

Teacher Resource Bank

GCE Religious Studies

Unit 3G *World Religions 1 Sikhism*

Additional Specimen Questions



**GENERAL CERTIFICATE OF EDUCATION
ADVANCED LEVEL**



**RELIGIOUS STUDIES UNIT 3G
WORLD RELIGIONS 1 SIKHISM**

RST3G

ADDITIONAL SPECIMEN QUESTIONS

For this paper you must have:

- a 12 page answer book.

Time allowed: 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book.
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RST3G**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

Answer **two** questions.

- 1** (a) (30 marks)
(b) (20 marks)
- 2** (a) (30 marks)
(b) (20 marks)
- 3** (a) Examine the contents of the Rahit Maryada. (30 marks)
(b) 'The Rahit Maryada has no significance for Sikhs today.'
Assess this claim. (20 marks)
- 4** (a) (30 marks)
(b) (20 marks)

END OF QUESTIONS



General Certificate of Education

Religious Studies

World Religions 1 Sikhism RST3G

Additional SPECIMEN Mark Scheme

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

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of this 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.

RST3G: World Religions 1 *Sikhism*

1 (a) **Examine the contents of the Rahit Maryada.**

Candidates might include some of the following points in their response:

- It is the Sikh code of conduct.
- It is divided into a number of sections and begins with instructions on personal devotion.
- It provides the ardas (version of congregational prayer).
- It gives rules for worship in the gurdwara and the reading of the Guru Granth Sahib.
- The second section covers naming of a child, marriage and death ceremonies.
- In the third section it covers sewa, langar and amrit sanskar.
- It is a code that upholds the Khalsa and reinforces correct observance of ceremonial ritual practice.
- It enables the Sikh community (Panth) to be faithful to the perceived teachings of Guru Gobind Singh.
- It provides uniformity of belief and practice in the Punjab and elsewhere.

(30 marks) AO1

(b) 'The Rahit Maryada has no significance for Sikhs today.'

Assess this claim.

Arguments **in support** of the statement might include:

- Sikhs should look to their own intentions and morality when it comes to a code of conduct. They do not need the rules all written down for them.
- A Sikh knows how to offer personal devotion and should not be told.
- The ardas is outdated and the symbol of the sacred hair is from a bygone age and a Sikh should live for today not necessarily remember the Gurus from a different 'Sikh age'.
- There is little need for rules about the langar today as most people have busy lives and cannot necessarily take time out to eat together. It is not practical.
- One cannot always follow Sikh ideas about sewa (selfless service of others) as the world is constantly changing and people live in a society where they cannot afford to be left behind.
- The Amrit Sanskar is out of date and was set in a time when Sikhs were establishing their faith and needed the initiation into the Khalsa for support and mutual benefit.

Arguments **against** the statement:

- Sikhs cannot look to their own intentions and morality when it comes to a code of conduct. They need the rules all written down for them in order to give a meaning and purpose to their lives.
- Equally, a Sikh needs the established ritual on how to offer personal devotion and this gives a community feel to the Sikh beliefs.
- The ardas has a very real place in the Sikh community. It defines what Sikhism is, is not outdated and is symbolic of identity.
- It should be the duty of each Sikh to remember their heritage.
- There is a greater need for the langar today as most people who have busy lives really need the time out to. Whether practical or not, it is a necessity.
- Sewa is as important today for the well being of the Sikh community as it was years ago. Selfless service to others never goes out of fashion.
- The Amrit Sanskar is what holds Sikh identity together. Sikhs are often in the minority in communities and the re-establishing of their faith and the need to be initiated into the Khalsa is vital for support and mutual benefit.

(20 marks) AO2