

Write your name here

Surname

Other names

Centre Number

Candidate Number

**Edexcel GCE**

# Religious Studies

**Advanced**

**Unit 4: Implications – Sikhism**

Thursday 14 June 2012 – Morning

**Time: 1 hour 15 minutes**

Paper Reference

**6RS04/1H**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses  
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

## Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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**PEARSON**

## Sikhism

### *God as male/female*

In recent years the feminist movement has become active in the religions. One concern it has turned its attention to is the use of sexist language to describe God. It asserts that for as long as God is addressed as 'Father', 'Lord' or 'he' attitudes to women will continue to be of the kind which lack respect for their spirituality and consider them to be inferior members of God's creation... Their views are eminently justified. God, according to Sikh teaching, is beyond the categories of male and female. They are attributes of the creation, not the creator... Sikhs will frequently utter the words:

*You are my mother and father, we are your children* (AG 268),

as they occur in a verse by Guru Arjan used at the close of congregational worship, and:

*You are my father, you are my mother, you are my kinsman, you are my brother*, (AG 103).

In these passages it is the love, care and protection of God which is being referred to, not gender. In the same way when devotees are described as God's brides (AG 763), or brides whom God enjoys (AG 21), we are invited to think of spiritual union, not sexual.

When the Guru Granth Sahib is translated into English, or other languages, there is a temptation and a need to amplify its terse poetical verses. So, where the personal pronoun may be missing in the gurmukhi original 'he' or 'him' is often inserted. (Women might point out that the existing translations are all made by men!) This custom, together with the inclination of the Gurus to use such names as Hari, Gobind, and others taken from Hindu mythology and relating to male forms of deity, can easily lead writers into presenting a male concept of God as being Sikh.

(Source: Cole, W.O. and Sambhi, P.S., *The Sikhs: their religious beliefs and practices*, Sussex Academic Press, 1995: Included in Edexcel anthology)

1 (a) Examine the argument and/or interpretation in the passage. (30)

(b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

**(Total for Question 1 = 50 marks)**

**Start your answer on page 3.**



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**TOTAL FOR PAPER 1H = 50 MARKS**

