



**General Certificate of Education
June 2010**

Religious Studies

RSS09

**World Religions 1
Buddhism, Hinduism or Sikhism**

AS Unit J

Final

Mark Scheme

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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: Section A *Buddhism***Question 1 Samsara and the three marks of existence**

0	1	Examine Buddhist teachings on dukkha.
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Nature of dukkha

The first noble truth.

Three kinds of dukkha related to three characteristics of existence.

Dukkha-dukkha: related to the physical and emotional suffering caused by old age sickness and death.

Dukkha-anicca based in the suffering caused by impermanence and transitory nature of life itself and also forms of happiness.

Dukkha-anatta caused by attachment to concepts of self and ego as well as lack of awareness and wisdom about the true nature of reality and law of karma, etc.

Could have some reference to:

The cause of suffering in greed, hatred and delusion;

Other Buddhist teachings, e.g. samsara;

Other appropriate examples.

(30 marks) AO1

0	2	'Buddhism is focussed more on suffering than on freedom from suffering.' Assess this view.
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In support

An understanding of the nature and cause of suffering is essential to an understanding and acceptance of the other Buddhist teachings.

Experience of suffering is necessary for human beings to be motivated and determined to seek truth and understanding in Buddhist way of life.

A realisation of the unsatisfactory nature of conditioned existence is necessary before a full understanding of dhamma can take place.

Other views

The emphasis is more on freedom from suffering and the ways on which this can be achieved by following the middle way of morality, meditation and wisdom.

Nibbana is the final and ultimate goal and all the teachings are aimed at this.

The focus is not just suffering but the unsatisfactory nature of this conditioned existence.

(15 marks) AO2

Question 2 The Four Noble Truths

0	3
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Examine Buddhist teachings on the experience of the arahant in this world and beyond death.

In this world

- The arahant has attained nibbana in this life and is radically transformed by it.
- There are various stages to arahantship: a stream enterer / a once returner / non-returner.
- The arahant is final stage when all remaining defilements are removed, vis attachment to pure form and formless worlds and the conceit of 'I' am and any lingering spiritual pride.
- He / she is worthy of great respect, one who has fully completed spiritual training.
- They have fully developed all the enlightenment factors of mindfulness, investigation of dhamma, vigour, joy, tranquillity, concentration and equanimity.
- They have become the perfected human being with perfectly calm mind, speech and behaviour.
- Their actions produce no karmic results leading to rebirths.
- He may experience physical pain but no mental anguish.
- He is free from fear and craving.
- The defilements are replaced with the qualities of mental alertness, loving kindness and compassion.
- The arahant has seen through the delusion of empirical self through meditation and moral principles of generosity non-hate and non greed.

Beyond death

All personality factors come to an end. No more rebirth.

When asked the question what happens at the death of an arahant Buddha declared that this was one of the 'undetermined' questions.

It is beyond normal comprehension. When all phenomena are removed, then all ways of describing are also removed. Having destroyed all causes of rebirth his indefinable state is beyond death rather than after death.

Maximum Level 5, if only one 'in this the world'/'beyond death' is dealt with.

(30 marks)

AO1

0

4

'Becoming an arahant is an unrealistic goal for most Buddhists.'

Assess this view.

In support

It is unrealistic as requires complete dedication to spiritual development which is not easily compatible with worldly life.

The defilements of greed, hatred and delusion are very deeply rooted in humans.

It is natural to human nature to think and behave with a sense of self, and need to meet many emotional and material needs.

It requires too much change of personality and values to eliminate craving, desire and attachment.

Need to have attachment to be ambitious and achieve anything in life.

Other views

It is an obtainable goal even though it may take many lifetimes.

It is the ultimate goal and the main purpose of the Buddhist way of life.

It is the main goal for most Buddhists even though may be long term or gained bit by bit.

(15 marks)

AO2

Question 3 The Eightfold Path

0	5
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Examine the meaning and importance of right mindfulness and right concentration in the Eightfold Path.

Meaning

General meaning in relation to meditation.

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.
- Elimination of mental chatter.
- Overcoming hindrances of sense desire, aversion, doubt, and sloth and torpor.

Right concentration

- One-pointedness.
- Unwavering and un-distracted mind.
- Ability to place attention on chosen object and maintain attention.
- The jhanas.

Importance

General importance of meditation in eightfold path and its links to other aspects of the path.

Right mindfulness

- Necessary for clear awareness and comprehension of arising and falling of mental states.
- Leads to insight into impermanence and non-self.
- Enables distinction between matter and mind, relationship and interaction between body and mind to be perceived and understood.

Right concentration

- Development of mental power and ability to choose mental states.
- Change from unskilful to skilful states.
- Both necessary for enlightenment.

Maximum Level 5 if meaning or not importance, or importance rather than meaning.

Maximum Level 5 if only one of concentration or mindfulness is presented.

(30 marks)

AO1

0

6

'It is impossible to follow a Buddhist way of life without practising meditation regularly.' Assess this view.

In support

Regular meditation necessary for mental development and purification of mind and ability to attain higher states of awareness and consciousness.

Due to human condition regular practice necessary to train the mind.

Gives insight into reality as it truly is.

Other views

Meditation can be applied in many ways and can be developed through everyday activities.

Practice of morality and development of wisdom powerful in themselves and naturally produce an calm and clear mind.

Meditation can be practised occasionally to have same effect.

(15 marks)

AO2

Question 4 The Sangha

0

7

Explain the relationship between monastic and lay communities in Buddhism.

Strong interdependence

- Reference to historical aspects and the differences between lay and monastic communities.
- Lay community provides the physical for the material needs of the monastic sangha by providing daily food in alms round as well as money and financial and practical support for monastic buildings and services.
- Lay community able to practise generosity and merit making through support of monastery.
- Receives spiritual and moral guidance from monks.
- Monastic sangha drawn from lay community.
- Many men become monks during lifetime.
- Learns the Buddhist teachings and moral values.
- In some Buddhist societies provides education for children.
- Many community projects directed by monastic sangha related to education and health and environmental concerns.
- Society enhanced and informed by moral teachings of Buddhism.

(30 marks)

AO1

0

8

'Without the example and guidance of the monastic Sangha, members of the lay community would never gain enlightenment.' Assess this view.

In support

Lay community would be totally engrossed with material concerns and have no time or energy for spiritual and moral development without monastic sangha.

Monks trained in high level of discipline and rules to give good example to lay people.

Other views

Lay people capable of integrating spiritual practice with lay life.

Enlightenment a personal concern not dependent on guidance from monks.

This is helpful but not necessary.

(15 marks)

AO2

Section B *Hinduism*

Question 5 The Hindu concept of God

0	9
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 Examine the concept of Brahman in its personal and impersonal forms.

Personal (guna)

- Immanent / with characteristics / Supreme being.
- Essence of being in all forms of life.
- Indwelling life giving spirit / or energy in all forms of life within.
- Manifest in trimurti of three divine energies, creative (Brahma), preserver (Vishnu) and destroyer and recreator (Shiva).

Impersonal (naguna)

- Absolute beyond attributes
- Beyond the created material universe
- The origin and support of the visible universe
- Transcendent / without attributes / formless
- Emphasis on oneness not multiplicity
- Sat chit ananda. Knowledge, consciousness, bliss.

Maximum Level 5 if both forms not included.

(30 marks)

AO1

1	0
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 'The impersonal form of God is of little relevance to most Hindus.'
Assess this claim.

In support

Personal deities and the personal forms of God are more meaningful to most Hindus as a personal relationship is impossible and personal deities can be understood and comprehended and brought more directly into daily life. Most popular forms of worship based on personal deities.

Other views

Personal deities are a means to the end of understanding and merging with the ultimate being and supreme life giving energy of Brahman.
Impersonal form of Brahman very important to Hindu reformers and more intellectual Hindus.

(15 marks)

AO2

Question 6 Means to liberation in Hinduism

1	1
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Examine jnana yoga and karma yoga as means to liberation in Hinduism.
Jnana yoga

- Way of meditation and insight.
- Development of mental capacities and faculties leading to clear understanding of profound truths.
- Skill of concentrated mind overcoming physical and sensory hindrances.
- Investigation into the wisdom of the holy Vedas understood both rationally and intuitively.

Karma yoga

- Way of action / deeds / rituals.
- Selfless and dedicated performance of one's caste duties and duties for each stage of life.
- Actions without desire for rewards or selfish gain.
- Actions motivated by the wish to serve others with love and devotion.

No more than Level 5 unless both are dealt with.

(30 marks)**AO1**

1	2
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'Karma yoga is an essential part of the Hindu way of life, whereas jnana yoga is optional.' Assess this view.
In support

Karma yoga is based in worldly responsibilities and duties so are in that sense unavoidable and require an attitude of selflessness and giving to others to be fulfilled. It is linked directly to caste and stage in life. Jnana yoga can be practised regardless of caste and stage of life. It is an individual choice and usually additional to daily life.

Other view

Both forms of liberation are optional depending on the Hindu's aims in life. Karma yoga is very demanding and hard to attain in its fullest extent so is also optional. Jnana yoga can be seen as essential as the Hindu understanding of union of inner self / atman with Brahman requires this deep understanding.

(15 marks)**AO2**

Question 7 Worship in Hinduism

1	3
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Examine the nature and purpose of puja in the home.

Nature

- Creating shrine.
- Awakening deity.
- Embellishing and cleaning anointing murti.
- Making offerings flowers, food, incense.
- Arti ceremony.
- Chanting Gayatri mantra.
- Sharing blessed food.

Purpose

- Inviting presence of God into the home.
- Deity treated like an honoured guest.
- Makes domestic life blessed.
- Provides a daily and regular reminder of both moral duties but also spiritual aspirations.
- Brings family together.
- Strengthens Hindu identity.

Maximum of Level 5 if both nature and purpose not dealt with.

(30 marks) AO1

1	4
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'For Hindus the most important forms of worship can only take place in temples.'
How far do you agree?

In support

The most important forms of worship can be seen as congregational worship through the mediation of temple priests.

The rituals are more powerful and effective than in the home.

Festivals and special sacrificial rituals take place in temples.

Temples are sacred places, the real home of the gods with great power and importance.

Other view

Hindu view of god as everywhere and in everything.

Many things can become a sacred place, even a tree or stream.

The home is an everyday reality and puja is performed on a daily basis.

(15 marks) AO2

Question 8 The Hindu way of life

1

5

Examine the meaning and importance of the stage of grihastha (householder) and sannyasin (homeless wanderer) for Hindus.

Meaning**Grihastha**

Duties to create and bring up family.
Provide material and social security for family.
Contribute to society and material welfare of family and community.
Care of parents and extended family.
Education of young.
Honest and productive livelihood.

Sannyasin

Complete abandonment of family ties.
Giving up of dwelling place.
Entirely dependent on gifts and care from others.
Study scripture, practise rituals, austerities and meditation.
Prepare soul (atman) for death and final liberation.

Importance

Grihastha role ensures the stability and prosperity of the society.
Fulfills dharma of this stage and is necessary to be involved in worldly affairs to maintain the infrastructure of society and economy.
Sannyasin provides opportunity for full commitment to spiritual development.
Without this final liberation more difficult and rebirth more likely.
Provides an example and reminder of spiritual and religious values.

Maximum Level 5 if only meaning or importance.

(30 marks)**AO1**

1

6

'The role of the grihastha is the complete opposite to the role of the sannyasin.'
How far do you agree?

In support

The way of life and duties are different as the grihastha is fully involved and engaged with material conditions, wealth, goods and physical needs and desires. His aim is to contribute to and improve material conditions of society. The sannyasin renounces and rejects all material comforts and desires and distractions in favour of the way of spiritual life.

Another view

Both roles if fulfilled with attitudes of selflessness and generosity and purity of motivation are fulfilling the same purpose. They are making possible progress towards higher goal of liberation.

(15 marks)**AO2**

Section C *Sikhism*

Question 9 The Gurus

1	7	Examine how and why Guru Gobind Singh formed the Khalsa.
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How

In 1699 on festival of Vaisakhi Guru Gobind Singh ordered his followers Sikhs to assemble at Anandpur.

Guru Gobind Singh 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'.

The men were then baptised into the Khalsa by the Guru. He sprinkled them with *Amrit* 'immortalising nectar', and said prayers.

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 5Ks defined and established.

Family names were replaced by Kaur and Singh to overcome caste status.

Transformed the Sikhs into a family of soldier saints, known as the Khalsa Panth.

Why

The attacks on Sikhs needed clear defence and courage to protect the faithful.

To give clear identity to Sikhs.

To consolidate the Sikh community.

To reassert the authority of the gurus rather than the masands (local leaders who had been appointed by earlier gurus to supervise local communities.)

To provide a defence and security for the further advance of the Sikh community.

Maximum Level 5 if only 'how' or 'why' dealt with, however well.

(30 marks)

AO1

1	8	'Without the formation of the Khalsa, Sikhism would not have become a significant religion.' Assess this view.
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In support

Needed to consolidate at this point in time and reinforce identity and rules in clear distinction from Hindus.

The rituals and outward symbols ensured that Sikhs were a social and religious community different from others in India at that time.

The Khalsa was a military force as well as a religious community.

This ensured it fought against persecution.

Other views

Many factors contributed to its becoming a significant religion, including the spiritual inspiration of its founder Guru Nanak.

The teachings and religious practices ensured its continued development.

Its appeal to members of other faiths due to egalitarian teachings.

Although the Khalsa was a strong core to the faith the wider membership and other social and cultural factors also contributed to its significance.

(15 marks)

AO2

Question 10 Festivals

1

9

Examine the celebration and significance of Diwali for Sikhs.**Celebration**

Festival of light as houses, shops and public places are decorated with small earthenware oil lamps.

Home is thoroughly spring cleaned and redecorated and new clothes worn.

In towns in India and UK electric lights in street displays.

Gifts bought and exchanged.

Golden temple in Amritsar is totally lit up.

Significance

Commemorates an important event in Sikh history when Sikh heroism and willingness to risk life to save others including those from a different faith was evident.

It celebrates the release from prison of the sixth guru, Guru Hargobind Singh and 52 other princes with him in 1619.

The emperor Jahangir had imprisoned Hargobind. The emperor was asked to release him which he agreed to do but insisted that 52 princes were released also. Emperor agreed but said only those who could hold coat tails. Hargobind had a cloak made with string so each prince able to hold on to it and he enabled them all to escape.

Reveal Sikh support for other faiths and cultures: good over evil; courage; and heroism in adversity

Maximum Level 5 if both aspects not covered.

(30 marks)**AO1**

2

0

‘Only the celebration of festivals like Diwali will keep the Sikh community together.’ Evaluate this view.

This has a general and more specific application. It is an evaluation of the role and importance of festivals in contributing to community cohesion and identity and the more specific issue about Diwali.

In support.

Festivals ensure the whole community comes together whether or not they practise all the religious rituals and attend all services.

These festivals reinforce Sikh traditions and teachings.

Especially in western society festivals are needed to give opportunity to come together when otherwise might be not feel part of mainstream culture.

Diwali is a very social and joyous occasion and encourages families and communities to celebrate their Sikh identity and history especially in the home rather than the gurdwara. In this way it does have a vital role to play.

Other views

The Sikh community holds together through variety of means.

The values and teachings are reinforced in family life.

Other practices such as sewa and langar hold the community together.

The history and traditions of Sikhism keep it together.

However, there are many other factors such as the inspiration of Sikh beliefs and practice, the use of gurdwara as a community centre and the Sikh cultural values and practices hold the community together.

(15 marks)**AO2**

Question 11 The Guru Granth Sahib and the Gurdwara

2	1
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Examine the formation and content of the Guru Granth Sahib.

Formation

- Developed over a period of 200 years.
- Started with hymns of Guru Nanak – role of Mardana.
- Role of Guru Angad in writing down hymns.
- Development of Gurumukhi alphabet for this purpose.
- Compilation of Adi Granth – structure imposed by Guru Arjan
- Hymns of Guru Ram Das
- Additions by Guru Gobind Singh
- His role in making his book the Guru Granth Sahib.

Content:

- Collection of devotional hymns and poetry for meditation on the name of God.
- Moral and ethical approaches for salvation and for the unity with God.
- Divided into 1430 pages known as *Angs* (limbs).
- Organized on basis of musical notes – ragas
- 22 compositions of Vars (traditional ballads)
- Hymns from 6 of the Gurus.
- Notable for containing material from non Sikh sources.
- 938 Shabads from non Sikhs.

Introductory section of Mul mantra, Japji and Sohila
 Arrangement of compositions by the Sikh Gurus, followed by that of Sikh Bhagats
 Compositions by Guru Tegh Bahadur.

No more than Level 5 if only one aspect, formation / content is dealt with.

(30 marks)

AO1

2	2
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**‘The Guru Granth Sahib is of little importance for many Sikhs today.’
 Evaluate this claim.**

In support

Not all can read the Guru Granth Sahib
 Sikhs today take their values and identity from cultural traditions rather than specific teachings in Guru Granth Sahib.
 The Guru Granth Sahib is only of importance for amritdhari Sikhs.
 Other influences including historical events in the development of the Sikh community, cultural practices and stories about the gurus which show their particular qualities are more important.
 Many Sikhs today are more secularised and not concerned about applying teachings from previous centuries and culture to contemporary situation.

Other views

It is regarded as a living guru and contains all the teachings and guidance that Sikhs require.
 From this book all other practices and beliefs flow.
 This is one source of belief and action that all Sikhs accept and follow.
 Centrality in Gurdwara

(15 marks)

AO2

Question 12 Diwan and langar

2

3

Examine the nature and purpose of worship in the Sikh home.**Nature**

Each home should have a special area set aside if they wish to house a copy of the Guru Granth Sahib.

According to the Rehat rules:

- A Sikh should rise early at 3am and bathe and cleanse the body.
- He should then meditate on name of God 'nam simran', and do a daily prescribed reading from the Guru Granth Sahib. This will include reading 'gurbani' poetry of the gurus.
- He will recite the Mul mantra, and selections from Japji Sahib of Guru Nanak, the Jap of Guru Gobind Singh.
- Evening order of prayers said or sung at end of day's work before dinner.
- Then the Anand (a joyful bliss of finding the Satguru).
- Final prayer Sohila prayer is offered.

Purpose

- Worshipping God
- Fulfilling duty as Amrit dhari Sikh
- Seeking liberation.
- Overcoming haumai and maya
- Family unity. etc.

Maximum Level 5 if answer does not cover both nature and purpose.

(30 marks)**AO1**

2

4

Assess the view that, in Sikhism, worship in the gurdwara is more important than worship in the home.**In support**

The gurdwara provides a special place for the Adi Granth and experienced Granthi who can interpret the teachings.

It also provides communal worship and is a fuller expression of faith in the gurus and their teachings.

It is designed especially to allow for hymn singing and kirtan with skilled ragis (musicians) so that a strongly devotional atmosphere can be created.

Other views

Sikh worship aimed at enabling the Sikh to be God-centred, and regular daily worship in the home around normal activities such as washing, eating and sleeping is more conducive to this.

Worship in the home applies broadly to all aspects of life and ensures that faith is integral to the Sikh thinking and behaviour all the time.

Worship in the home is performed on a regular daily basis.

Worship in the home reinforces faith of whole family.

(15 marks)**AO2**