



GCE AS MARKING SCHEME

SUMMER 2024

**AS
RELIGIOUS STUDIES - UNIT 1
OPTION F: AN INTRODUCTION TO SIKHISM**

2120UF0-1

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.

Marking guidance for examiners, please apply carefully and consistently:

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.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions [15 marks]</p> <p><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <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	<p style="text-align: center;">13-15 marks</p> <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. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <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. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <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. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <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. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <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. • 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 1 mark 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 A02- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">13-15 marks</p> <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. Thorough and accurate use of specialist language and vocabulary in context. Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <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 response shows a very good standard of coherence, clarity and organisation. The views given are clearly supported by detailed reasoning and/or evidence. Accurate use of specialist language and vocabulary in context. Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <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. Mainly accurate use of specialist language and vocabulary in context. Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <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. Some accurate use of specialist language and vocabulary in context. Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> A basic analysis and limited evaluation of the issue. Very limited accuracy within the response, with little coherence, clarity and organisation. An attempt has been made to identify and address the issues raised by the question set. Little attempt to justify a view with reasoning or evidence. Some grasp 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.

GCE AS RELIGIOUS STUDIES – UNIT 1
OPTION F: AN INTRODUCTION TO SIKHISM
SUMMER 2024 MARK SCHEME

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

Section A

1. (a) **Examine the concept of the soul in Sikhism.** [AO1 15]

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

- The "atma" or "soul" according to Sikhism is an entity or "spiritual spark" or "light" in the body because of which the body can sustain life. On the departure of this entity from the body, the body becomes lifeless. The soul is the 'driver' in the body. It is the 'roohu' or spirit or atma, the presence of which makes the physical body alive.
- Every person has a divine spark which is part of Wahegure (God).
- When a person is finally released from the cycle of rebirth, their soul re-joins Waheguru. Release from the cycle is called mukti.
- Transmigration of the soul is the doctrine of reincarnation based on the theory that an individual soul passes at death into a new body or new form of life. Central to the concept is the principle of universal causality; i.e. a person must receive reward or punishment if not here and now then in a subsequent birth, for their actions in the present one.
- The soul, it is held, does not cease with the physical body, but takes on a new birth in consequence of the person's actions comprising thoughts, words and deeds. The cumulative effect of these determines his next existence. Attached to worldly objects, people will continue in the circuit of birth-death-rebirth until they attain spiritual liberation, annulling the effect of past actions.
- The doctrines of transmigration of soul and karma are accepted in the Sikh system, but with significant individual shades and emphases. Karma, it is true, determines its own consequence: jehe karma kama teha hoisi— 'as one acts so shall one be' - "According to the actions one has committed, so does the mortal become." (GG, 730).
- However, karma as part of the Divine Order (hukam) is a natural compulsion and hence is unavoidable. What is needed, is not annihilation of karma through non-action, but doing good deeds and avoiding evil ones. Humans are naturally endowed with power to discriminate between good and evil. Human life is on this account a valuable chance not to be frittered away.
- Jivatma (individual soul) is a spark or ray of the Ineffable Spirit, Paramatma, and its deliverance lies in its reunion with its source. What hinders such reunion is the jiva's egoism.
- A person's soul may be reborn many times as human or animal. The cycle can only be broken when the soul is in human form because only humans know the difference between right and wrong.
- Karma decides if soul can be released from cycle of rebirth.
- Many things can stop the soul from reaching Mukti - pride, lust, anger, greed.
- One monist way of reading the Sikh concept of 'One' is that there is no duality between God and creation or between God and the soul because 'All is God' (where a monist perspective on existence is read as the opposite of a dualist one).
- Some Sikhs stress the monist position that the individual soul and God are one.

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

1. (b) 'Sikhism has a monotheistic view of the relationship between God and the soul.'

Evaluate this view.

[AO2 15]

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

- The school of monotheism teaches that there is One God, the Creator of all things – God and soul being separate entities.
- One school of reasoning is that the Guru Granth Sahib also supports monotheistic interpretation of relationship between God and soul.
- 'Ik' and Ik Onkar' stress the monotheistic relationship.
- The Mul Mantra also supports a monotheistic relationship.
- The school of Monism teaches that there is only one reality or thing or substance; everything else is 'maya' or illusion. The cycle of birth or reincarnation is the process/vehicle through which the soul unites with God.
- A monist perspective on the relationship between God and the soul draws attention to a key thrust in Sikh teaching, to foster an individual's sense of spiritual identity by seeing the self and God as one.
- Others may argue that to see the self in relation to God exclusively in monotheistic terms perpetuates a misreading of Sikh teaching which neglects key concepts of God's immanence and is hence inadequate.
- Sikhism infers that the relationship between God and soul is monist – the all-pervading aspect of Waheguru.
- The analogies and metaphors in Sikh verse do appear to support a monotheistic view, in so far as they identify a gap to be bridged between God and self as well as acknowledge the role of humility, the divine will and grace.
- However, the Sikh belief in reincarnation could also be used to support a monist view of the relationship between God and soul. Waheguru is the universe itself and all matter within it.
- Some quotations from Guru Granth Sahib appear to support monism e.g. e.g. God is merciful and infinite. "The One and Only is all-pervading. He Himself is all-in-all. Who else can we speak of? God Himself grants His gifts, and He Himself receives them. Coming and going are all by the Hukam of Your Will; Your place is steady and unchanging."
- Perhaps the relationship between God and the soul in Sikh teaching is best understood in the overlap between a monist and monotheistic frame of interpretation?

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

2. (a) Explain Sikh teaching about karma and rebirth.

[AO1 15]

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

Karma:

- Cause and effect, action and reaction. Guru Nanak expresses this concept as 'As one acts, so one receives. As one plants, so one eats.' (AG 662).
- Present life is result of past karma and present karma will determine future life – 'Man's life proceeds as his accumulated actions determine it. He receives joy or sorrow in accordance with what his past deeds have earned. But all is good that comes from you.' (AG 1107). However present failures, unlike those of the past, cannot be attributed to karma. They are the consequences of maya or haumai. Maya is holding a materialistic view of the world and haumai is self-reliance leading to pride which blinds people to their dependence on God.
- God is the creator of first karma, the origin of the universe and the destroyer of karma. The Adi Granth states that karma is established by divine will.
- Karma does not mean that everything is preordained and that there is no freewill. It is a person's own actions that makes them what they are.
- The individual can improve his own condition through effort. God is not responsible for destiny.
- Karma can be changed by prayer and the grace of God. In Sikhism grace is the word which describes the way God focuses his attention upon a person. No one is ever beyond his care. 'He takes care of everything, though he remains invisible.' (AG 7)

Rebirth:

- When something dies their soul is reborn within another form. This transmigration is described by Guru Arjan – 'For many births you have become a worm or moth, an elephant, a fish or a deer' (AG 176).
- Sikhism asserts that human existence is best because humans are unique. 'By virtue of the fellowship of the saints (sangat) you have achieved your present status so perform the Lord's service, repeat his name guided by the Guru.' (AG 176)
- Sikhs believe in reincarnation; that is, the soul is eternal, but takes on new forms as the soul transmigrates beyond death.
- The soul can be reborn many times.
- The Guru Granth Sahib describes the body as clothing for the soul which is discarded at death.

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

2. (b) 'Karma is the most important concept in Sikhism.'

Evaluate this view.

[AO2 15]

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

- Karma determines future life and therefore living a life that attains good karma is important. Although a person has to accept the consequences of past actions, the present and therefore the future as well as their ultimate destiny are to a large degree in their own control. Therefore, the attainment of good karma through following a Sikh lifestyle will be very influential on their actions.
- The quality of each particular life depends on the law of karma. Karma sets the quality of a life according to how well or badly a person behaved in their previous life. This influences how Sikhs view life and attitudes towards life in general.
- Sikhs believe that karma can be purified through effort and by living a virtuous life. They also believe that it can be purified through the grace of God. This concept has great influence and importance as Sikhs live in a way that brings them closer to God and ultimate communion with him.
- Good karma can break the cycle of reincarnation and lead to the unification of the soul with God. This is the ultimate aim of Sikhism.
- Many Sikhs would argue that other concepts are as or more important. Others would argue that a religion is not the sum of its individual parts but the whole. No one concept or belief is more or less important than the other. They are all interdependent and as such support and sustain each other.
- Sikhs focus their lives around their relationship with God and being a part of the Sikh community. The only way out of the cycle, of birth, life and rebirth is to achieve a total knowledge of and union with God. Therefore, there is no concept more important than the concept of God.
- Some would argue that the most important concept in Sikhism is the concept of equality. This is what gives Sikhism its unique identity. It is a concept that is the basis for many Sikh practices.
- Others could argue for the concept of Sant Sipahi which in many ways defines a Sikh and a Sikh way of life – the upholding and defending of Sikh values and beliefs.
- Some may argue for the concept of serving others – sewa – which is very important to get rid of ego and pride and is one of the pillars of the Sikh way of life.

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

Section B

3. (a) Explain how the festival of Vaisakhi focuses on spiritual matters.

[AO1 15]

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

- Vaisakhi is a celebration of the role and contributions of Guru Gobind Singh who many believe gave Sikhism its unique identity. He founded the Khalsa at the Vaisakhi assembly at Anandpur. It can be argued that this was the most important event in the history of Sikhism, the event which safeguarded the religion for the future. It is a festival that celebrates honour and courage to defend the faith.
- Vaisakhi commemorates the inauguration of the Khalsa in the late 17th century. The inaugural Khalsa was formed in order to take a stand against the religious oppression Sikhs were facing at the time.
- The inauguration of the Khalsa signifies freedom of belief, the concept of warriors with spiritual dispositions and the rejection of artificial distinctions based upon tribes, ethnicity and race.
- Vaisakhi is a celebration of Sikhism – a reminder of the unique teachings of the faith and the duty of Sikhs to protect them.
- It also focuses on the role of the Panj Pyare in the events at Baisakhi – their complete commitment to their beliefs. They act as role models for Sikh - an unwavering commitment to faith.
- It reminds Sikhs of the values identified with Sikhism – protecting the truth; the importance of community and a duty to oppose oppression and protect the oppressed.
- It also focuses on the importance of self-sacrifice for the good of others. This is a very important spiritual value in Sikhism
- Vaisakhi unites the Sikh community - as it is celebrated by Sikhs all over the world. It is therefore a worldwide expression of Sikh spirituality.
- The traditional colours of Vaisakhi are yellow and orange. This is because they represent the 'spirit of rebirth and sacrifice of the Panj Pyare'. The colours are also symbolic of 'joy and celebration', which is why they're worn by those observing the festival.
- In both its cultural and religious context, Vaisakhi is fundamentally about community, progress, and celebration.
- In the Sikh spirit, Vaisakhi celebrates the integration of the spiritual and temporal worlds, and it provides practical avenues for bringing these to bear through shared values and practices. Vaisakhi is fundamentally about community, celebration, and progress.

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

3. (b) 'Sikh festivals are more than just community occasions.'

Evaluate this view.

[AO2 15]

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

- Sikhism is not a religion of festivals and Sikh festivals tend to focus on remembering historical events not in developing religious spirituality. Therefore, it can be argued that no religious conviction is needed.
- Festivals do not necessarily show any commitment to a religion. They can be celebrated by Sikhs and non-Sikhs alike, without any allegiance to a specific set of religious beliefs.
- Strong religious beliefs are not necessary to take part in festivals – people like to sing, dance and act but the words and actions are not important.
- Festivals can be an excuse to eat and drink, sometimes to excess. They can also be argued to be cultural events which might express national or regional identity, but not religious identity.
- They are times when people are caught up in the community spirit and simply follow their neighbours.
- Others would argue that the community is very important in Sikhism and therefore the religious and communal aspects are inseparable.
- However, many Sikhs would argue that celebrating festivals are more than just community occasions – they are a way of affirming religious beliefs and of showing belonging to a religious community. An individual is expected to put into practice the belief system they believe in. This can be through celebrating festivals.
- Festivals can be a very public way of expressing religious identity. They are also a way of taking pride in that religious identity. They are a way of presenting Sikhism, its beliefs and values, to non-Sikh communities.
- Preparing for religious festivals takes a lot of time and effort.
- Festivals can be very moving religious experiences.
- The beliefs and values of Sikhism are clearly expressed through its festivals e.g. Vaisakhi which celebrates the forming of the Khalsa which emphasises values such as loyalty, courage, faithfulness and belonging.

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

4. (a) Explain Guru Hargobind's concept of Sant Sipahi (saint-soldier).

[AO1 15]

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

- Sant Sipahi is the Sikh concept of warrior-saint.
- Sant is used to refer to a wise, knowledgeable person' or 'person with knowledge of God'. Someone who has gained a reputation as a teacher. It is sometimes mistranslated and misunderstood as 'saint'.
- Sipahi means 'warrior or soldier'.
- This is a philosophy and lifestyle first endorsed by Guru Hargobind and developed by Guru Gobind Singh
- Guru Arjan when experiencing extreme torture during his captivity, concentrated and relied upon God for guidance to save the nascent Sikh Sangat from annihilation. The only solution revealed to him was to guard the Sangat through the use of arms. He pondered over the problem continuously until finally reaching the conclusion that the militarization of Sikhism had become a necessity. Therefore Guru Arjan sent a Sikh disciple to his eleven year old son, Hargobind, to nominate him as the Guru of the Sikhs, giving him the last injunction: 'Let him sit fully armed on his throne and maintain an army to the best of his capacity.'
- Guru Hargobind taught that after all other means have failed it may be necessary to take up the sword to protect the weak and the oppressed. Guru Hargobind was first of the Gurus to take up arms to defend the rights of all. At that time it was only Emperors who were allowed to sit on a raised platform, called a takhat or throne.
- At the age of 13, Guru Hargobind erected the Akal Takhat Sahib, ten feet above the ground and adorned it with two swords, miri and piri, representing temporal and spiritual power.
- Guru Hargobind is depicted wearing two swords, one representing piri (spiritual leadership) command of the community and one representing miri (political and military leadership).
- The order of the two words (Sant Sipahi) is important as it reflects the significance and importance of Sikh duties as reflected by the symbolism of piri and miri.
- First duty of a Sikh is to be a 'sant' – a modified form of the word 'sat' which can simply mean 'true'.
- Usually understood as a wise person who has good understanding of dharam (Religious observance, righteousness, piety, duty, virtue, merit, honesty, justice, spirituality and morality). They are influential guides who assist those who come to them in organising their spiritual and everyday lives and ones who represents piri.
- The second word in the phrase is 'Sipahi'. So, this 'Sant' should also be a soldier able to fight and engage in warfare. Therefore, the second duty of a Sikh is to be able and ready to fight for a worthy cause and for the protection of righteousness and the weak as represented by miri.

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

4. (b) 'The Sant Sipahi tradition is not relevant for Sikhs today.'

Evaluate this view.

[AO2 15]

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

- Sikhs no longer have to defend or fight for their faith in the conditions of severe persecution as in the time of the Moghul Empire. It can be argued that the concept was formed in response to the persecution Sikhs suffered. Many would argue that since Sikhs are no longer persecuted then the concept has become irrelevant. However, some would refute this argument and point to Sikhs still facing persecution and conflict.
- The ideal of combining sainthood with soldierhood is in itself an impossible ideal as sainthood requires detachment from worldly affairs, but involvement in fighting and defence requires engagement with the world. Many would argue that the implicit difficulty in the concept itself makes it irrelevant in terms of importance to the lives of ordinary Sikhs. Also, some Sikhs would argue that the concept of being a 'saint' is not relevant in the twenty first century. It is a concept that belongs in the past.
- In the 21st century there is clearer separation of sainthood from a fighting force or temporal and religious authority both for Sikhs and other religious communities.
- Sikh communities in the 21st century are more concerned with preserving and maintaining culture than engaging in the defence of the faith.
- The ideal of Sant Sipahi is even more relevant in the 21st century when violent conflicts require wisdom and clear moral principles applied to them to guide appropriate decisions and actions.
- The Sikh ideal of Sant Sipahi has universal relevance in the contemporary world and is not just confined to past conditions.
- The ideal of Sant Sipahi can be adapted to contemporary society. It does not need to be understood in a literal way – it can mean simply upholding and defending the beliefs and values of Sikhism in life.

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

5. (a) Outline key teachings of Guru Nanak.

[AO1 15]

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

Teaching:

- His teachings on God included – does not have human characteristics; self-existence, God as One – God as Word;
- He also taught about moksha, human destiny and human nature.
- He rejected religious divisions and the caste system. Guru Nanak went to the river Bain to wash, as normal, and did not reappear for three days. On his return, Guru Nanak explained his revelation of God. He is said to have declared, “God is neither Hindu nor Muslim”. Guru Nanak began teaching the importance of the equality of all people, regardless of their caste, religion or gender. He taught that everyone is created by God’s will and therefore we must all be treated equally and with respect.
- Teaching on equality; Teaching on the status of women and condemnation of mindless rituals as way of attaining mukrti. Guru Nanak rejected the Sacred Thread ceremony when he was a young boy. This shows that Guru Nanak rejected using rituals and physical items to remember God. Using pictures and objects to remember God is known as idolatry.
- Guru Nanak travelled across North India teaching about the oneness of God, the equality of men and women, the rejection of idolatry and the importance of labour and hard work (which was what the people of lower castes typically did). He gathered many followers. Guru Nanak established the langar. On his travels he invited all people to sit and eat with him. He offered free food to all. This shows the importance Guru Nanak placed on actions as well as teaching. Everyone is important and therefore everyone must be treated equally.

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

5. (b) 'Guru Nanak was a religious innovator.'

Evaluate this view.

[AO2 15]

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

- Sikh doctrine is still essentially that taught by Nanak; Sikhs today do not have pictures to represent Waheguru. Although there might be pictures of the Gurus in gurdwaras and homes, there are no pictures to represent God. The only symbols Sikhs use are the Khanda and Ik Onkar.
- The unique Sikh teaching and practice on equality belongs to Guru Nanak. Today, Sikhs follow this teaching. They welcome all beings into the gurdwara and offer food from the langar. They perform sewa and treat everyone with respect and dignity. Sikhs today reject the caste system. They follow the actions of Guru Nanak by treating men and women equally, giving both genders equal roles in the gurdwara.
- Nanak started congregational worship and the langar;
- Traditional structure of the Sikh community derived from example of Guru Nanak. Sikhs follow the three foundations of Sikhism. They work hard and earn an honest living, which is called Kirat Karo. They also help and support others through sewa and by offering dasvandh (10% of their income) to charity, which is called Vand Chhako. They meditate on God's name, which is called Naam Japo.
- Sikhism as a religion comes from Guru Nanak's spiritual experiences - without Guru Nanak there would be no Sikhism.
- Candidates could argue that later Gurus made a substantial contribution and adapted the religion in many ways to ensure its survival;
- Guru Angad collected the hymns of Guru Nanak which would have been lost without his contribution, he also consolidated Sikhism;
- Guru Arjan built the Golden temple and put together the Adi Granth;
- Guru Hargobind developed the idea of miri and piri;
- Guru Gobind Singh founded the Khalsa. However, some would argue that the founding of the Khalsa shows the rejection of the caste system and the belief in the oneness of humanity, because all five men were from different castes. These are the teachings of Guru Nanak.
- Candidates could also refer to Guru Gobind Singh and the Guruship of the Guru Granth Sahib.

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