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# **GCE AS MARKING SCHEME**

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**SUMMER 2019**

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

**B120UF0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2019 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.

## **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 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.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

### **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;"><b>Assessment Objective AO1 – Part (a) questions</b>    25 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>
<b>5</b>	<p style="text-align: center;"><b>21-25 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 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>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
<b>4</b>	<p style="text-align: center;"><b>16-20 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 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>• Accurate use of specialist language and vocabulary in context.</li> </ul>
<b>3</b>	<p style="text-align: center;"><b>11-15 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 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>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
<b>2</b>	<p style="text-align: center;"><b>6-10 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>• 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>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
<b>1</b>	<p style="text-align: center;"><b>1-5 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>• 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>• Some grasp of basic specialist language and vocabulary.</li> </ul> <p><b>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</b></p>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

Band	<p align="center"><b>Assessment Objective AO2- Part (b) questions 25 marks</b>  <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p align="center"><b>21-25 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>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
4	<p align="center"><b>16-20 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>• Accurate use of specialist language and vocabulary in context.</li> </ul>
3	<p align="center"><b>11-15 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>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
2	<p align="center"><b>6-10 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>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
1	<p align="center"><b>1-5 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>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Some use of basic specialist language and vocabulary.</li> </ul>
0	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

## Component 1

### Option F: An Introduction to Sikhism

#### Mark Scheme

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

#### Section A

1. (a) **Explain how Guru Harbogind and Guru Gobind Singh developed the concept of Sant Sipahi (saint-soldier).** [AO1 25]

**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. It is the first duty of a Sikh is to be a 'sant' – a modified form of the word 'sat' which can simply mean 'true'. It is sometimes mistranslated and misunderstood as 'saint'.
- Sipahi means warrior or soldier. It is the 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.
- 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 militarisation of Sikhism had become a necessity.
- 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. Guru Hargobind is depicted wearing two swords called miri and piri one representing miri (political) command of the community and one representing piri, spiritual leadership.
- The order of the two words is important as it reflects the significance and importance of Sikh duties.
- Guru Gobind Singh developed the concept further resulting in the formation of the khalsa.
- It is said that after the martyrdom of his father, Guru Tegh Bahadur, Guru Gobind Singh declared that he would create such a Panth (community/society), which would challenge the tyrant rulers in every walk of life to restore justice, equality and peace for all of mankind.

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

**(b) 'The Sant tradition is irrelevant for Sikhs today.'**

**Evaluate this view.**

**[AO2 25]**

**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. This could be argued makes the concept of sant-sipahi redundant in the modern world. However many Sikhs would argue that this argument is based on the misunderstanding of the concept as being only interpreted in a military way.
- 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. However, many Sikhs would interpret the concept in a spiritual sense.
- 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. However, many Sikhs would argue that to safeguard Sikh identity, especially in diaspora situations, Sikhs often need to stand up for their faith and way of life.
- 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. It can be interpreted in many different ways such as ensuring justice for those who are oppressed in different ways.
- The Sikh ideal of Sant Sipahi has universal relevance in the contemporary world and is not just confined to past conditions. Many Sikhs feel that they have a duty to defend their faith and values in a society which is becoming more secular in nature.
- The ideal of Sant Sipahi can be adapted to contemporary society. It does not have to be interpreted in an aggressive manner which involves the use of physical force. It can be interpreted as defending the truth.

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



**2. (a) Explain different approaches to wealth with reference to:**

- (i) Kirat Karo and**
- (ii) Vand Chhako**

**[AO1 25]**

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

- Two of the main three pillars of Guru Nanak's teaching.
- Kirat Karo means to work and earn one's living through hard work, to live a family way of life and practise truthfulness and honesty in all dealings. It creates a more caring and strong community.
- Vand Chhako means to share what you have and to consume it together as a community.
- Kirat Karo in comparison also means to carry out good deeds and earn an honest and pure livelihood by exercising God-given skills, abilities and talents for the benefit and improvement of the individual, family and society at large.
- Vand Chhako also means to share wealth with others in the community, to give to charity, to take part in the langar and to generally help those in the community who need help.
- Kirat Karo supports this in that it means to work with determination and focus and not to be lazy and waste time.
- Vand Chhako expects a Sikh is to contribute at least 10% of their wealth/income to the needy people of the world or to a worthy cause.
- This again is supported by Kirat Karo which expects a Sikh to do this work without personal gain but with the motivation of dedicating the work to God.
- This is earning a livelihood without deceit or cheating. Honest earning keeps the mind pure.
- Vand Chhako can also mean living as an inspiration and a support to the entire community.
- Kirat Karo strongly advocates working and earning an honest living, and as well not to be a burden on anyone or on the society
- The Sikh faith rejects renunciation - detachment from home, family or work, and strongly advocates the house-holder's life

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

**(b) 'Kirat Karo and Vand Chhako are not practical in today's world.'**

**Evaluate this view.**

**[AO2 25]**

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

- Both concepts are rooted in the past where the structure of life and society was very different. It can be argued that they cannot easily be adapted to modern society where values are much more material in nature.
- They are rooted in a community philosophy and not in an individualistic way of life as is common in many places today. Some would argue that the concept of 'community' is diminishing in the modern world.
- Some would argue that in today's world of corporate businesses they can be viewed as naïve – to expect honesty and selflessness in all dealings. Not all business ethics follow the ideals of Kirat Karo and Vand Chhako.
- Many in today's society have no choice of livelihood but have to accept any work that is available pure or not. It can be argued therefore that the concepts are idealistic and not practical.
- Not all Sikhs are in a position to donate 10% of their income to others.
- It is not possible or desirable for all Sikhs to follow a householder way of life.
- Sometimes there is no choice but to seek the help of the community or social services and this should not always be seen as placing a burden on society. This can be true in the context of care for the elderly.
- Sometimes it is necessary for people to work for periods away from home, the family and the community.
- However, others would say that they are ideals which Sikhs strive for in everyday life – they are practical steps which help Sikhs on the path to liberation.
- They are an expression of Sikh values.
- They are the cornerstones of the Sikh vision of a caring self-supporting community.
- Sikhs believe that faith without action is worthless and these concepts express faith in action.
- They are an expression of a Sikh's faith in and love for God.

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

## Section B

### 3. (a) Examine Sikh teaching on the nature of the soul. [AO1 25]

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

- Every person has a divine spark which is part of Wahegure (God) – ‘O my soul you have emanated from the light of God, know your true essence’. (AG 441). When a person is finally released from the cycle of rebirth soul re-joins Waheguru. This can only occur when the soul has reached the stage of Saram Khand, the realm of effort, and is in a position to enjoy God’s kindly grace and so enter the realm of grace. Effort can take the soul no further and therefore such techniques as yoga or asceticism are considered futile. Only God in his manifest forms of sabd, nam and Sat Guru can take the soul further to ultimate bliss.
- Sikhs believe that there are 8,400,000 forms of life and that many souls have to travel through a number of these before they can reach Waheguru. When something dies their soul is reborn.
- Only humans know the difference between right and wrong and so it is only when the soul is in a human being that there is a chance of the cycle being broken.
- Release from the cycle is called Mukti.
- These things can stop a soul reaching mukti: hankar – pride, kam - lust or desire, karodh – anger, lobh – greed, manmukh - being self-centred instead of God-centred which is Gurmukh, maya - illusion - looking at the world and ignoring Waheguru, moh – being too attached to the world.
- Karma decides if soul can be released from cycle of rebirth.
- 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.**

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

**Evaluate this view.**

**[AO2 25]**

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

- 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. This is a shared belief with Hinduism that the individual soul is part of the Primal soul although Sikhs do not express the belief in those terms. However, Sikhs do not allow the belief that God is immanent within humanity or nature to become pantheism or to say that any created being is God.
- 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 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.
- Waheguru is the universe itself and all matter within it.
- The Sikh belief in reincarnation supports a monist view of the relationship between God and soul.
- Quotes from Guru Granth Sahib support monism.
- The school of Monotheism teaches that there is One God, the creator of all things – god and soul being separate entities
- Guru Granth Sahib also supports monotheistic interpretation of relationship between God and soul.
- 'Ik' and Ik Onkar' stress the monotheistic relationship.
- Mul Mantra also supports monotheistic relationship
- 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.**

**4. (a) Explain how the gurdwara fulfils religious and social needs. [AO1 25]**

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

**Religious:**

- The gurdwara is a building to house the Guru Granth Sahib which is regarded a living guru and is kept in a smaller room in the gurdwara and brought out and installed in the main hall of the gurdwara every day.
- It is a place for congregational worship in the presence of the Guru where the Sikh community (sangat) can gather daily for kirtans (hymn singing) and listen to readings from the Adi Granth.
- It is a place for private and individual worship and expression of faith and devotion.
- On special occasions important rites of passage such as naming ceremonies and marriages take place here.
- Sometimes the gurdwara accommodates the granthi and others who organize daily services and who is available to the community as a spiritual leader.
- The initiation rite of amrit sanskar also takes place in the gurdwara which has the role of giving some Sikhs the chance to show full commitment to their faith and acts as an example to others.
- Focal place for celebration of key festivals.

**Social:**

- It is a focal point for the community with social clubs for the young and OAPs.
- Lessons in the gurdwara provide education in Sikh culture for children, teaching them Sikh ethics, scriptures, customs and traditions.
- The gurdwara can provide guidance for the community in diaspora situations. It can be a place where problems are shared and solved.
- It is a gathering place for festivals and special occasions which strengthen the community bonds.
- It has the important function of providing langar which is a joint endeavour in the community and fulfils the Sikh value of sewa to others as well as expressing their ideals of equality.
- A community centre offers food, shelter and companionship to Sikhs and others in the community who may need it.
- Differing functions in the UK and the Punjab.

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

**(b) 'Langar in the Gurdwara is no longer important in Sikhism'.**

**Evaluate this view.**

**[AO2 25]**

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

- Langar was a central and fundamental aspect of Sikhism in the past in the context of a caste dominated society. To a large extent the importance of caste no longer dominates society and therefore langar as a challenge to it has lost its role and importance.
- It was a radical and innovative practice with great relevance in the past history of Sikhism. However, its importance is rooted in the past and has little relevance in modern society where the existence of charities had reduced the importance of the langar. The expression of equality in the langar is no longer the radical expression that it was in today's ever more equal society.
- The social and political context today is very different both in India and the wider world. The challenge to caste injustices has been taken on by the Indian government.
- There was much greater poverty and deprivation in the time of Guru Nanak making langar more essential.
- Langar today has a social and symbolic function and is an expression of social acceptance and tolerance. This can still be viewed as important since there are minorities in society who are still subject to intolerance, prejudice and discrimination.
- The spiritual and social aspects of langar are as important and necessary today as they were in the past. Its religious value has not in any way diminished and can be seen as an expression of sewa, a fundamental concept in Sikhism.
- The main principles of equality and service are just the same as those which inspired Guru Nanak in the past.
- There is still relative poverty both in India and wider world e.g. food banks in the UK so practice of langar still has relevance in this respect.
- The Sikh community adapts and evolves its practices according to present day conditions and makes langar have relevance today.

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

**5. (a) Examine the authority of the Guru Granth Sahib in Sikhism. [AO1 25]**

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

- It is the supreme authority of the Sikhs as it is considered a living Guru. It is given therefore the same authority as a human leader.
- Authority of the Gurus' teachings rather than the word of God. This teaching was passed down from Guru Nanak onwards and therefore holds the authority of the founder of the religion.
- Sometimes called 'Gurbani', meaning the Guru's utterance.
- Guru Gobind Singh declared it to be a living Guru and his successor. Henceforth called the Guru Granth Sahib.
- It is the only source of the Gurus' teaching to avoid disputes after death of Guru Gobind Singh.
- It is treated with same detailed devotion as a living Guru, e.g. chauri waved over it and laid to rest at night.
- It is consulted for daily advice. It is the authority which ultimately governs Sikh lifestyle.
- Diversity of authorship and language.
- Authority of the message that salvation depends not on caste, ritual or asceticism but on constant meditation on God's name and immersion in his being. It contains the most important Sikh beliefs.
- Provides understanding of the nature of god and importance of having faith in God and directing life to immersion in the nature of God. This is the goal of a Sikh's life – to be re-united with God.
- The nature of the authority of the Guru Granth Sahib is not the dogmatic assertions of doctrine but more an attitude of respect and devotion to the insights of living Gurus into the nature of God and the importance of complete faith in God.
- The authority of Guru Granth Sahib is implied in the rituals associated with it and attitudes towards it. No ceremony or ritual can be held without the presence of the Guru Granth Sahib.
- A gurdwara is not possible without the Guru Granth Sahib. However, wherever the Guru Granth Sahib is housed can be called a gurdwara.

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

**(b) 'Sikhs worship the Guru Granth Sahib.'**

**Evaluate this view.**

**[AO2 25]**

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

- Some would argue that the way the Guru Granth Sahib is treated in Sikhism contains the main features of worship –in the gurdwara it is put to bed in its own room every evening; it is never placed on the ground; while the Guru Granth is being read a Granthi waves a Chauri as a fan above the pages.
- Treated as a 'living' book and carried with reverence to and from the Gurdwara; These are elements which are often seen in worship.
- Sikhs prostrate themselves before Guru Granth Sahib. Although prostration can be seen as a mark of respect it is more commonly associated with worship e.g. Islam.
- A great many Sikh rituals and practices affirm 'divine' role of book
- The holy book is kept on a raised platform under a canopy in the place of worship which some believe give it a 'divine status.'
- Sikhs take off their shoes in the presence of the Guru Granth which in many religions is a sign of being in the presence of the divine. Again, this can be interpreted as showing respect although in other religions it is a sign of being in the presence or house of the divine.
- However, many would refute the contention contained in the statement.
- It is not God but an expression of the word of God; It is shown respect, as a human leader, but not worshipped. In Sikhism only God is worshipped.
- The way Sikhs treat the Guru Granth Sahib is often misunderstood as worship. Bowing to the Guru Granth Sahib is a sign of submission before the word of God. It is not worshipping the physical body, it is a submission to the Shabad – the Divine Infinite Wisdom.
- Sikhism rejects idol worship. The Guru Granth Sahib is not worshipped as an idol but rather emphasis is put on respect for the writings within. Bowing before the spoken revealed word of God is in fact bowing to God

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