



A-LEVEL

Religious Studies

RST3G World Religions 1: Buddhism OR Hinduism OR Sikhism
Mark scheme

2060
June 2015

Version 1.0 Final Mark Scheme

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

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

<i>Level</i>	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 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 critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. 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 and critically analysed. Appropriate evaluation is supported by reasoned argument. 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. An evaluation is made that is consistent with 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

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 Themes in Mahayana Buddhism

0	1	Examine each of the following ideas in Mahayana Buddhism
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- **the bodhisattva**
- **compassion.**

The 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.
- Starts with the arising of bodhicitta, the aspiration / motivation to strive for buddhahood for its own sake then the taking of various vows in the presence of others of ultimate compassion and selflessness.
- Progression through ten stages with accompanying perfections (Bhumis) to achieve bodhisattva state. Delight and joy – generosity (dana) giving away wealth, moral virtue, patience, loving kindness, purity and perfection of vigour, meditation, wisdom, becoming a great being, going beyond karma, clearly on the way to mastery, perfection of power.
- Dwells in the Tusita heaven until final goal reached.

Compassion in Mahayana Buddhism

- This quality is a distinctive feature of the bodhisattvas and is an integral part of the bodhisattva path.
- The elevation of compassion to the same status as wisdom is one of the distinguishing factors between the Theravada arahant ideal and the Mahayana bodhisattva ideal.
- It is an essential virtue to minimise suffering and obtain inner peace for oneself and others, having compassion for nature and every other living being.
- It is rooted in the belief that all beings are composed of the same mental and physical elements and are ultimately all connected and equal to one another.
- It is based in the selfless wish to ensure all sentient beings reach enlightenment before one enters the final stage of this state for oneself.
- Many images and examples of the Tibetan bodhisattvas express compassion eg Avalokitesvara has thousands of eyes / arms to see all the suffering in the world.

Both aspects must be dealt with for Level 5 and above.

[30 marks]

AO1

0

2

‘Mahayana Buddhism is nothing more than compassion put into practice.’

Assess this view.

In support

- The focus on compassion in Mahayana could lead to the view that there is less importance or need for meditation, ritual practices and moral discipline.
- Compassion also involves wisdom and morality so it encompasses all aspects of the path.
- There is less emphasis on renunciation and monastic lifestyle in Mahayana Buddhism as compassion is more directly concerned with the wellbeing of others.
- Compassion is the basis and source of the bodhisattva path and in itself will lead to nibbana.

Other views

- Nothing more than compassion implies that this is quite a low level and ordinary act of kindness or empathy with suffering of others, which is not enough for following the Mahayana path.
- Mahayana has been called ‘engaged Buddhism’ which is social action as a result of Buddhist values and principles. This is an aspect of Mahayana but not the complete picture.
- Following the Mahayana path of Buddhism has many different forms with varying degrees of commitment and dedication.
- Mahayana Buddhism also requires the development of deep wisdom and pure morality as well as rituals and devotional acts.
- Some other aspects of Mahayana Buddhism are more important such as merit-making meditation and rituals.

[20 marks]

AO2

Question 2 Aspects of Buddhist philosophy

0

3

Examine the doctrine of dependent origination (paticcasamuppada) as expressed in the Tibetan Wheel of Life.

Students may use the symbols on the Tibetan Wheel of Life to explain this doctrine or explain the doctrine with reference to the symbols.

- This doctrine includes an explanation of karma and samsara and 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.
- Ignorance of the true nature of reality causes beings to crave for sensual satisfaction instead of breaking the cycle of ignorance and craving.
- Twelve causal links or 'nidanas' explain the causes (origination) of ignorance, karmic formations, consciousness, mind and body, six sense bases, contact, feeling, craving, becoming, birth, aging, death and sorrow. These are expressed on the Tibetan Wheel of Life by particular symbols.
- Each of these links in the chain of origination inevitably depend on the other as they are causally linked.
- Karma, the law of cause and effect fuels the cycle of dependent origination indefinitely.
- Beings are trapped in the endless cycle of birth, death and rebirth, (samsara) until they break the causal links through elimination of greed, hatred and delusion.
- Greed, hatred and delusion are the causes of suffering / cycle of dependent origination represented by the cock, pig and snake at the centre of the Tibetan Wheel of Life.
- 6 realms of rebirth: hell realm, hungry ghosts, animal realm, human realm, happy gods and angry gods (pretas) are the result of karma (expressed pictorially in the Wheel of Life).
- Sentient beings rise and fall through different realms according to their karma (depicted on the Wheel of Life).

[30 marks]

AO1

0

4

‘The doctrine of dependent origination (paticcasamuppada) has little value for Buddhists today.’

Assess this view.

In support

- It is too complex and difficult for most Buddhists to understand.
- Buddhists today place little value in abstract theories preferring to apply Buddhist teachings to moral behaviour and the improvement of society.
- Other teachings have more value for lay people eg the teachings on generosity, merit-making and karma.
- Today scientific theories can challenge the Buddhist notions of causality based in the mind and consciousness.

Other views

- It has great value in providing an explanation for human suffering and dissatisfaction and the mental and physical processes which cause unhappiness.
- It has value as a theory of causality which can be applied to a range of phenomena.
- The beliefs in karma and samsara are derived from this teaching and have importance and relevance in the lives of Buddhists.
- For monastic Buddhists and those seeking deeper wisdom the doctrine of dependent origination has great value in answering many of the ultimate questions of life.

[20 marks]

AO2

Question 3 Meditation

0	5
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Outline the nature of metta meditation and examine the importance of metta meditation for Buddhists.

Nature of metta meditation

- To develop the feeling of loving kindness to oneself and to all kinds of living beings.
- To wish for the wellbeing of others who are suffering in some way.
- It is practised in several stages.
- Direct loving kindness to oneself, near others, friends and family, neutral people and enemies. For each of these kinds of people the feeling of metta is increased and directed to these people who are visualised.
- The feeling of metta is extended outwards in each of the four directions, pausing at each stage to bring to mind all the beings in the north, south, east and west who are suffering and in need of kindness.
- Then the consciousness of the meditator is extended to the realms above and below reaching out to wish for the wellbeing of all beings in all directions.
- Includes the cultivation of loving kindness to all beings.
- Extends and expands consciousness in all directions.
- Sometimes chanting used to help create the right state of mind and the mantra 'may you be well and happy and free from suffering, anger, anxiety and all kinds of trouble'.
- It includes the contemplation of the state of all beings in the world.

Importance of metta meditation for Buddhists

- It strengthens feelings of unselfishness and empathy for others.
- It can overcome tendency to hatred and anger and the hindrance of aversion.
- It is part of right effort in the Eightfold Path to cultivate a positive mental state to overcome depression and negativity.
- It creates an awareness of others and a more selfless attitude towards life.
- It overcomes egoism.
- It enables Buddhists to create harmony and kindness in human relationships thus contributing to a more harmonious community and society.
- To create a positive attitude and feeling towards people who might act in a hateful and angry way.

Maximum Level 4 if only outline dealt with.

Maximum Level 5 if only 'importance' dealt with.

[30 marks]

AO1

0

6

‘Metta meditation is a secular rather than a religious practice.’

How far do you agree with this view?

In support

- Metta meditation is cultivating kindness which is a universal human value and not necessarily connected with Buddhism.
- It is quite natural to wish wellbeing to people who are suffering and everyone is capable of doing this whether a Buddhist or not, religious or not.
- The wish for another’s wellbeing does not need a religious faith or commitment to a religious outlook on life, it is a humanistic attitude.
- The development of positive thinking towards oneself and others is part of psychotherapy today.

Other views

- Metta is considered to be one of the perfections in both Mahayana and Theravada Buddhism.
- Some Buddhists believe that metta is a strong and powerful force which can actually bring about change and healing to those who are suffering.
- Buddhists believe that metta has a spiritual dimension to it as it extends the consciousness in all directions and beyond the earthly realms.
- When developed fully, metta meditation is more than faith as it also includes mental power and strong compassion.
- Metta is considered to be a key factor in contributing to good karma and the ultimate goal of nibbana.

[20 marks]

AO2

Question 4 Buddhist ethics

0

7

Outline the nature of the five precepts and examine the implications of the five precepts for Buddhists today.

Implications can be considered generically or separately. Most are universally acceptable but give rise to particular issues in modern society as indicated below.

First precept

Refraining from harming living beings / ahimsa / not killing / non anger, development of loving kindness, generosity.

Implications today

Might lead to concerns about vegetarianism and using violence of any kind and extent to which these are acceptable or not eg joining armed forces, being involved in arms trades.

Second precept

Not taking that which is not given / not stealing / developing honesty and good livelihood.

Implications today

Could include all kinds of cheating, or salesmanship and gambling and extent to which these are wrong.

Third precept

Refraining from sexual misconduct / unlawful sexual conduct.

Implications today

Requires faithfulness in marriage and sexual relationships which should be based on love. Some debates about 'unlawful' which relates to the laws in the country concerned and whether homosexuality is acceptable or not.

Fourth precept

Refrain from false speech / gossip or malicious language / idle chatter / harsh or angry speech / use language only to express the truth and the dhamma.

Implications today

Use of speech in various social situations / issue of 'white lies' / is being a salesman persuading people to buy goods they do not need etc wrong? Reminder of power of speech to change peoples' minds and give understanding and wisdom to others.

Fifth precept

Refrain from taking substances which cloud the mind / avoid overindulgence in intoxicants / create a clear mind through meditation.

Implications today

Difficulties of abstaining completely from alcohol in social life / does the precept mean absolute ban or use in moderation? Is meditation compulsory?

Maximum Level 4 for outline only.

Maximum Level 5 for 'implications' only.

[30 marks]**AO1**

0

8

‘The five precepts are more relevant to the individual than to society.’

Assess this view.

In support

- Each of the precepts contribute to the good karma of the individual which leads to their ultimate liberation and nibbana.
- Each precept develops moral qualities of generosity, loving kindness, right speech, faithfulness and a clear mind within the individual rather than affecting society.
- Each can only be developed by the individual and put into practice by them.
- The individual develops the positive aspects of each precept and this has an effect on society.
- The precepts are concerned with inner change of the individual more than change in society.
- If each of the precepts is practised by the individual a good society will result.
- The precepts are not directly concerned with rights and responsibilities in society.

Other views

- The five precepts, although practised and applied by individuals, are intended to produce a caring and harmonious society.
- Individuals act and relate to others in society so whatever they do in a moral sense will affect society.
- The moral qualities of each member of society are the basis of the society.
- The precepts of right speech and not taking etc are intended to protect the members of society from being deceived or deprived of their possessions.

[20 marks]

AO2

Section B Hinduism

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 5 Foundations of Hinduism

0

9

Examine the nature and use of the Vedas in Hindu life and worship.

The nature of the Vedas

Various kinds of scriptures including:

Rig Veda

- Hymns of praise to main deities of Agni, Indra, Soma, Varuna.
- Descriptions of myths of the birth of the world through sacrifice.

Yajur, Sama and Atharva Vedas

- The Vedas of sacrificial formulae and verses, mantras, melodies necessary for completing the Vedic sacrifices.

Brahmanas

- Official rituals and parallels between myths and liturgy. The rituals of sacrifices. Certain passages indicate philosophical thought.

Aranyayakas

- Esoteric forest texts. Secret teachings and theological commentaries.

Upanishads

- Significant philosophical teachings. Identification of mystical connections or equivalences between human beings and the universe, 'Thou art that'.
- They constitute the end of the Veda 'vedanta'. The doctrinal conclusion of the Vedas.

Use of Vedas in Hindu life and worship

- Upanishads studied at the brahmacharya stage of life through gurus.
- In depth study of all Vedas during vanaprastha and sannyasin stages to gain an understanding of the deepest and most fundamental truths before death.
- Meditating upon and contemplating the truths contained in these scriptures in the spiritual path towards moksha. Essential part of life in ashrams.
- Passages read out during yajna sacrifices and havan ceremonies in the temples.
- Use of passages from selected scriptures during rites of passage in the home and temple eg naming ceremonies, sacred thread ceremony, marriage and death rites.
- Vedas chanted during puja in home and temple.

Whilst closely related, both life and worship need to be addressed.

Maximum Level 5 if only one of nature / use addressed.

[30 marks]

AO1

1

0

‘The Vedas are the most important source for Hindu beliefs.’

Assess this view.

In support

- These scriptures are sruti and so considered to be authoritative.
- They are the source of the six schools of philosophy.
- Hindus believe that they originate in the mythical past and have a spiritual source and are directly linked to the ultimate reality Brahman.
- The uttering of the words and sounds in the Vedas has considerable power to reveal ultimate truths to enable Hindus to gain moksha.
- Ancient sages and rishis who contributed to the Vedas are trusted as sources of knowledge passed on through generations.

Other views

- The Vedas are not read or understood by majority of Hindus as a main source of belief.
- They are only accessible to Brahmins and temple priests who can study and understand Sanskrit.
- Other scriptures known as smriti have equally valid status as sources of belief and practice.
- The Bhagavad Gita is regarded as the supreme source by some Hindus.
- The Mahabharata and Ramayana epics are more important sources of belief and practice.

[20 marks]

AO2

Question 6 Hindu dharma

1

1

Examine the concept of Sanatana Dharma as a fundamental principle in guiding moral behaviour.

Concept of Sanatana Dharma

- Sometimes considered to be the essence of the Hindu way of life and the essence of Hinduism.
- Eternal laws of ethics and morality.
- Fundamental absolute moral principles of non-violence and truthfulness:
 - ahimsa (non-violence)
 - satya (truth)
 - asetya (not stealing)
 - sauca (purity)
- Sanatana Dharma upholds essential Hindu values and adhering to them as guiding principles will lead to a better rebirth or liberation.

As a fundamental principle

- A fundamental principle in guiding moral behaviour and social relationships.
- A right way of life, duties and responsibilities, principles of order and harmony.
- Dharma ensures the order, harmony and integrity of society and human existence otherwise evil forces of chaos and injustice would prevail.
- Dharma is kept in place by the adherence of Hindus to their duties and rules according to their caste and stage in life.
- Adherence to dharma ensures the way to achieve the ultimate goal of liberation.

[30 marks]**AO1**

1	2
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‘Sanatana Dharma is no longer central to the Hindu way of life.’

Assess this view.

In support

- The absolute nature of the principles and rules in Sanatana Dharma make them difficult to apply in the practicalities of real life.
- The principles of Sanatana Dharma conflict with the duties prescribed by varnashramadharma which advocate a relativistic approach to moral behaviour.
- Sanatana Dharma asserts an absolute rule of non-violence but the duties of the Raja caste is to fight wars to protect the innocent.
- High level of principled moral behaviour can be seen as less relevant in contemporary Indian society.

Other views

- The principles enshrined in Sanatana Dharma are a perfect guide for moral behaviour as they indicate the basis and purpose for the application of them.
- It is necessary to have principles upon which to make moral decisions.
- The moral values of Sanatana Dharma are fundamental to the particular duties of each caste and stage of life.
- Since caste distinctions are lessening and changing these values are even more useful in guiding moral behaviour.

[20 marks]

AO2

Question 7 Hinduism and society in the modern world

1

3

Examine the ways in Ram Mohan Roy and Dayananda Saraswati attempted to reform Hinduism in the 19th and 20th centuries.

Ram Mohan Roy

- Aimed to eradicate from Hinduism all outdated practices which were based in superstition and ignorance.
- Introduced social reforms to Hinduism including the outlawing of suti (widows burning themselves to death), dowries and child marriages.
- Emphasised the monotheism at the heart of Hinduism by reviving the understanding of the impersonal absolute Brahman and the oneness of God in the Upanishads.
- Discouraged the worship of personal deities depicted in the epics.
- Banned image / idol worship.
- Created a more universal religion and style of service of worship based on sharing some aspects of Christian practice.
- Included western rationality and moral values into his philosophy to overcome superstition and irrational practices in Hinduism.
- Rejected injustices of caste.
- Created new movement called the Brahmo Samaj.

Dayananda Saraswati

- Regenerated what he considered to be the best aspects of Hinduism.
- Reasserted of the supremacy of Vedic scriptures within Hinduism and as the true revelation for all mankind.
- Asserted the oneness of God and the supremacy of impersonal Brahman.
- Reinterpreted the nature of avatars.
- Rejected idol worship.
- Condemned untouchability, child marriage, and the low station of women.
- Rejected all western and Islamic influences on Hinduism.
- Introduced a new system of education based on Sanskrit and Vedic culture.
- Reconverted low caste Hindus with new initiation rite.

Maximum Level 5 unless both reformers dealt with.

[30 marks]

AO1

1

4

‘Ram Mohan Roy was more successful than Dayananda Saraswati in his attempts to reform Hinduism.’

Assess this view

In support

- Ram Mohan Roy has been called ‘The father of modern India’ by important thinkers such as Rabindranath Tagore.
- His social reforms were later adopted by the government and sutis were outlawed in 1829.
- Discrimination on grounds of caste was also later outlawed.
- His Brahmo Samaj was a genuinely new form of Hinduism and did have some influence on later thinkers and modernisers.
- His reformed Hinduism and publications, lectures etc had a considerable impact on educated westernised elite in Indian society at the time and still continues today.
- His teachings and attempt to define and advocate the universal basis of religion in Hinduism, Islam and Christianity, made Hinduism more accessible to westerners and opened up Hinduism to the western world.

Other views

- It is not easy to measure the extent to which they influenced reforms in Hinduism and they both were successful in different aspects of Hinduism.
- Dayananda Saraswati was also successful in achieving some of his aims: most notably the Sanskritisation of some aspects of Hindu education and re-assertion of the Vedas as key scriptures.
- The Arya Samaj (of Dayananda) has had considerable influence on Hindu thinking about identity and culture, and has influenced those political thinkers and parties seeking a clear identity and supremacy for Hindu culture.
- The revival of orthodoxy and reconversion was significant.

[20 marks]

AO2

Question 8 Hindu philosophy

1

5

Examine the Hindu concepts of samsara and reincarnation.**Samsara**

- From the words meaning ‘to flow together’ or ‘to wander’.
- The bondage of life, death and rebirth.
- The cycle of repeated births and rebirth dictated by the inexorable law of karma to which every individual is subject. The body dies but the atman takes on another abode.
- Beings wander through the various realms taking up birth and ultimately dying again and again.
- This cycle seems endless, and is regarded as having no beginning or end.
- Samsara refers to worldly existence itself and reality as it is experienced by those ignorant of the true nature of the self (atman).
- The individual soul (jiva) carries with it a subtle body that is the vehicle for karma. As the jiva transmigrates from one existence to the next it brings along its karmic residue.
- Only by the attainment of true knowledge can the individual be released from the bondage of samsara.

Reincarnation

- Based on law of karma which derives from the Sanskrit root meaning ‘to do’ or ‘to act’. Originally in the Vedas karma referred to activity of any kind but in the Upanishads karma was given a moral dimension which meant that actions would have karmic consequences in this lifetime or future ones.
- Good deeds are meritorious (punya) whilst evil or sinful deeds have harmful and painful effects in this life and future existences.
- According to the Upanishads, upon death a person’s karma can lead them to either the path of the gods or the path of the ancestors.
- Uncontrolled enjoyment of desires leads to rebirth so by control of thoughts and desires rebirth can be avoided.
- For those who have attained self-realisation they will finally merge with Brahman and no more rebirth. The others make their way back to the earthly realm after traversing through the universe.
- Good deeds in accordance with caste and stage in life and performance of religious practices will lead to better material and spiritual conditions in a future reincarnation.
- The atman moves from one existence to another. The body dies but the spiritual-self lives on eternally.

Maximum Level 5 unless both concepts are dealt with.

[30 marks]**AO1**

1	6
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‘Samsara has little significance for Hindus in the 21st century.’

Assess this view.

In support

- Hindus may be more concerned with upholding the Hindu way of life in a practical and cultural sense and less concerned with the philosophy of the cycle of life.
- There are more sophisticated scientific explanations of the nature of the mind and consciousness so Hindus may find that they need to find new meaning for their beliefs which are compatible with modern scientific knowledge and psychology.

Other views.

- Samsara has great meaning for Hindus in 21st century as it provides an excellent explanation for why there is suffering and injustice in the world.
- It gives them hope, aspiration and meaning in life.
- It provides an incentive to increase good karma to improve their present and future destiny.
- It encourages an acceptance of misfortune as well as an incentive to seek higher knowledge and gain self-realisation.

[20 marks]

AO2

Section C Sikhism

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 9 Sikh identity, marriage and family life

1

7

Examine the nature of Sikh identity.

Sikh identity can be expressed in several ways with a variety of meanings and implications.

- The three forms of identity are Amritdhari, keshdahri and patit.
 - **Amritdhari Sikhs** are those who have become members of the Khalsa by initiation in an amrit sanskar ceremony. This ceremony purifies all aspects of physical and spiritual life and the acceptance of moral and leadership responsibilities. They also wear the 5 Ks and obey the rules and laws for Amritdhari Sikhs prescribed in the Rahit Maryada
 - **keshdhari** wear the five Ks and have uncut hair but have not taken amrit sanskar. They follow the Rahit Maryada in their daily lives and are regarded as being spiritually devout
 - **patit** is a lapsed Sikh who has been initiated into the Khalsa, but failed to observe the Khalsa code of conduct.
- Sikh identity is shown outwardly by wearing of turban, by Sikh surnames and family and cultural customs.
- Sikh identity can be experienced in a personal, social and spiritual way.
 - Personal way through individual faith, private meditation and daily prayers.
 - Social way through involvement with the community through events at the gurdwara and keeping up Sikh traditions and practices such as sewa, kirt karo and vand kakko.
 - Spiritual way through meditation and commitment to the spiritual path in Sikhism by becoming 'gurmukh' (God centred).

[30 marks]

AO1

1

8

‘Outward signs are essential to Sikh identity.’**Assess this view.****In support**

- Sikh identity is very much reliant on outward and public symbols as part of history and culture.
- This is expressed in the initiation ceremonies which affirm commitment to the Sikh way of life.
- Guru Gobind Singh encouraged outward signs of five Ks to show courage in times of persecution.
- Sikh identity is expressed in both moral actions and outward signs.

Other views

- Sikh identity is based on moral values and actions which ensure that the beliefs and values of Sikhism are put into practice.
- The moral values of sewa, kirt karo and vand kakko create a caring and united community which is a distinctive feature of Sikhism.
- Identity is a complex idea and can be more personal than public.
- Outward signs are easy to present to the world but have no meaning in themselves so should not be relied upon to express Sikh faith and values.

[20 marks]**AO2**

Question 10 Key concepts and beliefs

1

9

Explain the concept of God found in the Mul Mantra and examine the importance of the Mul Mantra for Sikhs.

The concept of God in the Mul Mantra

‘One God, True Name, Creator, Without Fear, Without Hate, Eternal, Without Birth, Self-revealed, By the Guru’s Grace.’

- Oneness of God. Unity of God as distinguished from the many gods of Hinduism.
- Its teaching that spiritual enlightenment (mukti) is by God’s grace (Prasad). So the individual has some dependence on this blessing from God.
- The notion that God is eternal and has not come to earth in any bodily form. This distinguishes the Sikh notion from Hindu avatars.
- God is without gender and is described as mother and father.
- God is creator, created the world and is immanent in all things animate and inanimate.
- Guru’s grace or ‘is known through the Guru’s grace’.
- God has shown grace by revealing the gurbani (God’s word) which is found in the Guru Granth Sahib, understood by Sikhs as the living presence of God.
- The relationship between God and the Gurus. Explanation of the meaning of Guru ie that which takes away darkness and gives life.

Its importance

- Its clear monotheism.
- It means that Sikhs rely on God’s grace to attain mukti.
- Sikhs depend on the teachings of the gurus to understand the nature of God.
- Can recite God’s name in ‘sat nam’ as a mantra to purify the mind and come close to God.
- The recitation of the Mul Mantra is a central part of daily prayers and so brings Sikhs into relationship with God every day.
- It has fundamental importance as a statement of faith.

Maximum Level 5 if both the concept of God and the importance not addressed.

[30 marks]**AO1**

2

0

‘The Mul Mantra is the most important source for a Sikh’s faith in God.’

Assess this view.

In support

- The Mul Mantra is a unique source for belief in God and is fundamental to all Sikh beliefs.
- The teaching in the Mul Mantra, whilst simple, is also very complex and incorporates all other Sikh teachings about the role of the gurus and the ultimate purpose of life. It is a complete philosophy in itself.
- It is possible for some Sikhs to be very strongly affected by the Mul Mantra and it will influence all of their other actions and beliefs.

Other views

- All the scriptures in the Guru Granth Sahib might have more effect on their faith in God than the Mul Mantra.
- The inspiration and examples of the lives of the gurus will also affect their faith in God.
- The support of their community and the good qualities and moral values of their fellow Sikhs will be an important influence on their faith.
- Some beliefs about aiming for a God-centred life and liberation might be more influential on their faith in God.
- Personal religious experience is also a source of faith.
- Belief in karma and reincarnation might also affect the nature of their faith.

[20 marks]

AO2

Question 11 Sikh ethics and conduct

2

1

Explain the concepts of miri and piri and examine how they have been expressed in Sikhism.

The concepts of miri and piri

Miri and piri together indicate the relationship between the temporal and the spiritual aspects of life.

Miri is derived from Persian word ‘miri’, and Arabic ‘amir’ which means commander, governor, lord, prince, etc, and signifies temporal power.

Piri is derived from Persian ‘pir’ meaning a senior man, saint, holy man, spiritual guide, head of a religious order and stands for spiritual authority.

The words miri and piri are frequently used together.

Expressions of miri and piri

- They are expressed in Sikhism in a variety of ways through historical events and the lives and examples of the Gurus.
- Guru Nanak stated that Sikhs had a twofold duty both to meditate on God’s name and practise sewa but also to challenge injustice. At Kartapur everyone expressed their belief in equality of humanity by eating meals together and practicing selfless service as well as devotion to God.
- Guru Hargobind is depicted wearing two swords called miri and piri obeying his father Guru Arujun’s instruction to ‘sit fully armed on the throne’.
- He wore on his person two swords, one representing miri (political) command of the community and one representing piri, spiritual leadership.
- Guru Hargobind had the Akal Takht built and located in the Harmandir complex at Amritsar. This is where the dispensing of justice and temporal activity takes place. It is the highest seat of temporal authority of the Khalsa.
- Guru Arjan and the building of the Harmandir Sahib (Golden Temple at Amritsar) as the centre of Sikh spiritual life.
- Guru Gobind Singh 1699. The establishment of the Khalsa as a brotherhood of men armed to defend the Sikh faith can be seen as the combination of miri and piri. The combination of social community and political organisation with a religious and moral philosophy became a distinctive feature of Sikhism through the creation of the Khalsa.

Maximum Level 5 if both aspects not addressed.

[30 marks]

AO1

2

2

‘The concepts of miri and piri are irrelevant to Sikhs in the 21st century.’

Assess this view.

In support

- There is an irrelevance in the concept of saintly life which is less prominent in 21st century.
- These are very high ideals which are too difficult for most ordinary Sikhs.
- For Sikhs they practise their faith through very practical moral actions of service (sewa) and honest living (kirt karo).
- Other Sikhs follow a more spiritual life by becoming Amritdhari Sikhs and including more worship, prayer and discipline in their daily lives.
- Need to sometimes separate religious matters from secular ones in 21st century.

Other views

- There are many examples of how both these concepts are effectively expressed and combined in Sikh life.
- It is a distinctive feature of Sikhism to be a sant-sipahi (saint soldier) and many gurus and individuals have aspired to this and achieved it.
- Campaigning for and acting with courage for issue of human justice is a valid way for Sikhs to practise this ideal of sant-sipahi (saint soldier).
- Even more relevance today as religious life and spiritual principles need to be expressed in practical actions in society.

[20 marks]

AO2

Question 12 Equality and sewa

2	3
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Examine the Gurus' teachings on equality with particular reference to:

- **the role and status of women**
- **attitudes towards other faiths.**

Role and status of women

- Guru Nanak clearly stated that Sikh women should always be regarded as equals with men and should have all the rights and privileges enjoyed by a man.
- Women have the same soul as a man and have the equal right to grow spiritually. Mothers held in high esteem because they bring life into the world.
- Guru Amar Das appointed women teachers and taught that women should remarry and he abolished suti.
- Guru Gobind Singh admitted both men and women into the Khalsa. He gave the role of stirring the amrit to Matam Kaur Sahib. Both men and women wear the five Ks and follow the Rahit Maryada.

Attitudes towards other faiths

- Guru Nanak's revelation asserted that 'There is no Hindu, no Muslim', so he would follow God's path. The implication being that they were all different paths to God. God's truth was beyond particular religions.
- Guru Nanak's companions were Muslims showing an attitude of friendliness and appreciation.
- Guru Gobind Singh in the Dasam Granth speaks out against the belief that some people are superior to others.
- Guru Tegh Bahadur embraced martyrdom in defending the rights of Hindus not to be converted against their will. This showed a willingness to defend and protect the rights of all religions to practise their faith.
- The Golden Temple designed by Tegh Bahadur had four entrances for faiths from all directions showing openness and welcome to other faiths.
- The Guru Granth Sahib contains hymns and writings from Hindu and Muslim saints showing a willingness to share common faith and values.

Maximum Level 5 unless both aspects are dealt with.

[30 marks]**AO1**

2

4

‘It is impossible for Sikhs to achieve their ideals of equality in today’s world.’

Assess this view.

In support

- The ideals of equality in relation to gender and social status would be impossible in some rural parts of India where traditional attitudes still prevail.
- In any society there is the tendency for the more powerful sectors and groups to wield power and control and ideals of equality are difficult to achieve anywhere due to this innate human tendency. This can apply to Sikh communities as well.
- Sikh ideals of equality were and still are difficult to achieve within Sikh society as caste distinctions have returned to gurdwaras and the treatment of some sectors of Sikh community such as outcasting of patit.
- Sikhism does not live up to its own ideals.

Other views

- Sikh ideals of equality in regard to the rights and responsibilities of women have been achieved in today’s world compared with a previous generation both in India and western developed countries.
- The ideals of equality regarding caste and social status have made great advances in India due as much to social and economic change as to campaigning from religious groups and communities.
- Ideals of equality are a human right and protected by international law and achieved in some instances.

[20 marks]

AO2