



# **GCE A LEVEL MARKING SCHEME**

**SUMMER 2024**

**A LEVEL  
RELIGIOUS STUDIES  
UNIT 3 - OPTION F  
A STUDY OF SIKHISM  
1120UF0-1**

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## About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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## **UNIT 3 – OPTION F: A STUDY OF SIKHISM**

### **SUMMER 2024 MARK SCHEME**

#### **Positive marking**

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

#### **Rules for Marking**

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

#### **Banded mark schemes**

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

#### **Banded mark schemes stage 1 – deciding on the band**

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

### **Banded mark schemes stage 2 – deciding on the mark**

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

### **Awarding no marks to a response**

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

## A Level Generic Band Descriptors

<b>Band</b>  <b>(marks)</b>	<p style="text-align: center;"><b>Assessment Objective AO1 – Section A questions</b>    30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
<p style="text-align: center;"><b>5</b></p> <p style="text-align: center;"><b>(25-30 marks)</b></p>	<ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Insightful connections are made between the various approaches studied (within and/or across themes where applicable).</li> <li>• An extensive range of views of scholars/schools of thought used accurately and effectively.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
<p style="text-align: center;"><b>4</b></p> <p style="text-align: center;"><b>(19-24 marks)</b></p>	<ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Purposeful connections are made between the various approaches studied (within and/or across themes where applicable).</li> <li>• A range of scholarly views/schools of thought used largely accurately and effectively.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
<p style="text-align: center;"><b>3</b></p> <p style="text-align: center;"><b>(13-18 marks)</b></p>	<ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Sensible connections made between the various approaches studied (within and/or across themes where applicable).</li> <li>• A basic range of scholarly views/schools of thought used.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
<p style="text-align: center;"><b>2</b></p> <p style="text-align: center;"><b>(7-12 marks)</b></p>	<ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Makes some basic connections between the various approaches studied (within and/or across themes where applicable)</li> <li>• A limited range of scholarly views/schools of thought used.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
<p style="text-align: center;"><b>1</b></p> <p style="text-align: center;"><b>(1-6 marks)</b></p>	<ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Very few or no connections made between the various approaches studied (within and/or across themes where applicable)</li> <li>• Little or no use of scholarly views/schools of thought.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul> <p><b>N.B.     A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</b></p>
<p style="text-align: center;"><b>0</b></p>	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

Band	<p align="center"><b>Assessment Objective AO2- Section B questions 30 marks</b>  <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
<p align="center"><b>5</b></p> <p align="center"><b>(25-30 marks)</b></p>	<ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• The views of scholars/schools of thought are used extensively, appropriately and in context.</li> <li>• Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
<p align="center"><b>4</b></p> <p align="center"><b>(19-24 marks)</b></p>	<ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• Views of scholars/schools of thought are used appropriately and in context.</li> <li>• Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
<p align="center"><b>3</b></p> <p align="center"><b>(13-18 marks)</b></p>	<ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are generally used appropriately and in context.</li> <li>• Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
<p align="center"><b>2</b></p> <p align="center"><b>(7-12 marks)</b></p>	<ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Basic use of the views of scholars/schools of thought, appropriately and in context.</li> <li>• Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Some mainly accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
<p align="center"><b>1</b></p> <p align="center"><b>(1-6 marks)</b></p>	<ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Little or no use of the views of scholars/schools of thought.</li> <li>• Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Some use of basic specialist language and vocabulary.</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul>
<p align="center"><b>0</b></p>	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

## WJEC GCE A LEVEL RELIGIOUS STUDIES

### UNIT 3 OPTION F – A STUDY OF SIKHISM

#### SUMMER 2024 MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

#### Section A

1.	Examine the teachings of the Sikh Gurus on the role of women.	[AO1 30]
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**Candidates could include some of the following, but other relevant responses will be credited.**

- It could be argued that the ten Gurus who shaped Sikhism all believed women should be equal to men. Guru Nanak, the founder of Sikhism and the first of the ten Gurus said: "In a woman man is conceived, from a woman he is born ... why denounce her, the one from whom even kings are born. From a woman, women are born. None may exist without woman". In the 15th century this could be argued was very progressive as he taught that women should be given full access to the religion. They were free to preach, lead services and to pray without needing to consult a man first.
- Guru Amar Das, the second Guru, condemned polygamy and the act of sati, the ritual burning of a widow on her husband's funeral pyre. He believed that all women should be educated and have the same access to education as men. He also thought that women should wear what they wanted and refused to meet with women who kept purdah.
- The last Guru, Guru Gobind Singh gave all Sikh females regardless of their age or marital status the name of Kaur meaning that they would not have to take their husband's name if they married. He also forbade female infanticide or contact with those that did this. Guru Gobind Singh encouraged women to be warrior-like and to fight against those who persecuted them because of their faith.
- The Guru Granth Sahib states, "Women and men, all by God are created. All this is God's play. Says Nanak, all thy creation is good, Holy". There is no suggestion of inferiority amongst the role women can play and neither is a woman's intelligence doubted.
- The Guru Granth Sahib states, "from the woman is our birth, and in the woman's womb are we shaped. To the woman we are engaged and to the woman are we wedded. The woman is our friend and from woman is the family. Through the woman are the bonds of the world. Why then call her evil, who gives birth to the world's leaders? From the woman is born woman, without the woman there is none". The Guru calls the woman a vessel through which all life comes to this world. This is a unique role given to her by God.
- Apart from commanding women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states, "Friend, all other wear ruins happiness, the wear that to the limbs is torment, and with foul thinking fills the mind."

**This is not a checklist, please remember to credit any valid alternatives.**

2.	Examine the influence of the Rahit Maryada on Sikh identity.
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[AO1 30]

**Candidates could include some of the following, but other relevant responses will be credited.**

- The Rahit Maryada provides key principles for a code of conduct which defines Sikhs from non-Sikhs.
- It also provides Sikhs with a sense of security and unity.
- It provides clear guidelines about how practices should be organised in the gurdwara. It is a code of discipline that unites Sikhs everywhere and safeguards key Sikh beliefs, values and identity.
- It includes many rules and guidelines for Sikh life – personal life and relationship with God – Naam Japo meditation on God's name and daily prayers; following honest professions; importance of family life and voluntary service; living life following in the example of the Gurus; practice of equality in gender and caste; the importance of communal life and maintaining the Panth. These are all important expressions of Sikh identity.
- It also stresses the importance of equality in gender and caste which is one of the most important features of Sikhism.
- It establishes distinctive Sikh practices and reduces or removes any Hindu influence.
- It also expresses the distinctiveness of Sikh identity. It guides individual life – individual Sikhs should be constant in their studying of the scriptures and meditating upon God, live according to the Gurus' teaching, be active in serving the community (sewa).
- The cohesion of the Panth and the general uniformity of Sikh practice and identity worldwide owes much to the effectiveness of the Rahit Maryada.
- The Sikh code of conduct is rooted in Sikh spiritual goals and principles.

**This is not a checklist, please remember to credit any valid alternatives.**



## Section B

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| 3. | 'The Sikh empire of Maharaja Ranjit Singh was not a religious empire.' |
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**Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant responses will be credited.**

- The Sikh Empire was very secular since it allowed men from different religions to rise to commanding positions of authority. Maharaja Ranjit Singh's army even included a few Europeans.
- However, it could be argued that Ranjit Singh's employment policy reflected the basic liberal and humanitarian teaching of Sikhism. The highest posts in his government were as open to Muslims as to the Sikhs and the Hindus.
- All subjects were given complete freedom of expression and worship.
- Sikhism was not the state religion. The broad religious outlook was reflected in according due respect to all religions.
- Sikhs were not treated as a privileged class and no disabilities were placed on non-Sikh subjects. There was no interference with the religious and cultural life of other communities. They were allowed to freely practise their religions without payment of a special tax. There were no discriminating tariffs. All subjects were given complete freedom of expression and worship.
- The Sikh empire was pluralistic in nature.
- However, it can be argued that Ranjit Singh built his rule on religious foundations.
- He referred to his Government as Sarkar-i-Khalsa, which derived its legitimacy from the Khalsa.
- He attributed every success to the favour of God and he styled himself and the people collectively as the Khalsa or Commonwealth of Gobind.
- His state salutation was Wahe-i-Guru Ji Ka Khalsa, Wahe-i-Guru Ji Ki Fateh (Khalsa belongs to God and its victory is the victory of God). His official seal bore the word- Akal Sahai (May God help). The term also indicated that the Khalsa did not owe its allegiance to any earthly power and acted in total devotion to Akal (The Timeless Reality)

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

4.	'Sikhism is a non-missionary religion.'
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**Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant responses will be credited.**

- The Gurus did not command Sikhs to go out in the world with the intention of spreading the Sikh Dharma but rather they wanted people to find Sikhism for themselves. The Gurus believed every religion was a different path to Waheguru.
- Guru Nanak's first words after enlightenment were 'There is neither Hindu nor Mussulman so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Mussulman and the path I follow is God's.'
- Sikhs believe that all those that believe in One God, irrespective of their faith are devotees of God, whether he is a Sikh, Christian, Hindu, Buddhist, or a Muslim. Where does the name Hindu, Sikh, Muslim and Christian come from? Sikhs view each as a source of inspiration and they believe that there is no need for anyone to try to convert people to replace their sources of inspiration. However, if a person is completely out of track and is worshiping deities or other humans instead of God, then Sikhs believe it is their duty to enlighten him or her to show them the path towards God.
- Guru Nanak taught his followers to focus on meditation of God instead of glorifying a religion. Guru Nanak stated that religion is just a medium to reach God. Guru Nanak taught Hindus to be better Hindus and Muslims to be better Muslims.
- Guru Gobind Singh declared: 'He is in the temple as in the mosque, in the Hindu worship as in the Muslim prayer.' This is the basic Sikh belief. The Sikh attitude towards other religions and their followers flows from this basic belief.
- Sikhism discredits no religion. According to Sikhism all religions originated with good intentions and are like different roads leading to the same destination.
- Sikhism makes no claim of exclusivity in dogma. In speaking of the road to salvation, the Gurus spoke of the universality of the human condition.
- Some would argue that Sikhs are very tolerant of other religions but that they fundamentally believe in the overriding truth of their own tradition which could be the basis of missionary work. The apparent exclusivism of the Khalsa might be used to support this argument.
- Sikhs do not pursue people to convert them to Sikhism but do give information about Sikhism to anyone who asks for it. If someone is inspired, and wants to become a Sikh, they are welcome to become a part of Sikhism.
- However, the existence of the Sikh Missionary Society could be used to support the argument that Sikhism is a missionary religion. The aim of the society is the "Advancement of the Sikh faith in the U.K and abroad" which is brought about by various activities - to Produce and distribute books on the Sikh Faith in English and Panjabi, and other languages to enlighten the younger generation of Sikhs as well as non-Sikhs; to Advise and support young students in schools, colleges and universities on Sikh issues and Sikh traditions; to Arrange Classes, Lectures, Seminars, Conferences, Gurmat camps and the celebration of Holy Sikh Event.
- These activities could be interpreted as missionary in nature.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

5.	'Sikh responses to the challenges of science are very effective.'
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**Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant responses will be credited.**

- For the majority of Sikhs today, the questions that modern science might raise in connection with their religious outlook on life are not a key concern. They believe that Sikh teachings do not disagree with science as it does not conflict with Sikh scriptures or beliefs. Sikhs believe that science and religion complement each other in that they represent the two main aspects of human existence, the material and spiritual.
- Sikhs believe that the laws of nature are a manifestation of the Divine Hukam, and a source of awe and wonder (vismaad). For a Sikh, any new discovery made by science is a celebration of the marvels of God and his creation, an affirmation of His Glory.
- As Sikh teachings mention little about how Waheguru created the universe and how life developed on Earth, it is quite possible for evolution to be a part of Sikh thought. However, Sikhs believe that Waheguru cares for all living things and is in charge of the birth, life and death of everything. Evolution would only be accepted as compatible with Sikhism if Waheguru was in complete control of the process.
- Sikhs believe that God is intrinsic in the whole of creation and therefore cannot be divorced from scientific knowledge and discoveries.
- The Guru Granth Sahib is not a science textbook. Its aim is to enlighten spiritually, not give scientific explanations. Interpretation of the Guru Granth Sahib is sometimes adapted to science and not science to the Guru Granth Sahib.
- Science does not involve God in its teaching on creation and evolution, whereas Sikhism is based on the concept of God. Therefore, it could be argued that it is a challenge to God's very existence.
- Science doesn't actually pose any challenge to Sikhism at all, thus negating the issue under question.
- Science does pose some challenge to Sikhism especially in reference to the existence of God.
- The very fact that Sikh beliefs about life still retain their relevance in contemporary society suggests that Sikhism has been successful in meeting the challenges posed by science.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

6.	'The Japji of Guru Nanak is the most important statement of faith in Sikhism.'
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**Evaluate this view.**

**[AO2 30]**

**Candidates could include some of the following, but other relevant responses will be credited.**

- Candidates may argue that the Japji of Guru Nanak is more important than the Mul Mantra as a statement of faith.
- The Japji is often referred to as a summary of the Guru Granth Sahib and as such is a summary of Sikh faith. However, others would argue that there are more than 1420 pages other than the Japji and they contain different information which it does not summarise.
- Japji is at the beginning of the Guru Granth Sahib and introduces key themes such as grace (gurprasad) and the five Khands. Its position at the front according to some, shows its importance.
- However, candidates could argue that there are many key ideas not found in Japji such as the doctrine of miri-piri which was developed by Guru Hargobind according to McLeod. However other scholars such as Owen see the doctrine of miri-piri as an extension of the householder basis of ethics mentioned in the Japji.
- Others could argue that the Japji is itself an elaboration of the Mul Mantra which is the kernel of Sikh spirituality.
- On the other hand, many Sikhs believe that the Mul Mantra is a fundamental statement of faith.
- The Mul Mantra is a unique source for belief in God and is fundamental to all Sikh beliefs. It influences beliefs about the soul, spiritual experience, worship and creation.
- Each statement of the Mul Mantra affirms Sikh monotheistic theology.
- The Mul Mantra is considered to be the most important composition contained within the Guru Granth Sahib Ji, and that it is the basis of Sikhism. They might suggest that the rest of the Guru Granth Sahib is an elaboration of the Mul Mantra and that this Mantra itself is an explanation and amplification of the single phrase – Ik Onkar, which is the first entry in the holy Granth, and as such provides all that is needed for a Sikh to believe in Waheguru and to follow the faith.
- However, other Sikhs would point to other influences and expressions of Sikh faith.
- Many would argue that the whole of the Guru Granth Sahib is understood as the Guru for the Panth.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**