food, shelter and companionship to Sikhs and others in the community who may need it.
- Differing functions in the UK and the Punjab.

Role in Sikh faith

- The gurdwara is a building to house the Guru Granth Sahib which is regarded a living guru and is kept in a smaller room in the gurdwara and brought out and installed in the main hall of the gurdwara every day.
- It is a place for congregational worship in the presence of the Guru where the Sikh community (sangat) can gather daily for kirtans (hymn singing) and listen to readings from the Adi Granth.
- It is a place for private and individual worship and expression of faith and devotion.
- On special occasions important rites of passage such as naming ceremonies and marriages take place here.
- Sometimes the gurdwara accommodates the granthi and others who organize daily services and who is available to the community as a spiritual leader.
- The initiation rite of amirt sanskar also takes place in the gurdwara which has the role of giving some Sikhs the chance to show full commitment to their faith and acts as an example to others.
- Focal place for celebration of key festivals.

Although there may be considerable overlap between life and faith, no more than Level 5 unless both aspects are addressed.

[30 marks]**AO1**

2

2

‘The gurdwara today is mainly a social institution rather than a religious one.’

How far do you agree?

In support

- In the more secular context of today’s world the social aspect of Sikhism might be more important than spiritual and religious life.
- In diaspora all Sikhs need the additional support and guidance from others at the gurdwara rather than the need to worship.
- The social aspects of the gurdwara continue to develop and change according to the social and economic needs of Sikhs whereas the religious aspects stay the same and become less important.
- All Sikhs engage with langar and festivals which are important aspects of their lives and more social than religious.

Other views

- The gurdwara is equally a social and a religious institution.
- Sikhs will use and relate to the gurdwara in different ways according to their needs and priorities.
- The religious aspects are more important to some Sikhs.
- There are movements within Sikhism to strengthen, re-affirm and make worship and the teachings relevant to contemporary society.

[15 marks]

AO2

Question 12 Diwan and langar

2

3

Examine the practice of langar in both its historical and present-day context.**Practice in its historical context**

- It was established by Guru Nanak to challenge Hindu notions of caste distinctions in Hinduism which forbade lower caste to prepare or share the same food as higher castes.
- The langar as a food kitchen was an essential part of any gurdwara in its provision of free meals for all people regardless of caste or religion in the local community in the Punjab.
- It enabled the followers of Guru Nanak to practise his ideal of sewa which was selfless service to others.
- It helped to create a community based on equality and fostered fraternity amongst the early followers of Guru Nanak.

In the present day context

- There may be less poverty and injustice today but langar serves the same function as an act of generosity from the Sikh community to others in need in the local area.
- The organisation and serving of langar to the members of the community provides the opportunity to practise sewa in the present day.
- In modern day food kitchens (langars) everyone sits together on the floor and free food is provided to everyone regardless of ethnicity and race so it is a strong expression of equality.
- In contemporary society voluntary service to the langar is a distinctive practice amongst the Sikh community.

In examining the practice of langar, students may refer to some aspects of its meaning and significance in Sikh life.

Maximum Level 5 if only one aspect of the question is dealt with.

Maximum Level 4 for purely narrative answers.

[30 marks]**AO1**

2

4

‘Langar has lost its importance in Sikhism.’**Assess this view.****In support**

- Langar was a central and fundamental aspect of Sikhism in the past in the context of a caste dominated society.
- It was a radical and innovative practice with great relevance in the past history of Sikhism.
- The social and political context today is very different both in India and the wider world. The challenge to caste injustices has been taken on by the Indian government.
- There was much greater poverty and deprivation in the time of Guru Nanak making langar more essential.
- Langar today has a social and symbolic function and is an expression of social acceptance and tolerance.

Other views

- The spiritual and social aspects of langar are as important and necessary today as they were in the past.
- The main principles of equality and service are just the same as those which inspired Guru Nanak in the past.
- There is still relative poverty both in India and wider world eg food banks in the UK so practice of langar still has relevance in this respect.
- The Sikh community adapts and evolves its practices according to present day conditions and makes langar have relevance today.

[15 marks]**AO2**