



**General Certificate of Education  
January 2012**

**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

0	1	<b>Examine the concept of samsara and explain how it affects a Buddhist's attitude to life.</b>
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#### **The concept of samsara.**

Students may refer to the following points:

The cycle of birth, death and rebirth through the law of karma.

- Sanskrit, literal meaning 'round and round' in a cycle of becoming.
- Continuous cycles of rebirth.
- Various realms of rebirth: hell, hungry ghost, human, deva realms.
- Cyclic process in which endless cycle of rebirth starting in ignorance is continued through the human tendency to attachment to material things and the life of the senses.
- The forces of ignorance and delusion, greed and hatred are the causes of rebirth into the physical world in ignorance again and at the centre of the process of samsara.
- The law of karma is fundamental to the process of samsara as the karmic effect of unskillful/ wrong / harmful will keep all beings trapped in the wheel of samsara.
- Ignorance of the fundamental truths of dukkha, anicca and anatta keep beings trapped in samsara.

#### **How it might affect a Buddhist's attitude to life.**

- Gives incentive and motivation to escape endless round of rebirths through developing good karma
- Leads to moral action and seeking of wisdom through following the Buddhist Eightfold path of morality, meditation and wisdom
- Encourages belief in the law of karma and the determining factor of physical and mental conditions in this life
- Provides acceptance and understanding of the reasons for present existence and suffering
- Reveals the link between suffering and ignorance and the need to escape the trap of ignorance.

No more than level 5 unless both aspects of the question are fully dealt with

**(30 marks)**

**AO1**

0	2	<b>'Belief in samsara can only lead to a pessimistic view of life.' Assess this view.</b>
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#### **In support of the view**

Samsara is considered to be an inexorable and never ending cycle of rebirth which is extremely difficult to break out of.

The attainment of nibbana is the only way to break of this cycle and become an arahat. This is impossible for most people so even if one does attempt good deeds and wisdom it will not stop the process of rebirth.

These factors can lead to a pessimistic outlook.

**Against the view**

The possibility of rebirth can be seen as a positive feature of life, providing many opportunities to advance in wisdom and morality.

This is a natural process and many life times of experience will contribute to the final goal when it comes.

There is no eternal damnation or heaven realm but countless opportunities for improvement.

Even those who exist in the hell realm have the chance to be reborn in a higher realm.

**(15 marks) AO2**

**Question 2 The Four Noble Truths**

0	3
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**Examine the meaning of nibbana for Buddhists.**

Students may refer to some of the following points.

- Many approaches and debates in Buddhist tradition about whether the state of nibbana can ever be described unless it is experienced. It is ineffable.
- It is the highest and ultimate goal of all Buddhist traditions
- It is linked to the Four Noble Truths and is the third truth, cessation of suffering and fourth truth as the way to attain nibbana
- It can be described in positive and negative terms
- Positive aspects
  - Freedom from the cycle of rebirth and samsara
  - The unconditioned
  - Extinction or quenching the fires of anger, greed and delusion, of desire and craving
  - Destruction of the defilements /cankers of greed, hatred and delusion.
  - Attained during one's lifetime as a transcendent timeless experience as well as in the future or beyond this life (paranibbana)
  - The highest bliss.
  - It is the complete cessation of dukkha (suffering).
  - A transformed state of consciousness.
  - Personality factors and causal links /karma ceases to operate
- Some descriptions emphasise the otherness of nibbana as beyond the limited concepts and conventional categories of thought.
- It is beyond the human mind and body and beyond the four elements.
- The farthest shore beyond this world with its inherent suffering
- It is sometimes described negatively as the unborn, unmade, the unconditioned and the deathless
- In Mahayana it is linked to the concepts of emptiness (Sunyata)

**(30 marks) AO1**

0	4
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**'Nibbana can never be fully understood.' How far do you agree?**

**In agreement**

Many arguments to support the view that this state has to be experienced to be understood. It is beyond most human beings' understanding as it does not belong to the normal ways of thinking and experiencing the world

It cannot be understood with rational faculties as it is a subjective experience and will not conform to logical ways of thinking.

**In disagreement**

Nibbana is understood through the experience.  
It can be understood as a goal to be attained.  
It is the fourth noble truth.  
It can be witnessed in the qualities of the arahats.  
It can be understood as the opposite of conditioned existence.  
In making progress towards nibbana in the present lifetime glimpses of nibbana are attained through higher levels and states of meditation.

**(15 marks)**

**AO2**

**Question 3 The Eightfold Path**

0
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5
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**Examine the nature and purpose of the Eightfold Path for Buddhists.**

**Nature refers to the structure and content as below**

Morality.  
Right action. The 5 moral precepts.  
Right speech. Truthful speech / non-angry speech / no idle gossip or malicious slander.  
Speech conducive to harmony  
Right livelihood. Honest living not transgressing first precept

Meditation.  
Right mindfulness. Clear awareness / purified mind  
Right concentration. One-pointedness.  
Right effort. Changing negative tendencies to positive ones.

**Wisdom**

Right view. Acceptance of four noble truths  
Right understanding. Right intention and motivation based in compassion.

**Purpose**

To attain nibbana  
To develop good karma  
Each section has its own purpose  
Morality : To perfect human nature and create a harmonious society  
Meditation : To transform and fully develop the mind and change the consciousness  
Wisdom : To overcome natural inherent ignorance and to see reality as it truly is

No more than level 5 unless both nature and purpose are dealt with

**(30 marks)**

**AO1**

0
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6
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**'Buddhists follow the Eightfold Path for their own benefit rather than for the benefit of others.' Assess this view.**

**In support of the view**

The final goal of Buddhism is nibbana and this is individual and personal.  
Each aspect of the path is aimed at improving one's own human nature and ensuring good karma for a better rebirth  
Meditation is a very private and self-directed activity.  
The main reason for following the eightfold path is to gain one's own liberation from suffering.

**Other views**

Each aspect of the path is for the benefit of others.

Morality is concerned with the development of generosity, kindness, truthfulness and respect for others and conducive to good human relationships.

Meditation develops further the qualities of loving kindness and compassion.

Wisdom gives insight into the human condition and enables one to help others through guidance and well judged actions.

**(15 marks)****AO2****Question 4 The Sangha****0****7****Examine the life and discipline of the lay community within Buddhism.****Life**

- Following the moral precepts
- Emphasis on generosity
- Supported of the monastic sangha through financial donations and practical work
- Daily alms round of monks requires lay people to offer food
- Regular attendance at viharas / temple for chanting and making offerings
- Attend special ceremonies and events on full moon days
- At festivals observe 8 or 10 precepts listening to dhamma talks, chanting and reading dhamma books.
- Observation of main festivals.

**Discipline**

- Is the full observance of five moral precepts as the fundamental guidance for lay way of life
- Responsibility for maintaining and supporting the monastic sangha.

Both life and discipline must be dealt with for level 5 and above.

**(30 marks)****AO1****0****8****'The way of the lay Buddhist is more important than the way of the monastic Sangha for Buddhism today.' Assess this view.****In support of the view**

Lay Buddhists predominate and the appeal of the Buddhist way of life both monastic and lay is losing appeal amongst young people in Buddhist countries. Without the financial and material support of the lay people the monastic sangha could not exist. Most lay people uphold Buddhist society today

Since monks do not earn a living or have worldly responsibilities and worries it can be regarded as inferior because it is an escape.

Some men might use the monastic way of life as a way of being looked after in old age.

Some monks are corrupt and do not observe the precepts.

Some monks only take precepts for a short time for social respectability.

The monastic life is equally important as lay life.

**Other views**

The monastic sangha is more important for Buddhism today because it directly teaches and practises the Buddha's middle way

It is dedicated and committed to the Buddhist way of life

Lay people do not practise all aspects of the eightfold path e.g. rarely do meditation.

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

## Section B *Hinduism*

### Question 5 The Hindu concept of God

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9
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**Outline the role of goddesses in Hinduism, with particular reference to Lakshmi and Saraswati.**

#### **Role**

General role.

All goddesses have the creative and life giving energies of shakti.

They are the activating forces which enables male deities to exert their power.

Role models e.g. protective mother, provider of nurture in the home.

Each has a particular role.

Lakshmi to encourage generosity and seek good fortune and prosperity.

Saraswati to inspire scholars, teachers and those pursuing careers in the arts to be creative and wise.

#### **Lakshmi**

Consort of Vishnu.

Associated with prosperity and beauty.

Goddess of good fortune.

Main focus of Divali bringing gifts and happiness to home and family

#### **Saraswati**

Goddess of wisdom.

Consort of Brahma.

Qualities of intellectual knowledge and understanding of the sacred scriptures.

Artistic accomplishment.

**(30 marks)**

**AO1**

1
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0
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**'Goddesses are significant to all Hindus.' How far do you agree?**

#### **In support**

Many Hindus have a personal devotion to one of these goddesses.

The goddess is very significant in Hinduism as it conveys the message that God has both male and female qualities.

The concepts of shakti as the formative and essential creative energy of God is very significant for Hindus.

The role of God as mother, bringing life into the world is a strong feature of Hinduism. as the love and devotion of a mother for her family is seen as fundamental to the nature of God.

India itself is Bharat, mother earth, and worshipped as a goddess in her own right.

The River Ganges is considered to be a goddess as a life giving force.

#### **Other views**

All deities male or female are not as significant as the ultimate reality of Brahman

Hindus choose their own deity to worship so goddesses may or may not be significant to all Hindus.

Most temples are dedicated to other (male) deities

There are many ways of knowing God, and many interpretations of what it means to know God.

**(15 marks)**

**AO2**



**Question 6 Means to liberation in Hinduism**

1

1

**Examine the nature of atman and of self-realisation in Hinduism.**

Students may refer to some of the following points

**Atman**

- The inner self
- The true self
- Eternal, immortal, indestructible essence of each living being.
- Non material / spiritual entity which goes from one physical life to the next.
- The same reality as ultimate all pervading supreme reality of Brahman.
- 'Thou art that'
- Explained images in Upanishads e.g. salt in water, rivers to the ocean
- Explained in the Bhagavad Gita as the living essence which does not die when the body dies.

**Self-realisation**

- Realisation and full knowledge of this atman is called **Self realisation/ moksha**
- This is a unique insight into the truth that the inner self is the same reality as the transcendent reality Brahman.
- Merging and oneness of both.
- Experience of bliss and knowledge.
- Recognition of the underlying oneness of all living beings.
- No distinction between atman and Brahman
- Saccinananda. Sat (truth) Chit (consciousness) ananda (bliss)

No more than level 5 if both aspects are not addressed.

**(30 marks)****AO1**

1

2

**'For Hindus, belief in the concept of atman is more important than religious practice.' Assess this view.****In support of the view**

A belief in the concept of atman will lead to the pursuit of self realisation and moksha which is the ultimate goal of all Hindus.

This can be done through meditation and other forms of yoga.

This is the ultimate knowledge and bliss and transcends ordinary life and other religious practices.

Religious practices are often performed in a routine and unknowing way and do not lead to higher knowledge

**Other views**

Could challenge and interpret the notion of religious practices, narrow meaning, (puja and worship) fuller meaning all aspects of the Hindu way of life, especially morality.

Religious practices can include karma yoga and bhakti yoga which requires several forms of religious practice.

Karma yoga includes religious practices of building up of good karma by following the Hindu way of life must be the basis for the high goal of reaching moksha.

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

**Question 7 Worship in Hinduism**

1	3
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**Examine the nature and purpose of yajna and havan as part of worship in the temple.**

**Nature refers to the actions performed**

- Yajna refers to sacrifice and has its origin in ancient Vedic rites.
- In modern times it is part of the ritual duties of the householder to engage in this purification ritual.
- It is often performed as part of a large gathering, e.g. weddings and samskaras (rites of passage.)
- Havan is the fire ceremony at the heart of yajna.
- Yajna is considered to be an act of sacrifice and selfless contribution to the universe by those who perform this act.
- A fire is ignited in a havan-kund (a pit made in earth or a conical pot made of gold, silver, copper or tin)
- In that fire, pure ghee (butter oil) preferably made from cow's milk is used which has two functions - one to blaze the fire and the other to purify the ghee.
- Havan samagri (a mixture of various dried herbal medicines, roots and leaves) is offered in the fire which disseminates in the air and to purifies the environment.
- The ritual includes the chanting of mantras and hymns through which the worshipper seeks to receive God's blessings.

**Purpose**

- Havan is performed as a personal ritual performed for the benefit of the society and all living beings.
- It is intended to encourage the habit or spirit of sacrificing and contributing for the benefit of all, rather than for oneself.
- It is believed that the fire transforms all the offerings into basic elements and distributes the benefit of the resultant products of to everyone without any distinction or difference equal to all.
- Through this ritual Hindus remind themselves that nothing belongs to them and the purified offerings of the yajna should help all the living beings irrespective of class, species, caste or size.

No more than level 5 if nature and purpose and yajna and havana are not addressed  
**(30 marks) AO1**

1	4
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**'Worship is not essential to the Hindu way of life.' Assess this view.**

**In support**

Worship has many and diverse meanings.  
 The Hindu way of life includes many aspects and doing one's duty according to caste and stage of life is the most important aspect.  
 Following the customs and traditions and observing moral laws is the essential basis of the Hindu way of life.  
 Worship is an optional extra and does not make the person behave in a morally good way.  
 Following the Hindu way of life is an act of worship in itself.

**Other views**

Worship is essential as the main goal is to know and fully realise the nature of God.  
 Without the guidance, inspiration and relationship with God in his heart and mind the Hindu cannot follow his way of life with meaning and authenticity.  
 The duties of each stage of life include many important and prescribed rituals of worship.  
**(15 marks) AO2**

**Question 8 The Hindu way of Life**

1

5

**Examine the role and importance of ashrams in Hinduism.****Role**

- These are retreat centres focussed around the teaching of a particular guru or sadhu who offers training in meditation, chanting and ritual.
- Places of learning where Hindus can study the scriptures and Vedic philosophy of Hinduism and practise meditation with a chosen guru.
- They provide opportunities for retreat from the responsibilities of the householder life where Hindus can develop their spiritual life.
- People who visit and stay in ashrams can follow the life of a holy man with renunciation and ascetic living.
- Some ashrams form communities and engage in community projects
- They are essential components of the student stage (brahma charya) and sannyasin stage of life.

**Importance**

- To preserve and develop further the spiritual practices of yoga and meditation in Hinduism
- To ensure spiritual life is given opportunity to develop
- To continue the application and further development of Hindu teachings and philosophy in the contemporary world
- To extend Hindu teachings and way of life to a broader range of people throughout the world.
- Some famous teachers and philosophers have made their ashrams important international centres for those seeking to practice various forms of yoga, develop higher knowledge and liberation.
- e.g. Maharishi yogi, Vivekanada, Tureya Institute

Both role and importance need to be addressed for marks above Level 5, even though there may be overlap.

**(30 marks)****AO1**

1

6

**'The ashram, rather than the home, provides the best place for developing the Hindu faith.' Assess this view.****In support**

The Hindu way of life is fully expressed in the abandonment of family life and the renunciation of worldly activities. The ultimate goal for Hindus is the sannyasin way in which worldly life is abandoned and ashrams provide the opportunity for this.

The Hindu faith needs attention to understanding the teachings and philosophy which can only be done in an ashram.

The guidance of a holy man is essential to the Hindu way of life.

**Other views**

Puja, study and education in Hindu dharma and performance of key rituals in the life of Hindus are undertaken in the home.

The family is the main place for understanding the Hindu way of life in which religious and moral values are part of daily life.

In Hinduism there is no separation of religious and secular activities.

Pilgrimage and temple worship are also part of family life.

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

## Section C *Sikhism*

### Question 9 The Gurus

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7
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**Explain how and why the Khalsa was formed.**

#### How

- In 1699 on festival of Vaisakhi, Guru Gobind Singh ordered his Sikh followers 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 5 K's defined and established.
- Family names were changed into 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.

No more than level 5 if only how or why is dealt with.

Max Level 4 for narrative answers.

**(30 marks)**

**AO1**

1
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8
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**'Without the formation of the Khalsa, Sikhism would never have developed into a religion.' Assess this view.**

#### In support

It was necessary at this time to consolidate Sikhs, to reinforce their 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 and this was necessary to prevent them being undermined by persecution.

This ensured it fought against persecution

**Other views**

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

The teachings and religious practices established by forming the Khalsa ensured its continued development.

Becoming a Sikh still appealed to members of other faiths due to its egalitarian teachings.

Although the Khalsa was a strong core for Sikhs, the faith the wider membership and other social and cultural factors also contributed to its future development.

**(15 marks)****AO2****Question 10 Festivals**

1

9

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

- New moon in October.
- 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.
- Gurdwara continuous reading of Guru Granth Sahib
- Many langars held and open to a wider public.
- Special hymns / bhajans and story telling about Sikh history
- Golden temple in Amritsar is filled with lights and many Sikhs visit the city.

**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.
- Bravery and courage in the face of persecution.
- Importance of valour and compassion for others
- Expression of Sikh values of equality and readiness to be a martyr for faith and to fight persecution.
- 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 Hargobind insisted that 52 Hindu princes were also released. Emperor agrees but said only those who could hold on to his coat tails. Hargobind had a cloak made with tassels so each prince able to hold on to it and he enabled them all to escape.

No more than level 5 if only one aspect dealt with

**(30 marks)****AO1**

2
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0
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**‘The inner meaning of Diwali is more important than its public aspects.’**

**How far do you agree?**

**Supporting the view**

- It contributes to Sikh life and faith by providing opportunity for expression of religious faith and devotion.
- It reminds Sikhs of the heroism of their Gurus and the values and principles for which they sacrificed their lives.
- It maintains certain practices such as continuous reading of the Adi Granth kirtan, nagar kirtan and amritdhari.
- It reminds Sikhs of the heroism of their Gurus and the values and principles for which they sacrificed their lives
- The inner meaning is to provide opportunity for expression of personal faith and devotion.
- Diwali gives Sikhs a chance to renew their commitment to the Sikh values and principles of courage in the face of adversity and willingness to sacrifice their lives for their faith.
- Diwali encourages the attitudes of responsibility for others, pride in common heritage and selflessness.

**Other views**

- This festival is more of a public event which has become more commercialised rather like the European Christmas
- The public aspects are more important because the community comes together and Sikh identity and community are strengthened by the public rather than the private aspects.
- Both public and private aspects are equally important.

**(15 marks)**

**AO2**

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

2

1

**Examine the nature and role of the gurdwara.****Nature**

- A building to house the Guru Granth Sahib and a place for congregational worship. In Indian villages it can be a simple room.
- No furniture except the takht. There are no idols or statues 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 Guru Granth Sahib 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.
- Langer hall also important feature. Demonstration of a Sewa.

**Role****Religious and spiritual role**

- To become familiar with Sikh beliefs and values through the reciting the scriptures, hymns and sermons.
- A place where Sikhs worship and express their devotion to God.
- 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

No more than level 5 if description without much attention to meaning and purpose.

**(30 marks)****AO1**

2	2
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**‘The gurdwara no longer meets the needs of Sikhs in the United Kingdom (UK)’.  
How far do you agree?**

**In support**

For Sikhs in the UK especially second or third generation, the main concerns are the ways of maintaining their Sikh faith and identity in the British context and attending the gurdwara does not help this.

Some gurdwaras are more concerned with caste distinctions and this has less relevance in UK than in Punjab.

Younger generations are not as interested in the events and concerns of those organising the gurdwaras who may seem too traditional or insular to them.

**Other views**

For Sikhs in the UK the gurdwara provides a focal point for worship and social events which preserves their identity.

Many gurdwaras provide classes and in Punjabi and other cultural aspects of Sikh life which are necessary in the UK

The gurdwara has more importance in the UK to enable Sikhs to meet together as a community and to help and support each other.

Some gurdwaras are very successful in providing youth events and services for the elderly.

The gurdwaras can be very important social centres for all generations of Sikhs.

Needs keep changing and gurdwaras vary in the responses they make to these needs.

The way in which Sikhs went to defend their gurdwaras peacefully in the August 2011 riots shows the continuing importance of the gurdwara for Sikhs today.

**(15 marks) AO2**

**Question 12 Diwan and langar**

2	3
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**Examine the features of worship in the home.**

Students may refer to some of the following points:

- Each home may have a special area set aside for housing a copy of the Guru Granth Sahib. According to the Rahit Maryada rules:
- Sikhs should rise early at 3am and bathe and cleanse the body.
- They should then meditate on name of God ('nam simran'), and do a prescribed reading from the Guru Granth Sahib. This will include reading 'gurbani' poetry of the gurus. They will recite the Mul Mantra, and selections from Japti Sahib of Guru Narnak, the Jap of Guru Gobind Singh and the Ten Swawyyas.
- 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

**(30 marks) AO1**



2
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4
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**‘Worship in the home has little importance for Sikhs today.’ Assess this view.**

**In support**

Worship is more appropriate in the special context of the gurdwara.

Sikhs in the UK are influenced by other aspects of culture and worship in the home is not part of western culture.

The Sikh religion has adapted and evolved according to present day conditions and so worship in the home is less prevalent.

**Other Views**

Regular worship in the home is integral to the Sikh way of life.

It is centred around normal activities like washing, eating and sleeping.

It is important to Sikhs today because it is a daily reminder of their cultural and religious responsibilities and duties.

It reinforces the faith within the family context.

**(15 marks)**

**AO2**

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