



**General Certificate of Education  
June 2011**

**Religious Studies**

**RSS09**

**World Religions 1: Buddhism OR 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: World Religions 1**

### **Section A Buddhism**

#### **Question 1 Samsara and the three marks of existence**

- 01 Examine how the Buddhist understanding of dukkha might affect the Buddhist attitude towards life.**

#### **Dukkha**

**General meaning** has a wide range of interpretation

- From the general frustration and unsatisfactory nature of life to more profound tragedies and mental and physical suffering experienced by all living beings.
- Arose out of the Buddha's experience of the four sights, old age, sickness and death.

**Various kinds of suffering:**

- Dukkha-dukkha: Physical and mental suffering associated with sickness and death, loss and pain
- Dukkha-anicca: Suffering associated with impermanence (anicca), the change and loss of what is pleasant and gain of unpleasant.
- Dukkha-anatta: Suffering associated with attachment to self and ignorance of nature of self as ever changing and impermanent.

**Affects the Buddhist attitude towards life. Allow for a variety of approaches.**

- Acceptance of suffering as the natural result of karmic actions in present and past lives.
- Acceptance as an inherent aspect of human existence.
- Teaching on dukkha as the first noble truth explains why there is a various conditions and events in life.
- Value of suffering as an incentive to seek deeper understanding of the causes of suffering.
- Intention to avoid or reduce suffering through living life in accordance with the 8 fold path.
- Compassion to those who suffer.

No more than Level 5 if concept is not linked to attitudes towards life.

**(30 marks)**

**AO1**

**02 'The Buddhist understanding of dukkha is simply common sense.'  
Assess this claim.**

**In support**

- Dukkha is a lived experience for all beings so it is clearly evident that it is a natural part of life.
- Old age, sickness and death are inevitable and unavoidable aspects of life.
- The explanation that suffering is caused by harmful intentions and deeds is also common sense.
- The Buddhist understanding of suffering explains clearly the injustices and unfairness of life (unlike the Judaeo-Christian traditions).

**Other views**

- It is much more than common sense and requires some wisdom and insight to fully understand.
- An understanding of dukkha requires appreciation of the law of karma which cannot be easily understood.
- The understanding of suffering is one part of the four noble truths and these need to be understood fully and go beyond common sense.

**(15 marks) AO2**

**Question 2 The Four Noble Truths**

**03 Outline the various types of craving (tanha) and explain how they lead to suffering.**

Three main kinds: craving for sensual pleasures, existence and non-existence.

**Craving for sensual pleasures**

Refers to being driven and motivated by sense desire rather than knowledge and understanding of true nature and purpose of life. This leads to life of hedonism or endless pleasure seeking which is never satisfied. This leads to suffering as it can never lead to fulfilment and satisfaction as senses are rooted in the defilements of greed and delusion.

**Craving for existence**

The wish to experience full happiness and fulfilment in this present life through sense pleasures. The attitude towards life which assumes there is immortality and eternal life.

Craving for rebirth rooted in attachment to human existence and the wish to continue forever.

**Craving for non-existence**

Attitude towards life and resulting behaviour rooted in aversion and hatred. A denial of the value of human existence and a desire for non existence. A nihilist outlook on life leading to suicide.

Craving / tanha is the cause of suffering because it is rooted in ignorance and this craving will never be satisfied and engenders greed and hatred. It traps human beings in samsara and prevents freedom from craving and the attainment of the state of nibbana.

It is the second noble truth and a key aspect of the teaching on dependent origination.

No more than Level 5 if a variety of forms are not presented and the explanation of how they cause suffering is not clearly addressed.

**(30 marks) AO1**

**04 Assess the claim that the main goal of Buddhism is to end suffering.**

**In support of the statement**

- It is the main goal because understanding the nature and cause of suffering requires deep understanding and wisdom and thus removes ignorance, greed and hatred.
- The end of suffering has many dimensions from helping human beings accept suffering to the full attainment of nibbana.
- The end of suffering also means release from the conditioned existence of samsara and rebirth.
- This also requires a full commitment to the middle way.
- The bodhisattva in Mahayana Buddhism is dedicated to the relief of suffering for all beings.

**Other views**

- The main aim of Buddhism is nibbana which is more than end of suffering.
- It is the realisation of the true nature of reality and a transformation of human nature and purification of the mind through practice of morality and meditation.
- The emphasis in Buddhist teaching is the perfection of human nature not release from suffering.
- Also the end of suffering can be seen as the same as attainment of nibbana.

**(15 marks) AO2**

**Question 3 The Eightfold Path**

**05 Examine the nature of wisdom as part of the Eightfold Path.**

Refers to right view and right understanding.

Can include how wisdom contributes to morality and meditation.

Right view (samma ditthi)

- The truths realised by the Buddha, three marks of existence, four noble truths.
- Erroneous views replaced by views based on an understanding of things as they really are.
- Acceptance of karma and rebirth.
- Deep appreciation of the wider implications of these teachings and truths.
- Direct knowing and personal insight rather than a blind faith.

Right thought or understanding (samma sankappa)

- Right motive or intention.
- Positive and wholesome thoughts.
- Right intention based in compassion, metta and generosity.
- Emotional basis of thought and understanding.
- Pure mind without hindrances and negativity.

No more than Level 5 if only one aspect dealt with.

**(30 marks) AO1**

**06 'Without wisdom there is no meaning or purpose in the Eightfold Path.'  
Assess this claim.**

**In support of the claim**

- The basic purpose of the Eightfold Path is the attainment of nibbana and without understanding of this is little reason to follow it.
- The four noble truths give a rationale and explanation of the human condition and need for following the middle way.
- The other two aspects of the path are based in action and practice as well as the mind.
- Without wisdom the ability to make moral decisions to purify the mind would not be possible.
- Since wisdom refers to right view and right thought, if these are not developed then the other aspects of the path remain superficial and limited in their effectiveness.

**In refutation of the claim**

- The Eightfold Path is the middle way and all three aspects are needed to give meaning and purpose to following the path.
- Each aspect of morality requires wisdom to follow it.
- Wisdom implies an intellectual understanding of the dhamma but this understanding can be gained experientially through meditation and morality.

**(15 marks) AO2**

**Question 4 The Sangha**

**07 Explain the meaning of Sangha within Buddhism.**

**General meaning**

Community or followers of the Buddhist path.

Fourfold sangha consists of

- includes lay men (upasaka) and women (upasika) and monastic sangha of bhikkhus (male monks) and bikkhnis (nuns)
- It is one of the three refuges or jewels the other two being Buddha and Dhamma.
- All Buddhists take refuge in the three refuges as sources of truth and happiness.
- Sangha in a complex interaction and dependency between lay people and monastics in which each serves the needs of the others.

**The lay community**

- Create a good family and community life and support the monks in all their material and physical needs.
- They develop the perfections of generosity dana and gain merit by supporting the monks.
- Duties include maintaining the monastic buildings and providing all the financial and practical support need.

**The monastic sangha**

- The monks and nuns observe a strict discipline based on the vinaya scriptures.
- The monastic sangha is meant to embody the perfections and moral values of the Buddhist dhamma.
- They are role models and teachers to the lay community in moral and spiritual matters.
- In Buddhist countries the monastic sangha is often engaged in projects of social upliftment and improvement and health and welfare for the poor and needy as well as environmental projects.

**Philosophical meaning**

Sangha is the common mind and endeavour to attain nibbana and this support and fellowship is necessary for this goal.

No more than Level 5 unless there is some breadth of approach.

**(30 marks)**

**AO1**

**08** **‘The monastic Sangha provides an escape from the responsibilities of life.’  
Assess this view.**

**In support**

- Part of the discipline of monastic life is to renounce involvement in worldly matters through not handling money and other vows in order to concentrate on meditation and progress to enlightenment.
- Much of monastic life is bound by rules which determine the routine of daily life in relation to behaviour, diet, dress and relationship with lay people.
- This regulates life in a way in which there are little individual autonomous decisions are made.
- Some monks in old age join monasteries to be looked after in the later years but this is not the intention or purpose of this way of life .

**Other views**

- Monks have even greater responsibilities in living up to the morally pure and disciplined life of the monk.
- They have many duties and responsibilities to the lay community and to their own sangha.
- They are often engaged in projects for education and social welfare and still have to administer and organise them.
- In order for a man to be accepted into a monastery he has to be free from debt and have the permission of his parents or spouse.

**(15 marks)**

**AO2**

## Section B Hinduism

### Question 5 The Hindu concept of God

**09 Examine the main characteristics of the personal deities Krishna and Rama.**

#### Krishna

- Avatar of Vishnu
- Various images
- As a beautiful young man / lover playing flute and surrounded by gopis symbolising his loving and alluring nature. Ability to bring joy happiness and bliss to his devotees
- As a mischievous child playing with yogurt. Symbolising is miraculous and attractive qualities.
- As a wise teacher in the Bhagavad Gita offers insights and wisdom about how to attain moksha through karma and bhakti yoga

#### Rama

- Avatar of Vishnu so ability to restore order and harmony to the earth
- Holds bow and arrow
- Kingly qualities and courageous fighter
- Defender of righteousness, restorer of harmony and goodness saviour for evil forces
- Loyal husband to Sita
- Ability to overcome evil and destructive forces

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

**(30 marks) AO1**

**10 'In Hinduism, personal deities have more importance than abstract forms of God.'**  
**Assess this view.**

#### In support

- Personal deities are much more in evidence in the popular culture of India and feature in every aspects of life in homes, offices and in street shrines and temples.
- Every household and village will have a specific deity amongst several to which they have special devotion.
- It is more possible to worship a personal deity than relate to impersonal abstract forces.
- These deities represent higher forces and energies and are the means or channels of divine grace and blessings.

#### In refutation

- Most Hindus believe in the impersonal abstract force of Brahman symbolised by the symbol OM which is just as much in evidence as personal deities.
- From the perspective of philosophical schools of thought such as Vedanta which is still part of Hindu culture today.
- Personal deities are a lower form of religious practice than more direct realisation of divine nature through meditation.

**(15 marks) AO2**

**Question 6 Means to liberation in Hinduism**

**11 Examine the relationship between Brahman and atman in Hinduism.**

**Brahman**

- Two forms, transcendent or formless without attributes (naguna)
- Beyond the universe and immanent as the origin and support of the universe
- The universal energy and life force which keeps the universe in existence.
- The supreme and ultimate reality.
- 'Sat, chit, ananda.' Knowledge, consciousness and bliss.

**Atman**

- Eternal indestructible essence in all living beings
- Non-physical immortal perfect inner self
- It leaves the body after death and moves into another body.

**The relationship between them**

- Atman and Brahman are the same reality.
- The realisation that the inner self is the same reality as Brahman is the ultimate goal. This brings liberation from the limitations of physical and material existence.
- Some schools of thought (theistic) assert that when the true self is realised and purified, then it can become united with God.
- Other schools of thought claim the oneness and identification of atman and Brahman (Advaita Vedanta)

No more than Level 5 unless relationship between Brahman and atman are fully explained.

**(30 marks) AO1**

**12 'A realisation of the relationship between atman and Brahman can come about only through meditation.'**  
**How far do you agree?**

**In support**

- The realisation of the relationship between Brahman and atman comes about through yoga, most specifically jnana yoga.
- This is the path of meditation and requires the development of mental powers and concentration until the pure consciousness is realised.
- This path requires dedication and commitment and a renunciation of worldly life.
- It is considered to be the most powerful and certain way to realise the true nature of atman / Brahman

**Other views**

- However the other paths of yoga-karma yoga of discipline and selflessness, and bhakti yoga path of loving devotion to god, are also considered to be valid ways to realise the true self.
- The paths of karma yoga and bhakti yoga are more likely to lead to a good reincarnation rather than liberation moksha, as the focus is moral action and worship of deities rather than the wisdom of full realisation.

**(15 marks) AO2**

**Question 7 Worship in Hinduism****13 Examine the nature and importance of the practice of puja in the home.****Nature** refers to actions and meaning

- Puja is showing respect to a deity and treating it like an honoured guest.
- Puja consists of washing and cleansing oneself to be pure in the presence of the deity
- Decorating the statues or murtis with garlands of flowers and coloured powders to show they are honoured.
- Ringing the bell to awaken the deity.
- Making offerings which represent the five senses and five elements to express thankfulness for the gift of life.
- Chanting the Gayatri mantra to welcome god to reside in the heart and mind.
- Arti: waving lamp before murti and oneself to symbolise the grace, power and wisdom of god entering one's mind.
- Prashad: taking from god the offered food to be blessed as a gift from god to the household.

**Importance**

- It is a daily reminder and awareness of the presence of god in one's life.
- It sanctifies the household by including the deity in the household routine.
- It gives a spiritual focus to daily life in the world.
- It brings the family together in the common purpose and intention of adhering to sound moral actions during the day.

No more than Level 5 if both nature and importance not dealt with.

**(30 marks)****AO1****14 'Puja in the home is the basis of the Hindu way of life.'  
Assess this view.****In support**

- Puja provides a spiritual focus within the home and reminds Hindus on a daily basis of their commitment to their way of life.
- Puja shows respect for god which can be considered the ultimate reality and the source of all aspects of the Hindu way of life.
- Religious and spiritual practices have a high priority in the Hindu way of life.
- Puja is a means of reminding and reinforcing commitment to the values and traditions of being a Hindu.

**In refutation**

- The basis of the Hindu way of life is dhamma which is expressed in the duties of caste and stage of life.
- Not all Hindus practise puja on the home.
- Puja is sometimes only performed by the mother or grandmother in the household.
- Puja is a part of this rather than the centre of the Hindu way of life.

**(15 marks)****AO2**

**Question 8 The Hindu way of life**

**15 Examine the role and importance of temple priests in Hinduism.**

**Role**

- To be trained in the ancient traditions of performing sacred rituals.
- To become experts in the Sanskrit texts which are used as the liturgy of rituals.
- To study the Vedas and memorise many of the sacred chants.
- To perform rituals for stages of life especially death and marriage.
- To continue the maintain the traditions of temple priests in relation to diet, dress and routines.
- To look after and maintain the daily practices of caring for and maintaining the well being of the deities.
- To organise and lead the main festivals.
- Some temple rituals which require purification can only be performed by temple priests in the temple or home.
- To give sermons to the congregation to ensure they understand the Hindu dharma.

**Importance**

- This is the brahmin caste who have taken on this particular role.
- There is continuity from ancient times to today.
- Rituals have central importance in ensuring purification of mind and body as well as karma, or the blessings of deities.
- Only temple priests can make certain kinds of offerings to the deities.
- People are dependent on the priests to intercede on their behalf with the deities.

No more than Level 5 for either role or importance.

**(30 marks)**

**AO1**

**16 'The path of the holy man is superior to the path of the householder in Hinduism.'**  
**Assess this view.**

**In support**

- The path of the holy man is based on self sacrifice and renunciation of worldly involvement.
- Since the material world is regarded by some Hindus as an ever changing illusion then the path of the holy man is superior as worldly life is rejected.
- The holy man develops his mind and spiritual self to the fullest possible extent.
- Holy men are closer to moksha and can teach others the way to moksha.
- Holy men are not driven by the senses or sensual desire but develop their higher self through yoga and meditation.

**In refutation**

- Some holy men are corrupt and use this role to get others to provide them with daily necessities.
- Some holy men use hashish and are often too intoxicated to conduct rituals or teach.
- The path of the householder has many challenges and duties, if these are fulfilled then the householder life is equal to the path of the holy men.

**(15 marks)**

**AO2**

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## Section C Sikhism

### Question 9 The Gurus

17 **Examine the contributions of Guru Har Gobind and Guru Tegh Bahadur to Sikhism during their lifetimes.**

#### **Guru Har Gobind (1595-1644)**

- He combined spiritual and temporal powers into one authority.
- The Guru 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 rescued the Hindu princes from Prison.
- 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 concept 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.
- In the complex of Sri Harimandir Sahib he constructed Sri Akal Takhat Sahib.

#### **Guru Tegh Bahadur (1621-1675)**

- The number of Sikhs greatly increased during this time.
- He travelled and spread the message of one God and also the teachings of the Sikh Gurus.
- Stress on teaching of forgiveness.
- He challenged the atrocities and persecution of Hindus by the Muslim emperors through passive resistance and sacrificed his own life in doing so, thereby saving the Hindus from compulsory conversion into Muslims.
- Martyrdom

No more than Level 5 if only one guru examined.

**(30 marks)**

**AO1**

**18 'The human gurus are losing their significance for Sikhs today.'  
Assess this view.**

**In support**

- The main emphasis for Sikhs today is how to live their faith in the contemporary context.
- They have more immediate concerns e.g. about their identity in relation to Hindus and extent to which caste distinctions are removed or incorporated.
- Their faith is based in sewa and moral living and observing the five Ks.
- More concern about the different levels and forms of being a Sikh.
- More important to preserve Sikh traditions in contemporary contexts.

**In refutation**

- Each of the human gurus have immense significance as they represent and explain to Sikhs today the reason for their existence.
- The human gurus demonstrate the high moral and spiritual qualities all Sikhs aspire to, and examples of how to live a good life.
- The human gurus give a sense of identity and lineage which Sikhs need today.
- The history and important events in Sikh history bind the Sikh community together.

**(15 marks) AO2**

**Question 10 Festivals**

**19 Explain how and why Gurburbs are celebrated.**

The most important Gurburbs are:  
the birthdays of the Gurus Nanak, Guru Gobind Singh, the martyrdom of Guru Arjun and Guru Tegh Bahadur.

**How**

- Akhand path
- Decoration of gurdwara with flowers, flags and lights
- Special hymns and poems from the Guru Granth Sahib are recited in praise for the particular Guru.
- Processions of Sikh scriptures through the streets.
- Special musicians, singers and martial artists perform special forms of entertainment
- Special foods and parties
- Special meals in langar
- Sometimes a mela with various games and tournaments and celebrations

**Why**

- Celebrated enthusiastically because of the special qualities of the gurus.
- Reinforce Sikh identity through commemorating key historical events.
- Reinforce Sikh values and teaching appropriate to the achievements and qualities of the gurus.
- Opportunities for the Sikh community to strengthen their commitment to each other and their faith

No more than Level 5 if only descriptive answer, or one which does not address how and why.

**(30 marks) AO1**

**20** 'Gurpurbs only look to the past.'  
Assess this claim.

**In support**

- These festivals are designed specifically to commemorate victories over adversity and significant achievements of the gurus.
- They re-enact past events and recall the qualities of the gurus.
- These do not relate to present-day events.

**Other views**

- The festivals bring the past into the present and help Sikhs affirm their identity.
- These past events are relevant due to the moral qualities and universal teachings they celebrate.
- The purpose of these festivals is much more significant than simply looking to the past.

**(15 marks) AO2**

**Question 11 The Guru Granth Sahib and the Gurdwara**

**21 Examine the various uses of the Guru Granth Sahib by Sikhs today.**

- In all gurdwaras and many Sikh homes, the Granth is read every day. No Sikh ceremony is regarded as complete unless it is performed in the presence of the Guru Granth Sahib.
- On a daily basis, Sikhs receive a hukam or divine order in the form of a hymn from the Guru Granth Sahib, either in a Gurdwara or at home. The hukam is the first hymn of the holy book from the left hand page when it is opened at random.
- At the end of a service, after the ardas, the Adi Granth is opened at random and a portion is read.
- It is used as source of teaching for 'sermons'.
- Many Sikhs do this daily, regarding the verses as words from God which they will find helpful during the day. This is called vak lao, taking advice.
- On special occasions, the Granth Sahib is recited non-stop from cover to cover by a string of readers. This continuous reading of the Guru Granth Sahib is known as an akhand path. It is regarded as the highest and the noblest ceremony in the Sikh religion, and can be performed on any important occasion. It requires nearly 48 hours to complete the continuous reading.
- A saptahak path is a daily reading of Guru Granth Sahib to be completed in seven days. It is sometimes undertaken in private homes as a mark of supplication on special occasions. A sehaj path is a reading of Guru Granth Sahib that can be completed at any length of period beyond seven days.
- Used in rites of passage marriage and naming ceremonies.

**(30 marks) AO1**

- 22**      **'Hearing the words of the Guru Granth Sahib is more important than understanding what they mean.'**  
**Assess this view.**

**In support**

- The attitude of faith and devotion to the words of the gurus and the general nature of the teachings is more important than intellectual understanding.
- The sound and music of the words especially when sung by musicians give an experience of spiritual upliftment which is the main purpose of the scriptures.
- The Guru Granth Sahib is a living teacher and each person will receive their own meaning from it.
- Attending the gurdwara and participating fully in the worship and the community experience is more important than analysis of meaning.

**In refutation**

- Unless the meaning is understood the teachings will not be known and followed
- The purpose of the Guru Granth Sahib is to communicate truth which must be understood and acted upon.
- The meanings can be interpreted in various ways but in order to be a true Sikh one must learn and understand the scriptures and incorporate them into ones life.
- Its teachings have real meaning to guide and inspire Sikhs.
- In the gurdwara it is treated like a living person and shown the utmost respect.
- It is so significant and fundamental to Sikh life and faith that it is supremely real as a living teacher.

**(15 marks)      AO2**

**Question 12 Diwan and langar****23 Examine the concept and practice of sewa in Sikhism.****Concept**

- Sewa means to serve with honour and devotion.
- Selfless service for altruistic purposes on behalf of, and for the betterment of the community, and humanity generally.
- Sewa refers to 'selfless service', that is service performed without any thought of reward or personal benefit.
- Sewa in Sikhism is imperative for spiritual life. It is the highest blessing - and a means to acquiring spiritual liberation. A Sikh often prays for a chance to render sewa.
- It destroys egoism and cultivates humility and compassion for others
- Guru Nanak, the founder of Sikhism, institutionalized sewa, and based it on working towards the common good for all.
- For Sikhs, this means reaching out to serve and uplift all of humanity as an expression of devotion to God.

**Practice**

- A sewadar is one who performs sewa through philanthropic, voluntary, selfless, service.
- Cleaning shoes.
- Maintaining the gurdwara.
- Charity and voluntary work.
- Preparing and serving food in the langar – langar as the 'laboratory of sewa'.

No more than Level 5 if only concept or practice.

**(30 marks) AO1**

**24 'For Sikhs, the practice of sewa is more important than simply having faith.' Assess this view.****In support**

- Sewa is considered to be one of the most distinctive feature of Sikhism.
- As a principle and a form of practice it contains all the teachings.
- It is the means of developing spiritual qualities which when fully developed lead to a god-centred life.
- Sewa is essential to a harmonious, stable and caring community and society.

**In refutation**

- Having faith and belief in God and living life with devotion to God is more important than doing the occasional good deed in the gurdwara.
- Faith is more comprehensive and affects one's thoughts and outlook on life.
- Faith is the source of all forms of action.

**(15 marks) AO2**

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