



**General Certificate of Education  
June 2013**

**Religious Studies**

**RSS09**

**World Religions 1**

**Buddhism or Hinduism or Sikhism**

**AS Unit J**

**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 candidates' 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 candidates' 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 candidates' 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](http://www.aqa.org.uk)

Copyright © 2013 AQA and its licensors. All rights reserved.

#### COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres 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 centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

## 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	

---

## Section A *Buddhism*

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

0	1
---	---

**Examine the Buddhist understanding of the cycle of death and rebirth.**

Examine the teaching.

Candidates may refer to the following points:

- The concept of samsara.
- Death means the cessation of bodily/material existence but the continuation of consciousness.
- The law of karma determines the nature of rebirth.
- This is a continuous cycle of death and rebirth until nibbana is reached
- Rebirth can be in various realms of rebirth: hell, hungry ghost, human, deva realms.
- This endless cycle of rebirth starts in ignorance and 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 are at the centre of the process of samsara.
- The law of karma is fundamental to the process of samsara as the karmic effect of unskilful/ 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.

Some may refer to how The Buddhist understanding can:

- give incentive and motivation to escape endless round of rebirths through developing good karma
- lead to moral action and seeking of wisdom through following the Buddhist Eightfold Path of morality, meditation and wisdom
- provide acceptance and understanding of the reasons for present existence and suffering
- reveal the link between suffering and ignorance and the need to escape the trap of ignorance.

**(30 marks)**

**AO1**

0
---

2
---

**‘A Buddhist way of life is completely dominated by beliefs about death and rebirth.’ Assess this view.**

**In agreement**

The four noble truths include the teachings about suffering and its cause, especially the second noble truth, which includes the chain of dependent origination about death and rebirth.

The main motivation for doing good deeds and fulfilling the Buddhist way of life with morality, meditation and wisdom is to overcome the cycle of death and rebirth.

The four sights of sickness, old age and death are key factors in the Buddha’s life story.

**In disagreement**

The other teachings are equally if not more important.

The goal is nibbana which is beyond death and rebirth.

The truth of impermanence is very evident in human experience through old age, sickness and death of life.

The Buddhist way of life can be seen to be dominated by generosity and compassion.

Beliefs are less important than actions.

**(15 marks)**

**AO2**

**Question 2 The Four Noble Truths**

0
---

3
---

**Examine the Buddhist teaching on tanha (craving).**

- 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.
- 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 this craving will never be satisfied and engenders greed and hatred and delusion. It traps human beings in samsara and prevents the attainment of the state of nibbana.
- It is the second Noble Truth and a key aspect of the teaching on dependent origination.
- Ways in which tanha can be overcome.

**(30 marks)**

**AO1**

0

4

**'Buddhists will never be totally free from craving until they attain nibbana.'**  
**Assess this claim.**

**In support of the view**

Craving/ attachment / desire is so deeply rooted in human nature that it requires conscious effort and commitment to removing this defilement.

Some forms of craving such as ambition and aspiration to improve are necessary to achieve anything in life.

Even arahats may have some subtle forms of craving for transcendental states until the final moment of pari-nibbana.

Even the attainment of nibbana requires some measure of desire and craving.

**In disagreement with the view**

The Buddhist middle way/ Eightfold Path provides a means of loosening the strength of craving and gradually can remove its influence altogether.

The practice of morality and meditation erodes the power of tanha.

Understanding the truths of anicca, dukkha and anatta can enable a Buddhist to avoid being driven by craving.

There will be times when a Buddhist is completely free from craving and other times when they are influenced by it.

Some Buddhists believe that the attainment is achieved in stages and so they might be free from craving before the final release into paranibbana.

(15 marks)

AO2

**Question 3 The Eightfold Path**

0

5

**Outline the nature of morality and examine its importance in the Eightfold Path.**

**Nature** refers to the three aspects of right action, right speech and right livelihood.

Right action is the 5 moral precepts.

To undertake to refrain from harming other living beings, taking that which is not given, using false speech, unlawful sexual conduct and taking substances which cloud the mind.

Right speech refers to speaking the truth, not telling lies, using speech in a way that produces social harmony and avoiding malicious gossip and idle chatter.

Right livelihood means making a living which does not break any of the other precepts and involves avoidance of taking life, abusing others, dishonesty and sale of drugs and alcohol.

Nature of morality can extend the specific meaning into the development of positive moral qualities of generosity, kindness and honesty. It is the development of the perfections of human nature.

**Its importance** is the fact that morality is the basis of the other aspects of this eightfold path. Without morality, meditation is impossible because there has to be a mind free from worry anxiety and negativity in order to develop a calm and clear mind. Without morality, it is not possible to know and experience the truths in Buddhist teaching.

Maximum L4 for 'outline' only.

(30 marks)

AO1

0

6

**'Buddhists practise morality for their own benefit rather than for the benefit of others.' How far do you agree?**

**In support of this view**

Since the goal of Buddhist way of life in the eightfold path is to attain nibbana, as the individual can only achieve this for themselves it is for their own benefit only.

Some critics of Buddhism claim that the teachings do not encourage action in the world but renunciation of the world.

Theravada Buddhists are seen by other schools of Buddhism as basically selfish as they are focussed on own attainment of nibbana and this does require some detachment and lack of involvement in worldly concerns.

Many of the precepts relate to individual personal thought, intentions and actions.

**In disagreement with this view**

The 5 moral precepts are all concerned with the treatment of and attitude towards others.

Morality has no meaning without relationship to others.

The development of compassion has central importance in Buddhism.

The purpose of the moral precepts is to create a harmonious society.

There is a movement called 'Engaged Buddhism' in modern Buddhism aimed at social action and welfare programmes.

**(15 marks)**

**AO2**

**Question 4 The Sangha**

0

7

**Examine the relationship between the monastic and the lay community in Buddhism.**

- Strong interdependence.
- Set up in this way to ensure monks and lay people directly benefit from each other and monks did not become recluses or ascetics.
- Lay community:
  - Respect and honour monks as moral and spiritual teachers and will not respect monks who are lax in observing their rules and this ensures high standards of morality in both lay and monastic sanghas.
  - Provide the physical and material needs of the monastic sangha.
  - Give daily food in alms round as well as money and financial and practical support for monastic buildings and services.
  - Practise generosity and merit making through support of monastery.
  - Receive spiritual and moral guidance from monks.
- The monastic sangha:
  - Provide a good example of the qualities and teachings of the Buddha.
  - Exemplify the discipline and commitment to the Buddhist path
  - Support and guide lay community in their moral and spiritual life
  - Have key roles in rituals, chanting and blessings on key occasions for lay people.
  - Give opportunities to lay people to cultivate merit and good karma through generosity.
  - They are drawn from lay community and whilst a monk they will learn the Buddhist teachings and moral values.
  - In some Buddhist societies the monastic sangha provides education for children.
  - Many community projects directed by monastic sangha related to education and health and environmental concerns
  - Society enhanced and informed by moral teachings of Buddhism.

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

0

8

**'The monks need the lay community more than the lay community needs the monks.' Assess this view**

**In support**

In Theravada countries monks are completely dependent on lay community for practical and physical needs and requisites without which they would starve.

The Vinaya rules of the Buddha are intended to ensure the monks remain dependent on the lay people so that they do not become hermits or recluses.

The lay community are not dependent upon monks as they are an addition to their lives

**In refutation**

The lay community needs the monks for the more important aspects of life which is spiritual and moral guidance and inspiration

In some traditions the monks do not need the lay people to support them as they are quite self sufficient

Both lay and monastic sanghas are equally dependent upon each other.

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



## Section B *Hinduism*

### Question 5 The Hindu concept of God

0	9	<b>Examine the concept of Brahman as personal and impersonal.</b>
---	---	---

#### **Personal forms (Saguna)**

Brahman that can be characterised

The underlying essence of the material world

It is the atman, the innermost self

Manifested in the trimurti. the three divine energies, creative (Brahma), preserver (Vishnu) and destroyer and recreator (Shiva)

The innermost essence / being of all things in existence

The self within our being 'I am Brahman'.

All the manifestations of the cosmos from the life giving elements, sun oceans etc basic to plant life and all creatures have their origin in Brahman and Brahman as their essence.

#### **Impersonal forms (Nirguna)**

Brahman beyond attributes

All pervading self-existent power

'In it everything is born, everything exists and everything dies'

'Invisible, ungraspable, eternal and without qualities.'

'Unconditioned without origin or end.'

Invisible but the origin and support of the visible universe

Transcendent and beyond the created universe

Sat Chit Ananda 'Knowledge, consciousness, bliss.'

Further comments on these forms could point to the different emphases about these two forms of Brahman. The earlier Upanishads and some schools of philosophy emphasise the former, later ones the latter. This can be seen as a contradiction or a more complex interpretation of this concept.

Must address both aspects to gain above a level 5

**(30 marks)**

**AO1**

1	0	<b>'For Hindus, God is knowable only in personal form.' Assess this view.</b>
---	---	---

#### **In support**

For most Hindus personal forms of God especially in personal deities such as Krishna and Rama have more meaning and importance.

Knowing God through a personal relationship is more possible and meaningful for most Hindu and these deities can be brought more directly into daily life.

Most popular forms of worship are based on personal deities.

#### **In refutation**

The ultimate goal for Hindus is self-realisation or realisation that the innermost being atman is one with Brahman.

This is knowing God in the fullest way and is possible for all Hindus

The path of jnana yoga enable Hindus to know God in the impersonal forms.

Some schools of philosophy assert that knowing God in personal forms is a lower level of truth than knowing God in its impersonal form.

**(15 marks)**

**AO2**

**Question 6 Means to liberation in Hinduism**

1	1	<b>Explain the paths of karma yoga and bhakti yoga as means to liberation.</b>
---	---	--

**Karma yoga**

- Attaining the final goal through activity in the world according to caste and stage in life
- Advocates selflessness and non-attachment as fundamental attitudes underlying actions
- All duties should be undertaken selflessly without any desire for reward or self-interest.
- The discipline of non-attachment is the means of breaking the bondage with the material world and this becomes the means to liberation.
- It is expressed in the Bhagavad Gita where Arjuna must perform his role as a warrior to ensure the unity and harmony of the cosmos and fulfil his dharma.

**Bhakti yoga**

- Complete submission in loving devotion to a personal deity.
- Expressed in puja, worship, chanting and attendance at temple services.
- It leads to moksha through faith, love and total submission to the personal deity.
- The Bhagavad Gita also teaches this path where Krishna appears as a personal deity but who is in fact the ultimate supreme God Brahman.
- If the devotee puts their faith and trust in him he will lead him to the ultimate release and liberation.

No more than Level 5 if only one form of yoga is dealt with, or no reference to means of liberation.

**(30 marks) AO1**

1	2	<b>How far do you agree that karma yoga is the highest form of yoga?</b>
---	---	--

**In agreement**

Karma yoga is developed and achieved amidst the vagaries and challenges of life  
It is a unique way of combining spiritual progress within worldly life.

It was developed to its fullest extent by Gandhi who demonstrated the power of selfless action.

This form of yoga involves every aspect of life and is not concerned just with specialised religious practices.

It brings about a perfection of human nature with noble moral qualities.

**In disagreement**

Other forms of yoga are also important and valid.

Jhana yoga is considered the highest form as it develops spiritual powers beyond normal human abilities.

Meditation is a higher spiritual practice.

Worldly concerns are a distraction from the spiritual path.

The highest path requires the Hindu to abandon all ties with family and material possessions.

**(15 marks) AO2**

### Question 7 Worship in Hinduism

1
---

3
---

**Examine the forms of worship and festival celebrations which take place in Hindu temples.**

#### Worship

- Regular daily / weekly puja
- Offerings to chosen deity
- Decorating and dressing the deities
- Arti ceremony
- Chanting Gayatri mantra
- Devotions to various deities
- Distribution of prasad
- Havan: Fire ceremony offering of rice and ghee to god Agni. A ritual of purification and various rites of passage.
- Yajna a form of sacrifice / public worship.

#### Festival Celebrations

- Many festival ceremonies including Holi, Diwali and others celebrating birthdays of deities.
- Use of temple as community centre for making images of deities which may then be taken on carts in a procession in the village to town.
- Other cultural traditions associated with temple such as making sacred patterns/ rangoli and special festival foods.

Maximum Level 5 if only one of the topics is addressed.

**(30 marks)**

**AO1**

1
---

4
---

**'Temples are essential to the Hindu way of life.' Assess this view.**

#### In support

Temples are essential for public ceremonies and festivals.

They are sacred places for devotion to deities.

They are the centre of life in villages.

Hindus need temples for worship as their faith requires a sense of dependency on the favour of the Gods.

Temples are places for the priesthood to preserve the teachings and traditional ceremonies and perform essential rituals.

In Britain temple worship helps to maintain Hindu identity, community and religious practices.

#### In refutation

The practice of many devotional acts can just as easily be done at home.

In some villages there are many small shrines rather than one big temple.

Many natural phenomena such as banyan trees and rivers have the same status and power as temples.

Temple worship is optional rather than essential to the Hindu way of life.

Many other more important aspects such as Hindu values and dharma are central to Hindu way of life.

**(15 marks)**

**AO2**

**Question 8 The Hindu way of life**

1

5

**Examine the nature and role of temple priests and gurus in Hinduism.****Nature of temple priests**

- This is the Brahmin caste who have taken on this particular role.
- There is continuity from ancient times to today.
- Only they can perform certain rituals which ensure purification of mind and body 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.

**Role of temple priests**

- 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 to 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 dhamma.

**Nature of gurus**

- Teachers especially of young male students.
- Advisors to families.
- Forms a special relationship with his disciples who follow his instructions and serve him for a period of time.

**Role of gurus**

- To teach and guide young people in the student stage of life.
- To act as a personal spiritual guide for those who are seeking spiritual wisdom.

No more than level 5 unless both gurus and temple priests and nature and role are dealt with.

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

1
---

6
---

**'In Hinduism, gurus are more important than temple priests.'**

**How far do you agree?**

**In support**

Gurus are often attached to families and give advice and guidance for particular circumstances

They are more directly involved in the lives of these families.

Gurus are more central to those seeking a spiritual path outside the rituals of temples.

Gurus have studied the scriptures deeply and can explain the teachings.

They preserve the teachings based in a variety of religious texts not just Sanskrit texts of the temples.

**In disagreement**

The temple priesthood is a very ancient system which has continued for thousands of years.

The priesthood are essential for the performance of certain essential ceremonies.

Some temples are dedicated to the preservation and study of Hindu scriptures.

Temples have to be looked after by Brahmin priests as other castes are not allowed to do this.

The dependence on and importance of sacred rituals means that the priesthood must continue to exist, be trained and continue to perform their duties.

**(15 marks)**

**AO2**

## Section C *Sikhism*

### Question 9 The Gurus

1

7

**Examine the life and achievements of Guru Gobind Singh.**

**Life** (reference to some of the following points)

1666-1708

- Born as Gobind Rai early education at Anandpur in Sanskrit, Punjabi.
- Kashmiri Hindu Brahmins threatened with forced conversion by Aurangzeb sought help from Gobind's father Guru Tegh Bahadur. His father also refused to convert and was martyred
- Gobind Rai was ordained as the next guru at age of 13. For next 8 years lived peacefully at Anandpur composing poetry and training in martial arts.
- Battle of Bhangani, chieftains were jealous of Gobind's power and influence and although the Sikhs had a much smaller army they were eventually victorious
- Expect some detail of the events of 1699 establishment of the Khalsa / panj pyare /amrit / 5 Ks / and name Singh and Kaur.
- Siege of Anandpur. The Rajput chiefs of the Sivalik hills attempted to forcibly evict Guru Gobind Singh but were unsuccessful so petitioned Emperor Auangzeb for help.
- Sikhs withstood successive attacks and assaults and eventually offered safe exit on oath by Mughals but were attacked as they left the town.
- His two elder sons fell as martyrs fighting Mughal troops at Chamkaur Sahib.
- His mother and younger sons were betrayed by a servant who turned them over to the Mughal. Gobind Singh escaped to hills with two Muslim servants.
- Wrote letter of victory to Aurangzeb in Persian verse, an indictment of the those Muslims who had broken their oath. Emperor invited Guru Gobind Singh for meeting but he died before the meeting took place.
- His more liberal son Prince Muazzam / Emperor Bahdur Shah sided with Guru Gobind Singh who supported him in his claim to succession.
- Other son jealous and plotted the assassination of Guru Gobind Singh which took place in 1708.

#### **Achievements**

- He founded the Khalsa at the Vaisakhi assembly at Anandpur.
- He finalised many elements of Sikhism.
- He established the Sikh baptism ceremony and partaking of Amrit Sanskar.
- He introduced the 5ks and the distinctive appearance of Sikhs
- He instituted a new code of conduct for the 'Pure Ones'.
- Replaced the family name with Singh and Kaur
- He compiled the Dasam Granth which contains much of his own poetry and translations of classical texts based on the works of many poets employed by Guru.
- He proclaimed himself the last living guru and established the Guru Granth Sahib as the eternal Guru of the Sikhs, elevating it to the status as a living guru.

No more than level 5 if only life or achievements are dealt with.

**(30 marks)**

**AO1**

1
---

8
---

**‘Guru Gobind Singh is the most important Guru for Sikhs today.’  
Assess this claim.**

**In support**

He was an essential leader at a time of considerable and repeated attacks, battle and assaults.

His initiation ceremony for the Khalsa was fundamental to the founding of Sikhism and ensured its survival.

It established the amrit ceremony and a form of initiation and gave Sikhism its unique identity.

He created the role model of saint soldier and was a great spiritual teacher and the founder of a military force.

His was an ideal combination of practical defence and spiritual and moral principles.

He shaped Sikhism more than any of his predecessors.

**Other views**

Each guru has made a valuable contribution which has affected Sikhism today.

E.g. Guru Nanak can be seen as the most important for his deeply spiritual teachings and as the founder of the faith.

The Guru Granth Sahib is the most important Guru.

**(15 marks)**

**AO2**

---

**Question 10 Festivals**

1

9

**Outline the celebration of Diwali in the home and community and examine its meaning for Sikhs.****Celebration in the home**

- 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.

**In the community**

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

**Meaning**

- Commemorates an important event in Sikh history when Sikh heroism and willingness to risk life to save others including those from a different faith were 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 for prison of the sixth guru, Guru Hargobind 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 agreed but said only those who could hold onto his coat tails. Hargobind had a cloak made with string so each prince able to hold on to his coat tails and he enabled them all to escape.

Maximum Level 4 for outline only.

Maximum Level 5 for examine only.

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



2	0
---	---

**‘The celebration of Diwali is a vital part of Sikh life and faith today.’**

**How far do you agree?**

**In agreement**

Diwali has greater importance for Sikhs today than previously because it reminds them of their beliefs, values and special identity.

It reaffirms their cultural values and traditions in a less religious and secular world.

It serves to increase the unity and cohesion of Sikh communities outside India and in the UK.

**In disagreement**

It has little importance due to its emphasis on past events and the more secular environment of modern Sikhism.

These traditions have less importance for younger Sikhs, who regard the festivals as time for parties and socialising.

Sikhs today have different priorities in the upkeep of their faith and festivals are less important than maintaining Sikh values and spiritual traditions of prayer and worship.

**(15 marks) AO2**

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

2	1
---	---

**Explain the significance of the main features of the Golden Temple complex at Amritsar.**

- Lake of Holy water surrounds the temple for pilgrims to immerse themselves in/ significance for symbolic cleansing of the soul
- The temple is reached by the Parikrama, walking around the pool in a clockwise direction
- The guru’s bridge connects pathway with main temple/ accessibility of path to God
- Gateway arch to the bridge Darshani Deorhi
- Pardakshna circumambulatory path which runs around the main shrine and leads to
- Har ki paure the steps of God leading to the main shrine
- Four entrances / Openess to four quarters of the world
- Sri Harminder Sahib the main shrine /link to original teachings
- Adi Granth on jewel covered platform / great honour given to living guru
- Four storeys / platforms above this
- Gumbaz (dome) /lotus petal relief
- Guru-ka- langar Dining room
- Shrines to past Sikh gurus and saints and martyrs/ importance of linking with past teachers and traditions
- Three holy trees associated with Sikh saints
- Pilgrims’ dormitories

Higher levels should respond to the trigger ‘explain the significance’ by offering some explanation or the purpose of these features rather than just descriptive answers.

**(30 marks) AO1**

2

2

**'The Golden Temple in Amritsar has little relevance for Sikhs in the United Kingdom today.' How far do you agree?**

**In agreement**

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 the origins of the faith have little connection with this.

Other issues are more significance for Sikhs in the UK largely connected with attempts to maintain their cultural identity and community.

For British Sikhs the temple in the Punjab is just not part of their lives and culture.

**In disagreement**

For Sikhs of the UK symbols of the importance of their faith may have even more importance to them as they are not present in British culture

Sikhs in the UK need to have a connection with the source of their culture to affirm their identity.

They need to have this place to visit for spiritual renewal and connections with other Sikhs throughout the world.

It is significant for all Sikhs to have a sacred place as the focus for their unity and continuity.

**(15 marks)**

**AO2**

**Question 12 Diwan and langar**

2

3

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

**Nature**

- Each home should have a special area set aside for housing a copy of the Guru Granth Sahib. According to the Rehat rules:
  - A Sikh should rise early at 3am and bathe and cleanse the body.
  - He/she should then meditate on name of God 'nam simran'.
  - Daily prescribed reading from the Guru Granth Sahib. This will include reading 'Gurbani'/poetry of the gurus.
  - Recite the Mul Mantra, and selections from Japti Sahib of Guru Narnak, the Jap of Guru Gobind Singh and the Ten Swayyas.
  - Evening order of prayers said or sung at end of day's work before dinner. Then the Anand a (joyful bliss of finding the Satguru).
  - Final prayer (Sohila prayer) is offered.

**Purpose**

- To ensure the presence of God is within the family home.
- To act as a daily reminder of faith in God to guide one's thoughts and actions.
- To show respect and commitment to the Sikh faith within every aspect of daily life.
- To give solidarity and unity to the family.
- To reinforce Sikh identity and cultural traditions.

Maximum Level 5 if only one of nature and purpose addressed.

**(30 marks)**

**AO1**

2

4

**‘For Sikhs, worship in the home is more meaningful than worship in the gurdwara’ How far do you agree?**

**In support**

Regular worship in the home is integral to the Sikh way of life and is centred around normal activities like washing, eating and sleeping.

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

It reinforces the faith within the family context.

The gurdwara is a more optional environment and not all Sikhs attend it.

**Other views**

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

The gurdwara is designed for worship and the presence of the Guru Granth Sahib and the sermons and teachings from granthis and more pious and committed Sikhs makes worship more meaningful.

Worship in congregational way has more meaning and power than worship in the home.

The strength and faith of the community is developed through worship in the gurdwara.

**(15 marks) AO2**