



GCE A LEVEL MARKING SCHEME

SUMMER 2019

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION F: A STUDY OF SIKHISM**

A120UF0-1

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 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. 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.

A Level Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 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"> - <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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.

2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 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	<p>Assessment Objective AO2- Part (b) questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p>25-30 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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p>19-24 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 views given are clearly supported by detailed reasoning and/or evidence. • 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. • Accurate use of specialist language and vocabulary in context.
3	<p>13-18 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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p>7-12 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. • 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. • Some accurate use of specialist language and vocabulary in context.

1	<p style="text-align: center;">1-6 marks</p> <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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

A Level Component 1
Option F: A Study of Sikhism

Mark Scheme

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

Section A

1. (a) Examine different ways Sikhs understand the nature of God. [AO1 20]

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

- God's nature is two-fold in the Sikh religion and the first part is transcendent. God exists outside of the material world and has no gender and no form. In the transcendent form, God exists outside of time and the cycle of death and rebirth that characterizes existence for followers of Sikhism. The Sikh God is beyond human comprehension, since in his transcendent form, God has no limits and cannot be understood by a mind grounded in the limits of the physical world.
- Although the Sikh God is transcendent, he also has a very real presence within the world, known as his immanent form. God's immanent form manifests itself in his Word, which guides and sustains the universe. For this reason, Sikhs believe that God is close to them at all times and pervades every aspect of reality. Unlike his transcendent form, the immanent form is knowable, but only to individuals blessed by God.
- One of the most important parts of the Sikh belief in God is his role as the creator of the universe and humanity. Sikhs believe that God created human beings and imbued them with the ability to know right and wrong. God also created the Earth for the enjoyment of human beings. Although God created the universe within his being, the universe is not God itself, and prior to the creation of a distinct universe, God was alone.
- Sikhs give God many names, such as Akal Purakh (the Eternal One) and Waheguru (the Wonderful Lord), in an attempt to define aspects of his being. Sikhs also believe that God is present in every individual's soul and by divine acts, such as helping other people, people can begin to understand God's presence within themselves.
- Worship is the only way that Sikhs believe they can come to understand God and know his nature. By chanting mantras and focusing on their meaning, Sikhs also believe that they can come to understand the immanent form of God's Word.
- The Gurus' God is a God of Will, everything is governed by His Will. The entire universe is created, sustained, and moved according to His Will and Purpose.
- Another concept about God is that He does not come into the human form and is not born, nor incarnates. In the Mul Mantra God has been mentioned as one who never takes birth or form.

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

- (b) **‘Without doubt the concept of God is the most important concept in Sikhism.’**
Evaluate this view. **[AO2 30]**

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

- The concept of God is the most important concept in Sikhism because God is Everything to the Sikh: His attributes are endless and all goodness, mercy and love are contained in Him. He has created all things and remains enshrined within them as both mind and matter.
- He has created all things and remains enshrined within them as both mind and matter. This influences Sikh attitudes towards a number of issues such as abortion, euthanasia and the environment.
- God is directly accessible to everybody and man's soul itself is a part of the Immortal One. This is important to the Sikh understanding of human nature.
- As belief in the All-pervading Unity is the basic belief of Sikhism, similarly, simran, or the remembrance of God's Name by constant repetition, is the basic practice. This is more important and fundamental than any of the ceremonies forms and symbols which are, in fact, only supplementary to the religious practice.
- The concept of God influences every aspect of a Sikh's life so that even in the midst of all pleasures or pain, or all the various activities of life, he will be aware of the goodness of God and the manifold blessings with which He endows the creatures of His creation.
- According to Guru Nanak, the purpose of human life is to enable the being to appreciate the face of his relationship with the Eternal Spirit and to facilitate his becoming reunited with Him.
- However other concepts can be viewed as more important or just as important.
- Sikhism teaches equality of all people. Sikhism preaches that people of different races, religions, or sex are all equal in the eyes of God. Sikhism teaches the full equality of men and women.
- Sikhism teaches religious freedom. All people have the right to follow their own path to God without condemnation or coercion from others.
- Sikhism teaches service to others. The primary task in life should be to help the poor, needy, and oppressed. The Sikhs have a long heritage of speaking out against injustice and for standing up for the defenceless.
- It could be argued that in a religion all concepts are equally important and inter-dependant on each other.

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

2. (a) Explain different ways the concept of sewa is put into practice in the Sikh community. [AO1 20]

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

- The concept of sewa (seva) means to serve with honour and devotion. Selfless service for altruistic purposes on behalf of and for the betterment of the community i.e. service performed without any thought of reward or personal benefit.
- Sewa in Sikhism is imperative for spiritual life. It is the highest blessing – and a means to acquiring spiritual liberation. A Sikh often prays for a chance to render sewa.
- There are three main aspects of sewa:
 - (i) Service given physically (tan) - was not only sanctified by the Gurus, they also institutionalized it, that is, service in the Langar and serving the sangat (congregation) by preparing food, cooking food, feeding the sangat, washing the sangat's used dishes, cleaning the sangat's shoes and washing their feet. Tan is considered to be the highest form of sewa and is imperatively prescribed for every Sikh. "Cursed are the hands and feet that engage not in sewa" (Bhai Gurdas, Varan, 27.1). In traditional Indian society work involving corporal labour was considered low and relegated to the humblest castes. By sanctifying it as an honourable religious practice, the Sikh Gurus established the dignity of labour, a concept then almost unknown to the Indian society.
 - (ii) Service given mentally (man), i.e. using one's creative communicative or managerial talents for the well-being of the community. This is imperative, as we can make a difference to the society we live in and humanity, whether those abilities are organisational, educative, communicative, technological, theological, philosophical or inspirational. A Sikh also ought to participate fully in the lives of others, their joy and their pain. That is one of the reasons why the Sikh prayer ends with a supplication for the welfare of all. That is why the Sikh prayer said in unison ends with a supplication for the welfare of all. Sewa of this kind is motivated not by the attitude of compassion alone, but primarily to discover practical avenues for serving God through man.
 - (iii) Sewa can also be performed through sharing material resources (dhan). For Sikhs, this means reaching out to serve and uplift all of humanity as an expression of devotion to God. Sewa through material (dhan) means is often done by contributing dasvandh (a tenth of one's income) to the common coffers of the community or to another cause. The Sikh is specifically urged to direct sewa at the poor. "The pauper's mouth is the mouth of the Guru", says the Rahitnama of Chaupa Singh. Sewa through material means (dhan) or philanthropy (dan) was particularly sought to be made non-personal. Personal philanthropy can be debasing for the receiver and ego-entrenching for the giver, but self-effacing community service is ennobling. Sewa must be so carried out as to dissolve the ego and lead to self-transcendence, which is the ability to acknowledge and respond to that which is other than oneself.
- True sewa as per the Sikh scriptures ought to be undertaken selflessly, without desire (nishkam), with no thought of getting anything in return. Sewa destroys egoism and cultivates humility and compassion for others.
- Sewa creates a better world based on principles of equality, kindness and peace. This can be done by contributing to Khalsa Aid and international projects either through financial donations or personal service.

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

- (b) **‘Practicing sewa is more important than believing in God.’
Evaluate this view with reference to Sikhism.**

[AO2 30]

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

- Candidates could argue that Sewa was the central and fundamental teaching of the gurus which gives Sikhism a distinctive emphasis. It is one of the features that gives Sikhism its unique identity.
- It was one of the first duties to be taught by Guru Nanak who promoted sewa in the first langars.
- Sewa is the means of eliminating ego and effective in overcoming pride and selfishness which is a spiritual goal for Sikhs enabling them to fulfil their spiritual goal.
- The practice of sewa enables the Sikh to become God-centred rather than ego centred which leads to ultimate liberation.
- Selfless service is the most important because it develops compassion for others rather than the selfishness of doing something only for your own benefit/so it promotes gurmukh rather than manmukh attitudes.
- The teachings of the Gurus emphasised social action rather than pious devotional acts characteristic of those who simply have faith in God.
- The practice of sewa creates a harmonious, generous and united community which is of fundamental importance in Sikhism.
- It is possible to argue that serving others is the same as serving God so the two are completely linked and equally important.
- Faith in God is the fundamental basis of Sikhism from which all other beliefs and actions follow.
- Sewa can just be a humanitarian and charitable act, but faith in God gives it more meaning and purpose.
- The spiritual and religious practices of daily prayer, reciting God’s name and reading the Guru Granth Sahib are just as important as sewa.
- There is less need for sewa in contemporary society than at the time of the Gurus but the importance of believing in God remains the same.
- Sikh way of life is a way of service to God and everything done can count as sewa (tan, man, dhan)/good deeds for others is believed to be essential for Sikhs to show their allegiance to God/It benefits the community – fulfils one of the core principles of Sikhism- the common good of all.
- Duties to God are more important – nam Simran.
- Amritdhari Sikhs believe that upholding the faith is more important because Guru Gobind Singh lay such emphasis on this/leading a pure life –self-discipline in an attempt to become gurmukh/communicating with God so that the soul becomes pure is the priority.
- Knowing and doing the will of God – may involve sewa but in itself it is not the most important duty.

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

Section B

3. (a) Examine the authority of the Guru Granth Sahib in Sikhism [AO1 20]

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 and has the authority of the Gurus' teachings rather than the word of God. This is why it is sometimes called 'Gurbani', meaning the Guru's utterance. It is also known as the Adi Granth.
- Guru Gobind Singh declared it to be a living Guru and his successor.
- 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 in much the same way as a human guru would be.
- 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.
- Provides understanding of the nature of god and importance of having faith in God and directing life to immersion in the nature of 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.
- The Guru Granth Sahib is written in the Gurmukhi script. Guru Arjan collected the sacred writings and teachings of the first four Gurus - Guru Nanak, Guru Angad, Guru Amar Das and Guru Ram Das, while also adding his own. He also included hymns written by Hindu and Muslim poets, a way of teaching Sikhs that it is important to learn from others. Later, Guru Gobind Singh added the compositions of his father, the ninth Guru, Tegh Bahadur.
- The Guru Granth Sahib is truly unique among the world's great scriptures. It is considered the Supreme Spiritual Authority and Head of the Sikh religion, rather than any living person
- It is also the only scripture of its kind which not only contains the works of its own religious founders but also writings of people from other faiths. Sikhism rejects idol worship, so the Guru Granth Sahib is not worshipped as an idol, but rather, emphasis is placed on respect of the book for the writings which appear within.
- Guru Granth Sahib is a collection of devotional hymns and poetry which proclaims God, lays stress on meditation on the True Guru (God) and lays down moral and ethical rules for development of the soul, spiritual salvation and unity with God.
- Guru Granth Sahib remains as a permanent unchangeable guide for all Sikhs as a living Guru or Teacher. It is a representation of the undaunted strength of the Sikh community.

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

- (b) **'An understanding of the Guru Granth Sahib is the only essential requirement to be a Sikh.'**
Evaluate this view. [AO2 30]

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

- It can be argued that faith and devotion is the basis for all other aspects of being a Sikh so living a good life as a Sikh has to be rooted in faith in the Guru Granth Sahib.
- The nature and purpose of the Guru Granth Sahib is to have complete faith and devotion to God and the saving power of God. Therefore it can be argued that this is the only essential guidance that is needed to be a Sikh.
- The main principles of selflessness and overcoming evil tendencies and developing divine nature are the teachings in the Guru Granth Sahib so understanding these will ensure life will be lived as a Sikh.
- The Guru Granth Sahib gives profound insights into the nature of reality and forms the basis for Sikh outlook on life based on gratitude for human existence.
- The Guru Granth Sahib is the focus of all Sikh ceremonies and therefore to understand the Guru Granth Sahib is to understand the nature and purpose of these ceremonies.
- The Guru Granth Sahib is also the focus of Sikh worship. Practice and lifestyle and therefore it could be argued is a complete guide to being a Sikh.
- Sikhism has no other holy book with the same status as the Guru Granth Sahib
- However, it could be argued that many Sikhs do not understand the words of the Guru Granth Sahib but can still feel the devotion for God. It could be argued that the essential requirement for being a Sikh is understanding God.
- Being a Sikh is more practically based on living life based on the principle of selflessness. Equality is a concept and practice that many would argue is an essential part of being a Sikh.
- Being a Sikh requires such actions as wearing 5 Ks, becoming initiated and being committed to service in the community. Service to the khalsa could be argued is also an essential requirement.
- Some candidates could argue that other guidance for being a Sikh is needed in contemporary society, such as the Rahit Maryada.

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

4. (a) Examine Sikh attitudes to other religions.

[AO1 20]

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

- Guru Nanak's first words after enlightenment were 'There is neither Hindu nor Mussulman so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Mussulman and the path I follow is God's.'
- Sikhs believe that all those that believe in One God, irrespective of their faith are devotees of God, whether he is a Sikh, Christian, Hindu, Buddhist, or a Muslim. Where does the name Hindu, Sikh, Muslim and Christian come from? Sikhs call these sources of inspiration and they believe that there is no need for anyone to try to convert people to replace their sources of inspiration. However, if a person is completely out of track and is worshiping deities or other humans instead of God, then Sikhs believe it is their duty to enlighten him or her to show them to path towards God.
- Guru Nanak taught his followers to focus on meditation of God instead of glorifying a religion. Bhai Gurdas narrates one instance when Hindus and Muslims asked Guru Nanak about who was greater among them. Priests from both Hinduism and Islam got together and began discussing religion. They asked Guru Nanak who was the greater, the Hindu is or the Muslim. Guru Nanak replied that without good deeds both will have to weep and wail. Just being a Hindu or a Muslim does not guarantee acceptance into the kingdom of God. As the colour of safflower is impermanent and is washed away in water, likewise the colours of religiosity are also temporary. Guru Nanak stated that religion is just a medium to reach God. Guru Nanak taught Hindus to be better Hindus and Muslims to be better Muslims.
- Guru Gobind Singh declared: 'He is in the temple as in the mosque, In the Hindu worship as in the Muslim prayer.' This is the basic Sikh belief. The Sikh attitude towards other religions and their followers flows from this basic belief. As a testimony to their all-embracing, egalitarian approach to religion. Guru Nanak kept a Muslim with him all his life and visited the holy places of other religions. Guru Arjan included the Hymns of many Hindu and Muslim saints in the Holy Granth, caring little for their caste, social standing and religion. and prominent house of worship in the Sikh faith was built over 400 years ago, the foundation stone was laid by a Muslim Sufi saint - Mian Meer.
- Sikhism discredits no religion. According to Sikhism all religions originated with good intentions and are like different roads leading to the same destination.
- If one seeks to meet God and attain eternal peace, he should read the Holy Scripture of Sikhs, Guru Granth Sahib. The scripture does not preach Sikhism or tells people to convert to Sikhism but gives an amazing, mind opening and enlightening information about God and His creations. In addition, Guru Granth Sahib shows everyone a straight path to attain salvation regardless of their background or religion.
- Sikhism makes no claim of exclusivity in dogma. In speaking of the road to salvation, the Gurus spoke of the universality of the human condition.

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

(b) 'Sikhism is a non-missionary religion'
Evaluate this view.

[AO2 30]

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

- Candidates could define the meaning of non-missionary – it is one of several different approaches to understanding the relationship between religions which asserts that while one set of beliefs is absolutely true other sets of beliefs are at least partially true. It could be argued that inclusivists are those that are tolerant of other religions but still feel that truth is limited to their faith only. They favour dialogue with other religions, but the result of the dialogue is ore-determined in their favour. Therefore, the issue is to what extent does Sikhism fit into this definition.
- Some would argue that Sikhs are very tolerant of other religions but that they fundamentally believe in the overriding truth of their own tradition.
- Some would argue that Sikhism is an exclusivist tradition. Exclusivism being the belief that only one particular religion or belief system is true. The apparent exclusivism of the khalsa might be used to support this argument.
- However, many Sikhs would reject the notion of inclusivism and exclusivism and maintain that Sikhism is a pluralistic tradition. Pluralism being the acceptance of diverse religious belief systems co-existing in society.
- Guru Nanak advocated an attitude of religious tolerance and acceptance. Sikhism favours appreciation of all faiths as paths leading to the same objective.
- 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 support the argument that Sikhism is a pluralistic tradition.
- It can be argued that Sikhism is clearly an inclusivist tradition as Sikhs as a rule, do not pursue people to convert them to the Sikh faith. Sikhs do not pursue people to convert them to Sikhism but do give information about Sikhism to anyone who asks for it. If someone is inspired, and wants to become a Sikh, they are welcome to become a part of Sikhism.

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

5. (a) Examine the role of the gurdwara in expressing Sikh identity. [AO1 20]

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

- 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 and this in turn safeguards Sikh identity and practice.
- It is a gathering place for festivals and special occasions which strengthen the community bonds and are an expression of identity.
- 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. This is a defining feature of Sikhism.
- 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. Sikhs express their identity through worship.
- 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. Again, they are an expression of distinctive Sikh beliefs and practices.
- Sometimes the gurdwara accommodates the granthi and others who organize daily services and who is available to the community as a spiritual leader. One of his roles is to maintain the integrity of Sikh identity.
- 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.

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

- (b) **‘Sikhism cannot exist without the gurdwara.’
Evaluate this view.**

[AO2 30]

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

- The Gurdwara serves a lot of functions for community.
- The traditions started in the times of the Gurus themselves when they were in physical form. People congregated and asked questions about God and His creations, and the Gurus would answer those questions in social congregations. After the Gurus left, they instructed that there would no longer be any physical Gurus and all Sikhs shall consider the Guru Granth Sahib, the sacred Sikh scripture, as their Guru. From then on the Guru Granth Sahib was enshrined and installed as the living Guru of the Sikhs in the Gurdwara. Without the gurdwara to give prominence to the Guru Granth Sahib it would be difficult for Sikhs to be able to worship and obtain guidance in life.
- Gurdwara is a place for acquiring spiritual knowledge and wisdom. It is open to everyone regardless of age, gender, caste, colour, or creed. Here all men, women and children are treated as equal. Gurdwara Sahib is open 24 hours a day and all year round. This is a very powerful expression of the Sikh belief in equality.
- It offers shelter and food to any one in need. The gurdwara also brings the community together and builds stronger community relationships. It is also a centre for promoting culture and health. Moral education, as well as knowledge and history of the religion is often taught to children in the gurdwara.
- The gurdwara Sahib also serves as a place for discussing problems facing the community. It is particularly important in diaspora situations.
- People go to the Gurdwara Sahib to pray and listen to the Holy Scripture. All Gurdwara Sahib have a kitchen where food is cooked and served to all irrespective of caste, colour, religion or country. Gurdwara Sahib is maintained through donations from Sikhs. The upkeep of the Gurdwara Sahib is managed by a committee. People who regularly visit the Gurdwara Sahib choose a representative body and that small body keeps the accounts and maintains the Sikh place of worship, just like any other management team.
- Candidates could argue that any place where the Guru Granth Sahib is present is in reality a gurdwara and therefore in this sense a particular building is not required. Although it could be argued that it does nothing to diminish its importance within the religion.
- It could also be argued that it is a person's faith and devotion to God that is important in Sikhism and that this can be fulfilled without the gurdwara.
- Many Sikh practices and festivals can be held without the gurdwara and this is especially true in countries which do not have a significant Sikh population.

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