



**General Certificate of Education
June 2012**

Religious Studies

RST3G

**World Religions 1 Buddhism OR Hinduism
OR Sikhism**

A2 Unit 3G

Final

Mark Scheme

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

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this Mark Scheme are available to download from the AQA Website: www.aqa.org.uk

Copyright © 2012 AQA and its licensors. All rights reserved.

COPYRIGHT

AQA retains the copyright on all its publications. However, registered schools and colleges for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to schools and colleges to photocopy any material that is acknowledged to a third party even for internal use within the school or college.

Set and published by the Assessment and Qualifications Alliance.

Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4</i> <i>italics</i>	A2 Descriptor AO2	Marks <i>Unit 4</i> <i>italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate evaluation. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
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 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	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 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

Section A *Buddhism*

Question 1 Themes in Mahayana Buddhism

0	1
---	---

Examine the concepts of bodhisattva and bodhicitta in Mahayana Buddhism.

Bodhisattva

- A being who has attained enlightenment but has made a vow/ several vows that they will postpone their own final nibbana until all other beings have attained it.
- It takes countless rebirths to perfect the bodhisattva path
- Progression through ten stages (Bhumis) to achieve bodhisattva state.
- Starts with the arising of bodhicitta, the aspiration to strive for buddhahood for its own sake.
- Then the taking of various vows in the presence of others of ultimate compassion and selflessness.
- Ten stages with accompanying perfections

1 Delight and joy - generosity (dana) giving away wealth,

2 Moral virtue,

3 Patience and meditation on loving kindness,

4 Purity and perfection of vigour

5 Meditation

6 Wisdom

7 Becomes a great being and goes beyond karma

8 Immoveable and definitely on the way to mastery

9 Perfects his power

10 Dwells in Tusita heaven and final goal reached.

Examples in the Tibetan system – Avalokiteshvara

Bodhicitta

- The Buddha nature within each person
- The inherent ability to become a buddha
- Intelligent consciousness
- A blend of compassion and wisdom
- The purest essence of existence and an expression of the ultimate truth of perfect wisdom
- Four ways of awakening this

Thinking about the buddha / Reflecting on the deficiencies of material / physical existence / considering the suffering of others – compassion / reflecting on the virtues of the Tathagata or emptiness

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

(30 marks)

AO1

0

2

'The concepts of bodhisattva and bodhicitta are the most distinctive features of Mahayana Buddhism.' Assess this view.

In support

These are distinctive and quite different from Theravada concepts of the goal of Buddhism and the nature of the self.

Doctrine of anatta conflicts with notion of bodhicitta which implies an eternal distinctive essence to human nature.

The bodhisattva is developed into many and varied forms in Mahayana Buddhism, and is the focus for devotion and worship e.g. Amitabha Buddha in Chinese and Japanese, and the many bodhisattvas in Tibetan Buddhism

Other views

There are many distinctive features of Mahayana Buddhism

The different understanding of the historical Buddha, the philosophies of Nargarjuna and the concept of emptiness (sunyata) and the emphasis on devotion, ritual and worship.

(20 marks)

AO2

Question 2 Aspects of Buddhist philosophy

0

3

Examine the teachings contained in the Tibetan Wheel of Life.

- Karma: law of cause and effect
- Samsara: Endless cycle of birth death and rebirth.
- Greed hatred and delusion are the causes of suffering represented by the cock, pig and snake at the centre of the wheel
- 6 realms of rebirth: hell realm, hungry ghosts, animal realm, human realm, happy gods and angry gods (pretas) result of karma.
- Sentient beings rise and fall through different realms according to their karma.
- The second noble truth that suffering is caused by attachment and craving.
- It explains why all beings are trapped in the endless cycle of birth, death and rebirth through an ignorance of the true nature of reality which causes beings to crave for sensual satisfaction when they need to break this cycle of ignorance and craving to prevent continual rebirth. Twelve causal links or 'nidanas' explain this chain of causes from ignorance, karmic formations, consciousness, mind and body, six sense bases, contact, feeling, craving, becoming, birth, ageing, death and sorrow.
- Nibbana possible for all realms as Buddha is present in each.

(30 marks)

AO1

0

4

‘The teachings in the Tibetan Wheel of Life have little effect on the way Buddhists live their lives.’ How far do you agree?

Agree

Complex and profound so may not be easily comprehended.

Also lack understanding of the process of law of karma and ability to perceive the nature of causality.

Buddhists may be more concerned with living their life in a good and practical way with moral actions and behaviour than the abstract teachings.

Disagree

Great relevance as in its essence it explains human suffering, dissatisfaction and the mental and physical processes which cause unhappiness and lack of true sense of meaning of life.

Derived from this is the belief in rebirth, samsara and karma which is very relevant for most Buddhists as it provides incentive to practise the eightfold path of morality, meditation and wisdom.

(20 marks)

AO2

Question 3

Meditation

0

5

Explain the importance of meditation for Buddhists, with particular reference to metta meditation.

Importance of meditation

- Means of developing calm and peaceful states of mind
- It gives insight and wisdom into fundamental questions about life
- It is an essential part of the eightfold path
- Used to overcome tendency to hatred and anger
- It is part of right effort in deliberate cultivation of a positive mental state to overcome depression and negativity

Importance and nature of metta.

Aim to develop the feeling of loving kindness to all beings within oneself.

- Metta means loving kindness and is practised in several stages
- Direct loving kindness to oneself, near others, friends and enemies, neutral people, sometimes to all beings in all four directions and above and below.
- Includes the cultivation of loving kindness to all beings.
- Extending and expanding consciousness in all directions.
- Sometimes chanting used to help create the right state of mind.
- Contemplation of the state of all beings in the world.
- It enables Buddhists to create the harmony and kindness in human relationships thus contributing to a more harmonious community and society.

No more than L5 if no reference or little reference to metta meditation.

(30 marks)

AO1

0

6

'Metta meditation is useless if it is not put into practice in daily life.'

Assess this view.

In support

The practice of all forms of meditation including metta may not produce a real change in the person's attitudes and behaviour to self and others.

Sometimes meditation has no effect at all, but is an escape from unpleasant daily realities.

Metta could be seen as wishful thinking and sentimental self indulgence and so useless

Other views

The practice of meditation especially metta can produce an inner change within a person and a genuine basis for positive mental and practical actions.

For some Buddhists, the sincere intent and mental power of metta can have an effect in itself like the power of prayer.

Without meditation practice there is no improvement in understanding and development of selflessness

Change in inner consciousness results in changes in outer actions and attitudes.

(20 marks)

AO2

Question 4 Buddhist ethics

0

7

Explain the meaning and application of each of the five precepts.

Need to consider the meaning of each as a principle of moral action and various ways in which it might be applied in practice.

Statement of each precept:-

1st Precept

Meaning: Refrain from not harming living beings /ahimsa/ not killing

Application: non anger, development of loving kindness, generosity.

2nd Precept

Meaning: not taking that which is not given /not stealing

Application: developing honesty, good livelihood, monks receiving food,

3rd Precept

Meaning: refrain from sexual misconduct

Application: faithfulness in marriage and sexual relationships based on love

4th Precept

Meaning: refrain from false speech

Application: no gossip or malicious language, idle chatter, harsh or angry speech; use of language to express the truth.

5th Precept

Meaning: refrain from taking substances which cloud the mind

Application: create a clear mind through meditation and avoid over indulgence in intoxicants.

No more than Level 5 if only meaning or application is attempted.

Max Level 5 if only three precepts explained.

(30 marks)

AO1

0

8

**‘The application of the five precepts is an impossible ideal in society today.’
How far do you agree?**

In support

The culture of contemporary society both in Buddhist countries and in the west can be perceived as secular and materialistic in its predominant values so these principles are out of tune and in opposition to it.

Each of the precepts require a high level of commitment and determination which most people cannot sustain.

Human beings are too flawed in their motivations and natural tendencies to be able to keep these moral precepts.

Other views

These precepts are quite reasonable and undemanding for most people as they are common sense.

There are various levels of adherence to them and perfection is not required.

Most people would want to observe them as it produces a happier and more harmonious lifestyle

The benefits of following the precepts are more appealing than breaking them.

(20 marks)

AO2

Section B *Hinduism*

Question 5 Foundations of Hinduism

0	9	Examine the social and religious features of the Indus Valley Civilisation.
----------	----------	--

Social features

- Archaeological evidence of advanced urban civilisation from 2000 BCE onwards centred along valley of River Sarawati.
- Mohenjo Daro and Harappa.
- Monumental buildings.
- Urban planning, streets and drainage.
- Irrigation systems, paved streets and houses.
- Complex social organisation, suggestion of hierarchy of social status and priesthood.
- Mercantile and trading activity.
- Undeciphered script.

Religious aspects

- Fertility figurines. Worship of mother goddess.
- Worship of natural forces.
- Prototype of Shiva / seated yogi.
- Large bathing tanks. Ritual bathing and purification.
- Offerings at shrines and in domestic hearths.
- Ascetic practices and meditation associated with fertility deity seated cross-legged with corn growing out of the chest.
- Sacred trees.
- Sacred animals.

No more than Level 5 if only social or religious features are presented.

(30 marks)

AO1

1	0	'It is impossible to understand Hinduism without a knowledge of the Indus Valley Civilisation.' Assess this view.
----------	----------	--

Agree

A distinctive feature of Hinduism is its continuity of belief and practice since these early origins.

The great diversity of practice can be explained by tracing back some elements to these early times in history.

The origins of the caste system can be related to these times.

The importance of certain practices are based in the original practices.

The role of the goddess is particularly significant as being related to fertility and life giving forces.

The images and worship of Shiva can be more fully understood in relation to these early forms of expression.

Disagree

There are many ways of understanding Hinduism. It can be known by experiences in the present and contemporary situation as much by the past.

Hinduism is constantly evolving and changing and assimilating new and different influences in its and on its culture.

It interprets ancient beliefs and practices in the light of new circumstances.

(20 marks)

AO2

Question 6 Hindu dharma

1	1
---	---

Explain the meaning of Sanatana Dharma and examine its importance in Hinduism.

General meaning of concept

A fundamental principle in guiding moral behaviour and social relationships.
A right way of life, duties and responsibilities, principles of order and harmony.

Particular meaning of Sanatana Dharma

Eternal laws and fundamental absolute moral principles.

Ahimsa (non violence)

Satya (truth)

Asetya (not stealing)

Sauca (purity)

Importance

Dharma ensures order, harmony and integrity of human existence, otherwise evil forces of chaos and injustice would prevail. Sanatana Dharma upholds essential Hindu values and adhering to them as guiding principles will lead to a better rebirth or liberation.

Level 5 if only one aspect is dealt with.

(30 marks)

AO1

1	2
---	---

'Sanatana Dharma contradicts varnashramadharma.' How far do you agree?

In agreement

Sanatana Dharma contradicts varnashramadharma due to the contradiction between the priority of absolute moral values and laws and relative conditional laws.

Sanatana Dharma is universal; VAD is more individual and personal.

Sanatana Dharma is the highest form of dharma by more intellectual and philosophical Hindus and involves the perfection of moral qualities.

Caste laws requires killing for kshatriya caste and this contradicts ahimsa in Sanatana Dharma.

Other views

They are complementary rather than contradictory in their purpose to reflect the divine order of the universe and create a stable and harmonious society.

VAD laws are rooted in the fundamental principles and practical application of them.

Both provide Hindus with the opportunity to develop good karma and make progress towards the ultimate goal of moksha.

(20 marks)

AO2

Question 7 Hinduism and society in the modern world**1****3****Examine ways in which Gandhi attempted to reform Hinduism.**

- He aimed to completely eradicate 'untouchability'.
- Established equal status for untouchables in his ashram and called them Harijans 'children of god'.
- He did not attempt to abolish caste but to reject untouchability as against ahimsa.
- He undertook fasts to achieve the opening of temples to untouchables.
- He was in some conflict with Ambedkar's approach in the latter's attempt to persuade untouchables to convert to another religion.
- Reinterpretation of Hindu philosophy to make it relevant to Hindus' campaign for national identity and independence.
- His writings on his 'experiments with truth' (satyagraha / seeker after truth.) Moksha acquired through ceaseless work for benefit of others and Hindu community.
- Advocated a reinterpretation of the Bhagavad Gita as a 'Gospel of action'. Every action could lead to god-realisation and source of teaching on non-violence
- Ahimsa raised to supreme importance as a moral principle. Means active love and complementary to the truth. E.g. 'Love the evil doer whilst hating the evil done'. Linked to satyagraha, the weapon of truth.
- Fasting used as part of the Vaishnava tradition to campaign for social justice.
- His concept of Hinduism was of a religion with strong ethical commitment to social justice and truth. Ritual and deities are subordinated to a vision of tolerance, peace and truth.

(30 marks)**AO1****1****4****'Gandhi had little impact on Hinduism during his lifetime.' Assess this view.****Agree**

Depends on interpretation of Hinduism

If focused just on popular religious practices and deities then little effect.

One small effect was opening of some temples to untouchables.

Dalits still not fully accepted as he wished.

He was not concerned with broader aspects of Hinduism such as worship and deities

His writings only read and appreciated by westernised elites.

Disagree

His reinterpretation of Hindu teaching and advocacy of ahimsa and satyagraha had a profound effect on all Hindus in asserting their identity and joining in the campaigns for independence.

He established a model community which exemplified his values and which inspired many others.

Changed attitudes towards untouchability in a significant way.

Revitalised Hindu values and way of life in reassertion of the truths of ahimsa, satya and moksha.

(20 marks)**AO2**

Question 8 Hindu philosophy

1

5

Analyse the main features of the Advaita Vedanta philosophy of Shankaracharya.

Students may include some of the following

- Radical non-dualism.
- Absolute truth and reality of Brahman, non-material reality is only the reality.
- Material world is transitory and an illusion. Through ignorance we see illusion as reality.
- Atman is identical with Brahman they are the same reality.
- All appearances of individuality and multiplicity in the phenomenal world are illusory.
- Shankara used the aphorism 'tat vam asi', 'thou art that' to demonstrate that pure consciousness is the basis of atman as it is with Brahman. All distinctions between subject and object are overcome.
- The material world is Maya / illusion and ignorance hides this reality.
- Propounds a higher and lower paths to supreme knowledge.
- The higher way is transformation of consciousness. The realisation that the inner self is the same nature as the all pervading and ultimate reality of Brahman.
- The lower path involved the use of images to intermediaries (deities).
- The union of atman and Brahman is termed 'sat chit ananda' being, knowledge bliss'.

(30 marks) AO1

1

6

'Advaita Vedanta philosophy has little relevance for those Hindus who worship deities.' How far do you agree?

Agree

The assumption is that Hindus who worship deities express their faith and devotion through worship and have no need for deeper investigations into deeper truths. Personal deities are not regarded as the way to full self realisation in Advaita Vedanta. The complex philosophy is not easy to comprehend by most Hindus. Much Hindu practice is in rural village settings and AV is not relevant to them, it is intellectual religion rather than popular religion.

Disagree

Hindus can worship deities as well as developing an understanding of AV. The worship of deities can be a stepping stone to higher knowledge. The principles of AV underly i.e. much of Hindu beliefs especially the ultimate goal and nature of atman and Brahman so it is very relevant to most Hindus.

(20 marks) AO2

Section C *Sikhism*

Question 9 Sikh identity, marriage and family life

1

7

Examine the meaning of amritdhari, keshdhari and patit in relation to Sikh identity.

Amritdhari

- Sikhs who have become members of the Khalsa by initiation in an amrit sanskar ceremony. This ceremony means initiation into Sikh Khalsa in the fullest way and an expression of commitment to Sikh values, beliefs and ideals.
- The ceremony purifies all aspects of physical and spiritual life and the accepting of moral and leadership responsibilities.
- Those who have not performed one of the four kurahits (misdeeds) i.e. trimming hair, eating halal meat, committing adultery and using tobacco.
- Wearing the 5 Ks
- Obedience to the rules and laws for amritdhari Sikh as prescribed in the Rahit Maryada.

Keshdhari

- Sikhs who wear the 5 Ks (Panj kakke) and in particular have maintained uncut hair but who have not taken amrit sanskar.
- They follow the Rahit Maryada in their daily lives.
- They are regarded as being spiritually devout even though not amritdhari

Patit

A lapsed Sikh who has been initiated into the Khalsa, but failed to observe the Khalsa code of conduct

Sikh identity: expect some comment on how they see themselves, and how they are seen by other members of the community.

All three must be explained for level 5 and above

(30 marks)

AO1

1

8

'Only amritdhari Sikhs are true Sikhs.' How far do you agree?

Agree

Amritdhari Sikhs are true Sikhs according to definitions in the Rahit Maryada which refers to the importance of amrit.

They take on the full responsibilities and commitment in a public and a private way. The 5 Ks are seen as signs of a true Sikh

Disagree

Identity a complex process and more personal than public. Should not need to have ceremonies as part of family and social life.

The keeping of uncut hair has been used as a criterion for true Sikh which would therefore include keshdhari.

Some Sikhs are in jobs which prevent them from observing 5 Ks but that does not mean they are not true Sikhs.

Some Sikhs have deep respect for amrit ceremony but out of humility do not take it because they do not feel they can keep all the rules in their daily lives but this does not mean they are not true Sikhs.

(20 marks)

AO2

Question 10 Key concepts and beliefs

1

9

Examine the concepts of mukti and haumai in Sikhism.

Mukti

- Liberation and release from the cycle of birth, death and rebirth
- Jivan mukti achieving mukti during one's lifetime
- Link with will of God and the divine order (hukam).
- If human beings submit to God's order and will they will know God and find salvation and live in harmony with his order and will.
- People are prevented from achieving mukti by maya (delusion) and false attachment to the world and haumai (attachment to self and ego).
- Aim is to be God-centred 'gurmukh' the pious ones
- God's grace is essential to achieve mukti
- Overcoming the five thieves / evils of lust, greed, anger, worldly infatuation and pride.

Haumai

- An aspect of human nature like self centred pride or ego
- It is the dominant force in the 'manmukh' (self centred person)
- It obscures the path to union with God
- It pulls away from the ultimate truths and leads a person into maya (delusion) and the endless cycle of rebirth.
- Through meditation on the name of God (nam simran) the grip of haumai can be loosened and the divine will followed.

No more than level 5 if both concepts are not dealt with.

(30 marks)

AO1

2

0

'Belief in the concepts of mukti and haumai is all that is needed to give Sikhs meaning and purpose in life.' Assess this view.

Agree

These concepts define the ultimate goal and priorities of spiritual life which should determine all other actions and motivations in a Sikh's life.

They deal with both the deeply personal aspects of human nature as well as the nature of God and their relationship with God.

All other aspects of Sikh life are rooted to these concepts as the source of truth and purpose for human existence.

Disagree

Living the Sikh life on the basis of these beliefs is more important than just having faith and understanding of them

For some Sikhs, service (sewa) and honest moral living is what gives meaning and purpose to their lives; these beliefs are too abstract and idealistic to affect most Sikhs in their actions and worship.

(20 marks)

AO2

Question 11 Sikh ethics and conduct

2

1

Explain why the Rahit Maryada was published and examine its contents.**Reasons for its publication**

(in 1945)

- Some gurdwaras in the Punjab were being controlled by non Sikhs and non Sikh practices were coming into them
- Need for a code of conduct to clearly define Sikhs
- The need for clear guidelines and organisation of Sikh practices in the gurdwaras
- To provide a cohesive code of conduct to maintain Sikh identity
- The challenge to Sikhism of the Hindu reform movements

Main contents

- Definition of a Sikh
- Personal life including nam japna (meditation on God's name) daily prayer and ardas
- Engaging in honest professions
- Promoting family life
- Undertaking voluntary service
- Leading a self disciplined life, refraining from tobacco and alcohol
- Living the Gurus' way with virtue, avoiding superstition and respecting other faiths
- The practice of equality in gender and caste
- Communal life / maintaining the Panth
- Maintaining and attend services in the gurdwara
- Sikh ceremonies

No more than level 5 if only one of these is dealt with

(30 marks)**AO1**

2

2

'It is impossible to follow Sikh ethics in a secular society.' Assess this view.**In support**

- The overcoming of natural human tendencies is too difficult for most Sikhs.
- Secular society is built on the values of materialism, and self advancement. This contradicts Sikh ethics
- Sikh ethics are rooted in spiritual goals and principles which are not accepted or respected in secular society.

Other views

- Following one's personal ethics does not depend on the surrounding society and its values.
- For Sikhs, ethics are expressed and supported within their own community
- The strong commitment to creating a sound, caring and ethical community enables Sikh ethics to be valued and practised.
- Sikh ethics can inform and contribute to secular society.
- Some values of secular society have common ground with Sikh ethics especially equality

(20 marks)**AO2**

Question 12 Equality and sewa

2

3

Outline the teachings of the Gurus on gender and explain how they are applied today to the membership and organisation of gurdwaras.

Gurus' teachings on gender : All Gurus strongly against inequalities

Guru Nanak: Clearly stated that the Sikh woman has always been regarded as an equal with man and has all the rights and privileges enjoyed by a man. She is considered to have the same soul as man and has equal right to grow spiritually.

Guru Amar Das: Women could remarry and he abolished suttee and appointed women teachers

Guru Gobind Singh admitted both women and men as members of the Khalsa and the role of Mata Kaur Sahib in stirring the amrit. Both women and men wear the 5 Ks and follow Rahit Maryada

It is applied to-day

- The Sikh woman is allowed to lead religious congregations
- to take part in Akhand Path (the continuous recitation of the Holy Scriptures),
- to perform Kirtan,
- to work as Granthi (priest) or a preacher and
- to participate freely in all religious, cultural, social, political and secular activities.
- Women as presidents or on executive committees in gurdwaras especially regarding social and children's work

No more than Level 5 if only one aspect is attempted.

(30 marks)

AO1

2

4

'Equality of gender will never be achieved in Sikhism.'

Assess this view.

In support.

Within Sikh community some women may not have the same equality as non Sikh women.

Traditional Indian values are strongly rooted in Sikh community and these cultural factors will always inhibit the equality of women.

The different roles of men and women in the family and community is valued more than equality of status.

Other views

Influence of western culture has produced a variety of attitudes towards role of women. Some Sikhs very liberated others more traditional.

Women fully involved in running and organising of Sikh community, and the services in gurdwara and langar serve an effective social leveller.

Sikh women already have equality of status in their community and Sikh values emphasise and protect this.

(20 marks)

AO2