



GCE A LEVEL MARKING SCHEME

SUMMER 2023

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

INTRODUCTION

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking 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

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

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

WJEC GCE A LEVEL RELIGIOUS STUDIES

UNIT 3 OPTION F – A STUDY OF SIKHISM

SUMMER 2023 MARK SCHEME

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

Section A

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Examine how Sikhism can be viewed as an inclusivist tradition.

[AO1 30]

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

- Many would define the approach of pluralism as being the acceptance of diverse religious belief systems co-existing in society and therefore inclusivist.
- The pluralistic dialogue of Sikhism began with the founder of Sikhism Guru Nanak after becoming enlightened stating 'There is no Hindu, there is no Muslim'. Guru Nanak interacted with many Hindus, Muslims, and Sants using their language in order to connect with them.
- It can be argued that the Guru Granth Sahib is an excellent example of religious pluralism and inter-faith dialogue. It contains hymns from both Hindu and Muslim traditions which put together constitutes the Word. Guru Amar Das in one of his hymns declares that all religious traditions are equally valid for realization of the ultimate objective.
- In the Sikh tradition Guru Nanak had dialogue with holy men from different religions on his preaching journeys with a view to understanding and appreciating the other religions and their beliefs and practices.
- The best example of interfaith dialogue in the Sikh scripture is Guru Nanak's Sidh Gosti. The Sikh Gurus were engaged in dialogue and in building harmonious and loving inter-religious relations. The lives of the Sikh spiritual teachers, the message of the Sikh scripture, and Sikh tradition and history seem to show clearly that Sikhism is a pluralistic tradition.
- The Sikh Gurus have propagated the message of 'many paths' leading to the one God and ultimate salvation for all souls who treading on the path of righteousness. Sikhs are told to accept all leading faiths as possible vehicles for attaining spiritual enlightenment, provided the faithful study, ponder and practice the teachings of their prophets and leaders.
- The Guru Granth Sahib states: - 'Do not say that the Vedas, the Bible and the Koran are false. Those who do not contemplate them are false.'
- The Guru Granth Sahib also says that Bhagat Namdev and Bhagat Kabir, who were both believed to be Hindus, both attained salvation though they were born before Sikhism took root and were clearly not Sikhs. This reinforces the Guru's saying that "peoples of other faiths" can join with God as true and also at the same time signify that Sikhism is not the exclusive path for liberation.
- Most of the 15 Sikh Bhagats who are mentioned in their holy book were non-Sikhs and belonged to Hindu and Muslim faiths, which were the most prevalent religions of this region.

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

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

- Religion and science ask different kinds of questions about the origins of the universe. The Guru Granth Sahib is more interested in the wonder of God's creation than its possible origins.
- The Guru Granth Sahib gives little detail about the origins of the universe although it makes it very clear that the universe was created by Waheguru. Before creation, only Waheguru existed, and he created the universe with a single word. No one knows the date, season, or year of creation.
- There is little detail about the creation of the universe in Sikh thought. This makes it challenging for Sikhs to decide how it fits in with the Big Bang theory. The Guru Granth Sahib is more interested in the wonder of God's creation rather than its possible origins. However, Sikhs feel there would be no mention of the rapid expansion of matter that caused the universe to begin, unless it was Waheguru who caused the expansion.
- The widely accepted Big Bang theory seems to be a great explanation for the origins of the universe, however, it does not remove the need for God. In fact, it seems to fit in well with Sikh philosophy as it allows the existence of God previous to the singularity.
- Continuous creation and the expansion of the universe are also supported by the Guru Granth Sahib. The Sri Guru Granth Sahib also provides an insight into the expansion of the universe,
- 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. Crucially, the information the Guru Granth Sahib gives us about creation does not seek to offer a scientific answer to questions about the origins of the universe.
- The Guru Granth Sahib is more concerned with making it clear that Waheguru is in complete control and that the universe exists because he wants it to. Our purpose as humans is to help Waheguru to care for creation and not seek to damage it.
- In terms of Darwin's theory of evolution, Sikhism has no direct conflicts. Theistic evolution helps to show the Sikh perspective. The main difference between the two is that Darwin's theory talks about evolution being influenced by natural selection – only the fittest and most successful species survive.
- A Sikh would say that Waheguru oversees this natural process, that he created nature along with everything else. Everything is planned by God and nothing is left to chance, as the atheistic view of evolution suggests. The Guru Granth Sahib teaches that God 'watches over it'.
- Quantum physics is an intriguing aspect of physics and other theories such as String Theory offer some interesting discussions. Although it would be a loose link, Sikh philosophy says that everything within the creation contains vibrations and the frequencies of the vibrating strings could be argued to be similar to this.

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

Section B

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'Guru Arjan's greatest contribution to Sikhism was his compilation of the Adi Granth.'

Evaluate this view.

[AO2 30]

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

- Candidates may argue that the compilation of the Adi Granth safeguarded Sikh teaching and practice and that without it much of these teachings would have been lost. He had an official collection of hymns put together which included those of Guru Nanak and therefore safeguarded his teachings and principles. These hymns praise God, teach what God is like and give advice about the right way to live. He collected the hymns of all the previous gurus and those of many Hindu and Muslim saints such as Kabir and compiled them into one large volume.
- His 2,216 hymns are the largest contribution to the Adi Granth.
- He installed the Adi Granth in the Harmandir. The Adi Granth communicates a consistent message of spiritual liberation (sach khand).
- Others might argue that his greatest contribution was his work in completing the Golden Temple (Harmandir) – continuing the work of his father Guru Ram Das. Amritsar was founded by Guru Ram Das and its prosperity grew quickly. It became a focal point for Sikhs on the festival days of Vaisakhi and Diwali. The Darbar Sahib built by Guru Arjan turned Amritsar into a pilgrimage centre. It has been regarded the holy city of the Sikhs ever since. Work on the Harmandir began in 1589. The building was designed to have a doorway in each side unlike the Hindu temples which had only one entrance. In this way it was shown to be open to all four castes.
- His urban programme also developed Amritsar as a centre of excellence.
- Others may point to his declaration that all Sikhs should give a tenth of their earnings to charity. The Panth was taxed on a regular basis, the Daswandh or tax of 10 per cent being collected by the sangatias first appointed by the Third Guru. The revenue was used to construct reservoirs to counter the threat of water shortage and buildings.
- Others might argue in favour of his development of the city of Taran. Eleven miles south of Amritsar where a large dharmasala and leprosarium was built.
- Some might argue that his greatest contribution to Sikhism came through his death. His death changed the way Sikhs thought about themselves and led to the formation of the Sikh army.
- He also founded the city of Kartarpur.

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

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

- Sikhs derive their ethics largely from the teachings of their scripture, Guru Granth Sahib, and the Sikh Code of Conduct (the Rahit Maryada).
- Guidance also comes from the example set by the Gurus, and from the experience of the Sikh community over the last 500 years.
- Sikhism is a profoundly ethical religion. The Gurus had no place for forms of spirituality, which emphasized enlightenment and liberation (mukti), without social responsibility. This is why they could be so severe on those who practised austerity in their personal quest but did not give alms or serve others. The path they trod was one of selfishness and they themselves were filled with haumai (self - centeredness). To be a disciple of the Guru one had to be Gurmukh (one whose face is turned towards God). Bhai Gurdas described such a person as one from whom God, the Guru, 'eradicates his lust, anger and resistance and has his greed, infatuation and ego erased. Instead, the Guru makes him practise truth, contentment, kindness, dharma, which is (Nam), charity (Dan), and ablution (Ishnan).
- Sikh ethics give practical guidance on how to deal with ethical problems e.g. vegetarianism. The avoidance of meat and other blood products, and blood itself, whether it be from a carcass or a menstruating woman, is related to the issue of purity and pollution. In the Panth vegetarianism is regarded as having an ethical dimension.
- Sikhism teaches that God's light (jot) has been placed within human beings and therefore the body must be treated with respect. This has an influence on a number of ethical issues which Sikhs face.
- The Khalsa code of conduct provides clear instruction on Sikh lifestyle e.g., forbids the use of alcohol, tobacco, and other drugs, except for medicinal purposes. However, some members of the Panth, who have not been initiated into the Khalsa, do drink alcohol.
- Sikh teaching is clear on issues such as abortion, which is generally forbidden in Sikhism, as it interferes in the creative work of God. Most Sikhs accept that life begins at conception.
- However, it can be argued that the Sikh code of conduct does not deal with abortion (or indeed many other bioethical issues). It does not give detailed answers to many ethical questions, but rather set down general principles.
- The Sikh code of conduct is rooted in spiritual goals and principles which are not accepted or respected by some Sikhs who live in a secular society. As it is rooted in an historical context it can be seen as not relevant to issues today.
- In bio-ethical terms the guidance given in Sikhism can be argued to be somewhat confusing - Sikhism believes that life is a gift from God, but it also teaches that we have a duty to use life in a responsible way. This can lead to different interpretations of bio-ethical issues such as IVF.
- It could be argued that on other issues such as Dharam Yudh the guidance given is not clear. Sikhs are expected to take military action against oppression, and there is no modern tradition of absolute pacifism amongst Sikhs, although Sikhs are strongly in favour of action to promote human rights and harmony between religions and states.

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

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

- Sikhs believe that they have to go through several stages (khands) to reach mukti, when the soul is free to find and become one with God. These stages are like the stages of a long journey, so they usually do not happen in one lifetime, but over several lifetimes. As Sikhs progress through these stages, they become closer to understanding truth and therefore closer to Waheguru.
- Sikhs do not believe in isolating themselves in order to focus on Waheguru. They believe that the community, or sangat, plays a very important part in the development of humans. They believe that God created humans to be with other people and so it is part of daily life that Waheguru is revealed.
- Many would argue that Dharam Khand is the most important as it is the first stage. For success in any field, it is necessary to have commitment and dedication to achieve the goal. Accordingly, the first step is to identify what is to be done and do it well.
- The word 'dharam' has been employed in the sense of 'duty'. Duty is usually performed either out of a sense of social responsibility or through moral awareness. Guru Nanak links this sense of duty to man's consciousness of divine justice. This can be argued is the most important aspect as it gives a Sikh purpose and direction in life.
- Others might argue that Gian Khand is more important as it is the realm of knowledge. The seeker here becomes aware of the universe and the mystery of existence. Knowledge here is not merely intellectual or sensual; it is intuitive awareness, a spiritual consciousness which expands the vision of the seeker. His senses of wonder and humility are of his perception of God - the sole force behind all cosmic movement.
- Some might argue for Saram Khand which is the sphere of spiritual endeavour which could be argued is higher in importance than duty in the material world. It is a fight against the last remnants of ego. To become worthy of receiving the divine grace, one must chisel one's surati (consciousness) which is a unifying thread for all human faculties. This erases even the subtlest layers of ego from one's mind.
- Others would argue for the importance of Karam Khand (the realm of grace), the sphere that Divine grace reigns. The process of liberation with grace initiated is now brought to completion. All sense of dualism ends. The devotee is one with the Lord and with those who have attained this state of bliss.
- Some would argue that Sach Khand is the most important as reaching this realm is the ultimate goal. Described as the abode of the Nirankar, the Formless One, Sach Khand is not a geographical spot, but the final state of the evolution of human consciousness. One can only experience it, but not describe it, for here words cease to have any meaning and no analogies can help in describing the Unique. This final stage is when Sikhs find and understand the truth about Waheguru. This stage cannot be described, only experienced.

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

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

- Some would agree with this view on the basis that within Sikh communities some women are not as equal as others, e.g., non-Sikh women. This may arise out of mixed marriages, the failure of a non-Sikh partner to learn Punjabi and therefore be unable to take a full role in the life of the sangat.
- Sikhism has strong cultural roots in traditional Indian values, and these undoubtedly inhibit the equality of women. In Punjabi culture a girl is paraya dhan – the property of others, first her father then of her husband, her birth is unwelcome because she will be a source of expense without any return. It is the powerful influence of a patriarchal society.
- Others may argue that equality is a Western idea and that different roles of men and women in the family and community is valued more than equality of status. Sikhism puts great emphasis on the family, and roles within the family give each individual their status and importance.
- Influence of Western culture has produced a variety of attitudes towards role of women. Some Sikhs are very liberated, others more traditional. There is a diversity of views between older and younger generations and also between Eastern and Western culture.
- Customs are changing. In the older generation a wife may walk the traditional three paces behind her husband, but young Sikh couples are more likely to be seen strolling hand in hand.
- Others may disagree as women are now members of the Supreme Religious Council of the Sikhs.
- Women are fully involved in running and organising the Sikh community, serving in the gurdwara and langar serves as an effective social leveller.
- Sikh women can take the name ‘Kaur’ instead of their husband’s name which establishes their personal independence.
- Widows are allowed to be head of the family. This shows their status and importance within Sikhism.
- Sikh women already have equality of status in their community and Sikh values emphasise and protect this.
- Women’s views have always been sought and respected in Sikhism. Although there were no women Gurus, the Gurus’ wives often played significant roles in the development of the Panth such as Mata Sahib Kaur, the wife of Guru Gobind Singh.

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