



General Certificate of Education

Religious Studies 1061

RSS09 World Religions 1
(Buddhism, Hinduism, Sikhism)

Mark Scheme

2010 examination - January series

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	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 World Religions 1

Section A *Buddhism*

1 (a) Explain Buddhist teachings about death and rebirth.

This refers to the concepts and teaching of samsara, the law of karma and the realms of rebirth.

- Samsara: the continual, seemingly endless cycle of birth, death, and rebirth in which all living beings are trapped. They are born in ignorance and driven by desire and craving rather than wisdom and compassion. It is the suffering of conditioned existence in which every thought and deed causes the conditions for the future. The law of karma operates in samsara in which every action of mind and body determines the conditions of the future.
- The law of karma has a moral dimension in which harmful actions have harmful consequences so samsara is a state of never being free from the effect of past thoughts and deeds of oneself and others.
- Samsara is a form of the second noble truth on which ignorance and craving trap living beings in ignorance and suffering.
- In relation to death and rebirth the teaching on samsara states that the nature and cause of death is caused by previous good or bad deeds. Death is the end of the body but the continuation of consciousness affected by karma and the beginning of a process of rebirth.
- The nature and quality of rebirth is determined by thoughts and deeds in past existence.
- Different levels of rebirth including hells, heaven or deva realms, hungry ghosts (pretas) animal and human realms.

No more than Level 5 if only one of the key teachings dealt with, i.e. samsara or law of karma. Some reference to different levels of rebirth necessary for marks above Level 5.

(30 marks) AO1

1 (b) Assess the view that Buddhist teaching on rebirth has little effect on the way that Buddhists live their lives.'

In support

The focus for Buddhists today varies greatly according to the cultural context. In Buddhist culture in South East Asia the main concern is the development of morality, especially generosity and adherence to all five moral precepts. The development of non-anger and cultivation of the virtues of honesty and right livelihood as well as other aspects of the noble eightfold path will be more relevant than a concern about rebirth. Amongst western Buddhists there is more emphasis on development of meditation and higher train of consciousness and wisdom.

The moral principles and behaviour of Buddhists might be more directly influenced by the development of compassion rather than the motive of a better rebirth.

Other teachings such as right speech and livelihood, generosity and loving kindness may have more relevance.

Contemporary context in all cultures will be on how to live in the present world / moment rather than concern with future or past rebirths.

In opposition to the statement

In Tibetan culture there will be more general acceptance and awareness of rebirth in the selection of future lamas.

The teaching on rebirth may have a profound effect as Buddhists may believe that just as their present existence is caused by the past, so their future existence is caused by good thoughts and deeds in the present. The only way to have a better life both materially and spiritually would be to follow the morality, meditation and wisdom of the eightfold path.

(15 marks) AO2

2 (a) Outline the Buddhist concept of tanha (craving) and explain how tanha leads to suffering.

- Tanha rooted in the word for thirst and means desire for existence or non-existence. The former refers to desire, wanting, craving, selfishness and greed which is not easily or ever fully satisfied.
- Desire for non-existence which is an attitude of negativity, aversion, anger and hatred.
- Tanha causes suffering as it operates like a drive or instinct which can never be satisfied. At its grossest level, it is unbridled greed to possess inordinate and material wealth and power, without regard to the needs of others. At a more subtle level it refers to a more natural desire for happiness but seeking this in temporary things or experiences. This causes suffering as these things or experiences will never produce permanent happiness as they are inherently impermanent.
- This idea is rooted in the Buddhist teaching of anicca or impermanence.
- Suffering is caused by the non-acceptance of the temporary nature of human existence. The desire for non-existence produces pessimism, cynicism and despair.

Up to Level 4 for sound understanding of the concept of tanha. Higher levels require clear explanation of how tanha leads to suffering.

(30 marks) AO1

2 (b) 'Tanha is the only cause of suffering.'

Assess this view.

In support

The second noble truth asserts that the fundamental cause of suffering is due to tanha, which is the root of ignorance and hatred. This is a deeply Buddhist notion and the eightfold path is geared towards the loosening and abandonment of all forms of attachment and desire.

On the other hand

It can be argued that ignorance and delusion is the root cause of suffering as desire (tanha) is caused by not recognising the danger and harm in allowing tanha to dominate one's life.

Hatred, anger and ill-will can be regarded as the only cause of suffering leading for the craving for destruction and other harmful impulses.

Tanha prevents the development of wisdom and knowing or understanding the impermanent nature of most forms of happiness. Also Buddhists believe that we are born in samsaric cycle with ignorance at the start of the process. The law of karma can be seen as a cause of suffering too as past deeds determine present and future conditions.

(15 marks) AO2

3 (a) Examine the meaning and purpose of right understanding and right thought in the Eightfold Path.

Meaning

Right understanding

Acceptance of the fundamental teachings of Buddhism including four noble truths, three characteristics of existence, law of karma, samsara and nibbana as the basis an understanding of the purpose of this human existence.

Right Thought

Emotional basis of understanding and following the path, the intention and motivation behind belief and faith in the teaching of the Buddha, i.e. compassion and non-egoism.

Purpose

To provide an interpretation of human existence and the nature of all forms of life in the universe within which the practice of morality and meditation have a place and purpose. These two aspects of the path enable the Buddhist to understand why morality and meditation is worthwhile and important and also provide a perspective on life, which gives meaning and purpose to it.

No more than Level 5 if only one of these aspects of the path is fully dealt with.

(30 marks) AO1

- 3 (b) **'Without the wisdom of right understanding and right thought, following the Eightfold Path is pointless.'**

Assess this view.

In support

It can be said that the other parts of the eightfold path have no purpose unless linked to the truths of understanding the nature and cause of suffering.

Without understanding causes of suffering it is not possible to transcend the suffering and limitations of the human condition.

Without the wisdom of right understanding and right thought, enlightenment is not possible as it requires an understanding of the true nature of reality.

Other views

All three aspects of morality, meditation and wisdom are equally important and interdependent.

The moral aspects of the eightfold path are more important and essential not just to the individual but to the creation of a just and harmonious society.

It could equally be argued and explained that without morality and or meditation the eightfold path would be pointless as understanding and knowledge needs to be put into practice in the world in human relationships and the development of the best aspects of human nature. Only meditation can give the insights needed to understand the teachings of right understanding and right thought.

(15 marks) AO2

- 4 (a) **Examine the nature of the Sangha as a refuge for the lay and monastic community.**

- The sangha as refuge means a source of guidance, interpretation, support and encouragement in following the Buddhist Path.
- For the lay community this can be experienced in the practice of the moral precepts of generosity, non-harm, right speech and avoidance of intoxicants in family and social relationships. The practice of Buddhist values and moral precepts in daily life will produce loving and harmonious communities.
- The monastic sangha can be a refuge for the lay community, providing for them opportunities for developing faith and devotion to the Buddha as well as gaining good karma through merit making.
- The monastic sangha in the temples can provide a location for community action as well as seclusion, meditation, practice and study of the dhamma.
- The monastic sangha is a refuge through its discipline and rules and prescribed way of life give ordained monks and nuns a place and opportunity to develop their commitment to Buddhism, and their spiritual development and progress to nibbana.

Equal attention to both lay and monastic communities for Levels above 5.

(30 marks) AO1

- 4 (b) 'Today, the way of life of the lay Buddhist is more important than the monastic way of life.'

How far do you agree?

In support of this statement

The lay community is the majority of Buddhists and their way of life creates the social and economic conditions of life for all members of Buddhist society. The lay Buddhists make it possible for the monastic sangha to exist as they are dependent on lay community for material and financial existence. The importance of the monastic community varies according to the tradition of Buddhism. In Mahayana Buddhist countries the monastic community is less important and lay people are often leading Buddhist teachers.

On the other hand

The monastic community in Theravada countries predominates as all men become monks at some time in their lives. This ensures that they have an understanding and commitment to Buddhist values. The way of life of monks ensures that the opportunity to attain nibbana is possible through the concentration of all efforts on moral purity and mental development through meditation and wisdom.

(15 marks)

AO2

RSS09 World Religions 1

Section B *Hinduism*

- 5 (a) Explain why the personal deities of Krishna and Ganesh have special meaning for Hindus.

Krishna

Meaning as an avatar of Vishnu. Demonstrates the qualities of unconditional love of God and miraculous powers to protect and guide his followers. Beautiful appearance and loveable personality shown in stories about miraculous powers as a child. Brings happiness and righteousness into human society. Also great, wise teacher in Bhagavad Gita. He is prominent on the Mahabharata as the divine teacher and guide to Arjuna in Bhagavad Gita.

Symbols of playing flute, accompanied by Radha, white calf and beautiful appearance express the qualities of intense love and devotion, which Krishna inspires in his followers.

Ganesh

Associated with Shiva. Has considerable powers and attractive qualities. Overcomes obstacles, has deep wisdom and yogic powers.

Complex personal deity. Many stories linked to Indian respect for elephants.

Iconography includes large ears, curved trunk, large belly and broken tusk. Holds elephant goad, noose, and sweets. Qualities of wisdom and supernatural attainments.

In relation to both, they are manifestations of impersonal energy of Brahman so have special meaning as human form of god and have direct involvement in human affairs and needs. They are able to guide and lead humans to higher goals in life and ultimate liberation.

Both have special hymns, prayers and pujas dedicated to them.

No more than Level 5 if only one deity fully dealt with.

(30 marks) AO1

- 5 (b) Assess the view that personal deities are more important to Hindus than the impersonal concept of Brahman.

In support of the view

Hindus have direct contact with and relationship with personal deities in an emotional and spiritual way. They regard them as channels of divine grace. They feel able to trust in their powers and feel protected by these personal deities. Nearly all popular worship is dedicated to these personal deities.

Against the view

Only impersonal concepts of God have ultimate truth. Some Hindu philosophers and reformers regard personal deities and idol worship as much lower levels of truth. These idols become ends in themselves and obscure the reality of the supreme ultimate of Brahman.

(15 marks) AO2

6 (a) Examine the relationship between atman and Brahman.

The nature of atman.
 The inner self, true self.
 Spiritual and non-material self.
 Eternal, indestructible, perfect.

The nature of Brahman.
 Universal spirit.
 Life giving energy in all forms of life.
 Both immanent and transcendent of the physical universe.

The relationship between atman and Brahman.
 Atman is the same reality as Brahman.
 This realisation of the same and identical nature of atman and Brahman results in the experience of moksha and liberation from samsara.
 There is no distinction or difference between the true inner self and the universal energy of Brahman.
 It is described as 'Sat chit ananda'. Truth, consciousness and bliss.

No more than Level 5 if only one concept is fully dealt with. Both concept and explanation of relationship required for levels above 5.

(30 marks) AO1

6 (b) 'The relationship between atman and Brahman can be fully known only through meditation.'

Discuss how far you agree.

In support

The realisation of the true nature of the self as being identical with Brahman can only come about through complete devotion to the holy life and renouncing the world as followed by holy men or those in sannyasin stage or style of life. It requires an abandonment of worldly ties and concerns. It is a higher knowledge gained through meditation (jnana yoga) which does not easily combine with worldly responsibilities. It is only possible for an elite group of dedicated truth seekers living a holy life.

Against this view

There is the possibility that self realisation is open to everyone and there are a variety of ways of attaining it. Karma from past lives may increase chance of obtaining it. It is an experience open to everyone. People living worldly life can withdraw to ashrams and other holy places from time to time to develop spiritually so this goal has great significance for all Hindus.

(15 marks) AO2

- 7 (a) **Examine the nature and purpose of havan, yajna and festival celebrations in temple worship.**

Nature of yajna and havan

Yajna

Is the generic term for ritual of sacrifice. This is a purification rite based on some ancient practices which gives the participant an opportunity to become ritually pure in mind and body. It involves chanting from the Vedas, usually by the temple priest or Brahman and various (hand gestures) and ritual actions relate to all the six senses.

Havan

Is the fire ceremony within it, and offerings often of rice and ghee are made to the fire deity as a kind of intercessor for the intentions and wishes of the worshipper. These two ceremonies and lighting of the sacred fire take place on special occasions at the temple, e.g. for weddings and some festivals.

The purpose of both these rituals is to:

honour and worship chosen and selected deities.

seek petitions from gods and show devotion.

awaken divine energies through ritual.

purify the body and mind as a kind of healing as well as means of gaining higher knowledge and liberation.

The celebration of festivals

Nature can refer to the general ones of Divali and Holi and as well as the birthdays / holy days of various local and universal deities, e.g. Navratri / Durga puja to goddess Durga.

Purpose of these

The temple is the starting point of processions and the rituals of temple priests who conduct special ceremonies and blessings and chanting. Preparation and creation of special images of the deities which are then paraded through the streets. The temples are the focus and provide opportunities at festival times for the whole community to come together and be reminded of the stories and teachings associated with particular deities and the popular epics of Ramayana and Mahabharata.

Three elements here to be explained and also attention should be given to both nature and purpose.

No more than Level 5 for answers do not deal fully with all three aspects.

No more than Level 5 for those who do not deal fully with purpose as well as nature.

(30 marks) AO1

7 (b) **To what extent is worship an essential aspect of the Hindu way of life?**

Essential

Within the duties for each stage of life in Hinduism there are certain rituals which have to be performed.

These religious rituals can be seen as forms of worship and are essential for a variety of reasons.

To bring the divine energies and blessings into everyday life in the home and workplace Hindus wish to maintain this essential divine connection in every aspect of life.

Hindus regard God to be present in every living thing and aspect of nature so every action is a connection with the divine.

Not essential

Living a life according to moral values and principles can be regarded as more important than performance of ritual.

To some Hindus worship is less important than social responsibility and development of wisdom through meditation and yoga.

(15 marks) AO2

8 (a) **Examine the nature and role of holy men in Hinduism.**

Nature refers to the different types of holy men.

Sadhus literally means good men and women; generic term to all those who have renounced worldly responsibilities and who have dedicated themselves to the pursuit of religious aims.

Rishis are sages or poets (in Vedic times) who have received or gained powerful spiritual insights.

They are often highly regarded and significant holy men who have followers and devotees. They are considered to have great wisdom and almost supernatural powers, e.g. Maharsi Mahesh Yogi. They offer teachings, religious practices and retreats in their ashrams for those who want to attain liberation.

A **guru** is a teacher or spiritual master who initiates and guides disciples in a particular path or yoga.

In some ways all three types of holy men are very similar in that they have renounced the world and are often teachers of spiritual knowledge. However, they still have some distinctiveness. Rishi is the title given to one who has some deep wisdom to give whereas a sadhu is any person who has renounced the world. Gurus are well-established teachers who own the ashrams where their followers or disciples can stay for retreats.

Role refers to their general role as teachers and spiritual guides but also to their distinctive role of setting a good example, providing spiritual guidance and programmes, and initiating Hindus into the religious duties and experiences.

Answer requires both nature and role.

No more than Level 5 if only one of these dealt with thoroughly.

(30 marks) AO1

8 (b) 'In Hinduism, the path of the holy man is the only way to achieve final liberation.'

Assess this view.

In support

The final goal of liberation requires complete detachment from the world so the dedication and commitment of the holy man is necessary.

Involvement in the physical and material world distracts from the spiritual goal of liberation.

Hindu philosophy regards the material world as unreal and delusory and a lower level of existence.

Hindu culture has always given the sannyasin stage great respect and regarded it as the highest stage of life.

Against this view

Some holy men use their position to take advantage of people and do not always live up to their reputation and are corrupt.

Also liberation can be gained by people being self-sacrificing in their worldly life through generosity and devotion to God.

The other paths to liberation can be referred to here such as karma yoga, liberation through good deeds and selfless service to others as shown by Gandhi.

Complete submission and devotion to chosen deity bhakti / worship is also regarded as a valid way to liberation and combines with worldly life.

(15 marks)

AO2

RSS09 World Religions 1

Section C *Sikhism*

- 9 (a) Explain how both Guru Arjan and Guru Har Gobind contributed to the development of Sikhism during their lifetime.

Guru Arjun

He collected the hymns of all the previous Gurus and those of many Hindu and Muslim saints and compiled them into one large volume called Adi Granth.

He constructed Sri Harmandir Sahib, the Golden Temple.

He laid the foundation of the city of Taran.

He founded the city of Kartarpur.

Guru Har Gobind

He combined spiritual and temporal powers into one authority.

He trained his followers in military arts and encouraged them to use the sword only to protect the weak and the poor.

He opened missionary centres and spread the message of the previous Gurus.

He gave to the Sikh faith the concept of Miri (royalty) and Piri (sainthood).

He wore two swords and injected the spirit of bravery amongst his followers.

He introduced the practice of morning choirs when Sikhs got together early in the morning and travelled around singing the praises of God. Later these choirs became a part of religious ceremonies and processions specially at the birth of Gurus.

Maximum Level 5 if only one guru thoroughly dealt with.

(30 marks)

AO1

- 9 (b) Assess the view that the contributions of Guru Arjun and Guru Har Gobind have little significance for Sikhs today.

In support

For Sikhs today there is little need to defend the faith in the assertive and physical way that was necessary in the times of these two gurus. The notion of saint soldier is not seen as appropriate for Sikhs in modern world.

It could be argued that the contributions of these two gurus were more relevant to the times they lived in and were simply a continuation and development of the work of previous and other gurus.

On the other hand

The need for clear and strong identity through outward symbols is even more necessary today for the diaspora community of Sikhs.

The Adi Granth is part of the everyday life of all Sikhs in their daily prayers.

The Golden Temple is even more important as a symbol of Sikh unity and an important and significant place of pilgrimage for Sikhs all over the world.

Most aspects of their work has had a lasting effect most notably the compilation of the Guru Granth Sahib and the city of Amritsar and the concepts of miri and piri.

(15 marks)

AO2

10 (a) Give an account of the way in which Vaisakhi is celebrated and explain its significance for Sikhs today.

- Gurdwaras are decorated and visited.
- Parades, dancing and singing happen throughout the day.
- Many Sikhs choose to be baptised into the Khalsa brotherhood on this day.
- Nagar kirtan, i.e. processions through the streets (nagar means "town") which form an important part of Sikh culture and religious celebrations.
- Kirtan, singing of hymns, chanting of scriptures and full reading of Guru Granth Sahib.

Its significance

- Vaisakhi, is one of the most important dates in the Sikh calendar.
- New Year festival and is celebrated on April 13 or 14.
- Commemorates 1699, the year Sikhism was born as a collective faith.
- Vaisakhi also a long established harvest festival in the Punjab.

No more than Level 5 if only ways or significance is dealt with.

(30 marks)

AO1

10 (b) 'Vaisakhi has lost its religious meaning.'

How far do you agree?

Agree

This is a very social festival and expresses Sikh identity and the strength and pride of its community through public processions and community events in India, UK and elsewhere.

It is a statement of the presence of Sikh community and its valiant past.

Sikhs in diaspora communities may celebrate the festival for social reasons and may not understand or appreciate the religious teaching as much as those in the Punjab. This is debateable however.

Some argument for the fact that all religious festivals have become rather superficial and commercialised occasions.

Disagree

Religious teachings and social and moral values are uniquely combined in Sikhism and this festival reinforces these.

Sikhs need to show their commitment in a public way and this festival celebrates willingness to come forward in a courageous way in front of crowds and in conditions of adversity.

The gatherings in the gurdwara and readings from the Guru Granth Sahib strengthen religious faith and reinforce Sikh religious practices and beliefs.

Singing of hymns and reading for holy book are religious activities with religious meanings.

(15 marks)

AO2

11 (a) Examine the nature and role of the gurdwara.**Nature**

A building to house the Adi Granth and a place for congregational worship. In Indian villages it can be a simple room.

- No furniture. There are no idols, statues, or religious pictures in a gurdwara, because Sikhs worship only God, and they regard God as having no physical form. Nor are there candles, incense or bells, or any other items for ritual.
- There is a special platform for the Guru Granth Sahib with a decorated canopy above it and a place in front of it for offerings. There is also usually a place for musicians to play ragas.
- The Adi Granth is treated like a living being to show respect and honour. It is kept in a smaller room in the gurdwara and brought out and installed into the main hall of the gurdwara every day.
- It is a place where the Sikh community (sangat) can gather daily for kirtan to worship in the presence of the guru.
- Each Gurdwara has a Granthi who is a custodian of the Adi Granth and who organises the daily services and reads from the Guru Granth Sahib.
- Importance of langar in the gurdwara.

The role of the gurdwara in Sikh life and faith**Religious and spiritual role**

- To become familiar with Sikh beliefs and values through the reciting the scriptures, hymns and sermons. In India, many Sikhs visit a Gurdwara before work. In Britain, 39% of Sikhs go once a week, and most Sikhs go on Gurpurbs, i.e. the festivals of the Gurus.
- A place for religious ceremonies such a marriages and naming ceremonies and amrit sanskar.
- A place where children learn the Sikh faith, ethics, customs, traditions and texts.

Social role

- Celebration of festivals.
- A community centre and offers food, shelter, and companionship to Sikhs and any others in the community who need it (Langar).
- Accommodation and hospitality for wayfarers.

Two elements in this question. No more than Level 5 if only one is dealt with or for unbalanced answer.

(30 marks)**AO1**

11 (b) 'The gurdwara has more of a social role than a religious role in Sikhism today.'

Discuss how far you agree.

In support

Many gurdwaras serve diaspora community and so need to have gurdwara to reinforce cultural identity. Most Sikhs more likely to be engaged in worldly activities and not able to attend gurdwara for religious services often. Perhaps only for a small minority of dedicated Amritdhari Sikhs.

On the other hand

Religious and social roles cannot be separated.

The performance of sewa and langar combine religious and social beliefs and actions.

The religious services are central to the life of the gurdwara.

(15 marks) AO2

12 (a) Explain the concept of sewa and how it is practised today.

The Sikh ideal of service, rendered in accordance with God's will and without expectation of reward. Selfless service for the community, done for the goodwill and benefit of others. It counteracts egoism. It is devotion to duty in all aspects of life.

Several forms of expression.

- Service in the gurdwara, preparing and serving in the langar, fanning the congregation, minding and cleaning their shoes.
- Kar sewa is voluntary labour constructing and cleaning the gurdwara buildings and grounds.
- Service to the wider community in contributing to local charities and community projects.
- Sewa in daily life.

Two elements, explanation of the concept and application in practice. No more than Level 5 if only one of these is dealt with.

(30 marks) AO1

12 (b) 'There is nothing more important in Sikhism than sewa.'

Assess this view.

In support

This concept when put into practice develops such selflessness that it changes the person and purifies them and so they become God-centred rather than ego-centred. This leads to ultimate liberation.

In a practical sense sewa ensures a more harmonious, generous and shared community with shared values and where each person is valued, cared for and develops their human potential.

Against this view

It is one of many beliefs and practices all of which reinforce each other, e.g. sewa and langar are inseparable.

The spiritual and religious practices of daily prayer, reciting God's name, and reading of the Guru Granth Sahib can be seen as equally important.

(15 marks) AO2