

CONFERENCE VERSION



GCE AS MARKING SCHEME

AUTUMN 2020

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

B120UF0-1

INTRODUCTION

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;">Assessment Objective AO1 – Part (a) questions 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"> - <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;">21-25 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">16-20 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. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">11-15 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">6-10 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. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-5 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. • 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	Assessment Objective AO2- Part (b) questions 25 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;">21-25 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">16-20 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. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">11-15 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">6-10 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. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-5 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

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 the practices of langar and freedom of worship in the gurdwara.** [AO1 25]

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

- There are four doors into a Gurdwara, known as the Door of Peace, the Door of Livelihood, the Door of Learning and the Door of Grace. These doors are a symbol that people from all four points of the compass are welcome, and that members of all four castes are equally welcome. This expresses the right of all to worship freely.
- There is always a light on in a Gurdwara, to show that the Guru's Light is always visible and is accessible to everyone at any time. It also signifies that no constraints or limits are put on worship.
- Everyone sits on the floor in a Gurdwara. This is to be humble before the Guru Granth Sahib and because it gives everyone a place of equal status to sit.
- Anyone who is competent can lead the worship. Worship in the Sikh tradition does not depend on the presence or guidance of people who are regarded of being of a higher status.
- The langar as a food kitchen was an essential part of any gurdwara in its provision of free meals for all people regardless of caste or religion in the local community in the Punjab. This is an important expression of the Sikh belief in equality.
- It enabled the followers of Guru Nanak to practise his ideal of sewa which was selfless service to others. The serving of food is a practical expression of this concept.
- The organisation and serving of langar to the members of the community provides the opportunity to practise sewa in the present day.
- In modern day food kitchens (langars) everyone sits together on the floor and free food is provided to everyone regardless of ethnicity and race so it is a strong expression of equality
- In contemporary society voluntary service to the langar is a distinctive practice amongst the Sikh community.

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

(b) 'The gurdwara is an essential part of the Sikh religion.'

Evaluate this view.

[AO2 25]

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

- Gurdwara has essential religious significance – many of the practices in the gurdwara stress equality which is a fundamental Sikh belief. Many would argue that this is one of the characteristics which sets the religion apart from other religions.
- It is the place of worship. Worship is essential in Sikhism as the ultimate aim of Sikhism is union with God. Also worship in the form of Vand Chhako is one of the three pillars of Sikhism.
- Gives sense of unity to Sikh community; stresses Sikh identity. The community, especially the Khalsa is very important in Sikhism and it can be argued that the gurdwara is the heart and heartbeat of the community. The gurdwara is a visible representation of the Sikh religion.
- Home of the Guru Granth Sahib – Sikhism's essential Guru; The gurdwara provides a home and provision of reverence for the Guru Granth. Its practices reflect the importance of the Guru Granth Sahib in Sikhism.
- Provision of langar and classes. Community centre. It is a focal point for Sikh rituals, practices and festivals. It allows Sikhs to study the Guru Granth Sahib and therefore develop religiously and spiritually.
- Wherever the Guru Granth is found it is a gurdwara – no gurdwara, no guru, no Sikhism. Many would therefore argue on the basis of this argument that the gurdwara is completely essential to Sikhism and that the religion cannot function without it.
- The Guru Granth Sahib can be accommodated in any Sikh home. However, many Sikhs would argue that the presence of the Guru Granth turns any home into a gurdwara.
- Sikhism can be followed without the need to visit the gurdwara. There are many Sikhs who for many reasons cannot visit a gurdwara on a regular basis but would argue are still true to their religion.
- Sikh identity can be shown through dress and symbols.
- Sikh community can thrive without the need for a gurdwara.

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

2. (a) Examine how the festival of Vaisakhi expresses Sikh identity. [AO1 25]

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

- It 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.
- Vaisakhi is a celebration of Sikhism – a reminder of the unique teachings of the faith and the duty of Sikhs to protect them
- It reminds Sikhs of their history and traditions and is therefore a chance to express the pride Sikhs take in their religion.
- It also focuses on the role of the panj piaras in the events at Baisakhi – their complete commitment to their beliefs. They act as role models for Sikh identity - an unwavering commitment to faith.
- It is a celebration of the origins of the Khalsa which many would associate with Sikh identity. It is a celebration of the five outward signs of Sikh identity given at Vaisakhi by Guru Gobind Singh.
- 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. Expressing these values in everyday life is a way of expressing Sikh identity.
- It also focuses on the importance of self-sacrifice for the good of others. This is a very important belief in Sikhism and therefore of Sikh identity.
- Vaisakhi unites the Sikh community - as its celebrated by Sikhs all over the world. It is therefore a worldwide expression of Sikh identity.

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

(b) 'Sikh identity cannot be expressed without festivals.'

Evaluate this view.

[AO2 25]

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

- Sikh identity is very much reliant on outward and public symbols as part of history and culture.
- This is expressed in the various festivals which affirm commitment to the Sikh way of life.
- Festivals allow Sikhs to express their beliefs in a public way. They are a visual way of expressing their beliefs.
- Festivals allow Sikhs to celebrate their history and culture and to be proud to be Sikhs.
- Sikh identity is based on moral values and actions which ensure that the beliefs and values of Sikhism are put into practice.
- Many would argue that the practices of the gurdwara can express Sikh identity without the need for festivals through sewa and langar.
- Others would argue that it is how Sikhs live their lives that show true identity – being faithful to a set of beliefs that influence their decisions in everyday life.
- The moral values of sewa, Kirat Karo and Vand Chhako create a caring and united community which is a distinctive feature of Sikhism.
- Identity is a complex idea and can be more personal than public.
- Outward signs and celebrations such as festivals are easy to present to the world but have no meaning in themselves so should not be relied upon to express Sikh faith and values.

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

Section B

3. (a) Explain Sikh teachings about karma and rebirth. [AO1 25]

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 'One receives in accordance to what one does. As one sows 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 creator of first karma, the origin of the universe and the destroyer of karma. The Adi Granth states that karma is inscribed according to the 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 reincarnated. 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) However 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)
- Sikhism teaches that the soul can be reborn many times and 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.

(b) 'Belief in karma has the greatest influence on Sikh lifestyle.'

Evaluate this view.

[AO2 25]

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 his ultimate destiny are to a large degree in his own control. Therefore, the attainment of good karma through following a Sikh lifestyle will be very influential on his 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 influences Sikh lifestyle 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 and therefore fulfilling this aim has a great influence on Sikh lifestyle.
- Many Sikhs would argue that other concepts are as or more influential on Sikh lifestyle. 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.
- Membership of the Khalsa.
- Concept of sant-sipahi.
- Concept of serving others – sewa – is very important to get rid of ego and pride.

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

4. (a) Examine the Sikh concept of Dharam Yudh (Just War). [AO1 25]

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

- Sikhs suffered throughout their early history from oppression, injustice and persecution from Mughul rulers. These experiences and the need to defend and protect the religion, its beliefs and practices, have heavily influenced the development of the concept of Dharam Yudh.
- Guru Nanak insisted that tyranny and injustice must be resisted and Guru Amar Das claimed that it was Sikh duty to establish an effective fence of justice. Without this the Sikh religion would not have survived. The concept from its beginning has emphasised two factors – resistance to tyranny and oppression and justice. These are the factors which influence the specific teaching of the concept.
- The rules of war: the concept sets out specifically and clearly the conditions that are required for a conflict to be regarded as Dharam Yudh.
- It must be last resort. All other avenues to find an answer to the conflict must have been considered before the use of force is considered.
- The motive must be pure and free from revenge or tyranny. It must include a sense of justice and acting on behalf of righteousness.
- It must not be for the purpose of gaining territory and any gained in conflict must be returned after victory. Dharam Yudh is fought for spiritual and religious values and not for material gain.
- Soldiers must be committed Sikhs who conduct themselves according to Sikh standards. Those who take part must therefore abide by Sikh beliefs and values. The use of mercenaries is therefore not allowed.
- Minimum force must be employed. The aim of Dharam Yudh is the upholding of righteousness and justice and the injuring of innocents must be avoided.
- It is part of Sikh history and culture.
- It enables Sikhs to follow the example and teachings of the Gurus.
- It sets standards of behaviour, which are clear and distinctive for Sikhs.

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

(b) 'Spirituality and the use of force should never be combined.'

Evaluate this view with reference to Sikhism.

[AO2 25]

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

- Spirituality usually depends on avoidance of any kind of violent action. It represents the difference between spiritual and materialistic values. Spirituality depends on values such as love, compassion and mercy which are not compatible with violent actions which hurt or kill other people.
- Spiritual life also needs some distance from or renunciation of worldly affairs. It is in many ways the rejection of the materialistic. It can be argued that the use of force is part of the material not the spiritual world.
- The gentle qualities developed through Sikh values and practices such as equality, sewa and langar are impossible to combine with aggressive actions. They are in direct contradiction to each other.
- The Sant Sipahi is an ideal combination of Sikh values and way of life. This concept clearly shows that the two can be combined in certain circumstances where there is no other choice to uphold righteousness and justice other than the use of force.
- Campaigning for a good cause and acting with vigour and courage for issues of human justice is a valid way for Sikhs to fulfil their beliefs. Sometimes the use of force is the only way this can be done effectively and many Sikhs would see the use of force as being justified in this context.
- Many Sikhs throughout history have combined these two qualities very effectively.
- No modern tradition of absolute pacifism amongst Sikhs.
- The concept of Dharam Yudh shows clearly that they can be combined in defence of righteousness. It is a Sikh duty to defend their religion and to uphold the truth.
- Guru Har Gobind thought that military action would sometimes be needed to promote the cause of justice.
- Guru Gobind Singh made it clear that military action was to be the last resort, but emphasised that it should not be avoided if it proved to be necessary.

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

5. (a) **Examine how the key events in Guru Nanak's life influenced his teachings.** [AO1 25]

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

- Much of information about Guru Nanak comes from janam-sakhis. These are traditional biographies, literally birth evidences or life evidences.
- Sikh traditions teach that his birth and early years were marked with many events that demonstrated that God had chosen him out for something special – the pandit saw it in his horoscope and the Muslim midwife said that the new-born baby had laughed like a grown man. At seven months old he would already sit in the posture of a yogi.
- One famous story about Guru Nanak tells of his rebellion at the age of eleven refusing to wear the sacred thread. He also stopped his father's ambition that his son should become an accountant.
- Nanak continued to demonstrate a radical spiritual streak - arguing with local holy men and sages about the relative spiritual value of external practices.
- He worked for a while as an accountant but while still quite young decided to devote himself to spiritual matters.
- He was inspired by a powerful spiritual experience that gave him a vision of the true nature of God.
- In 1496, although married and having a family, Nanak set out on a set of spiritual journeys through India, Tibet and Arabia that lasted nearly 30 years. He studied and debated with the learned men he met along the way and as his ideas took shape. He began to teach a new route to spiritual fulfilment and the good life.
- The most famous teachings attributed to Guru Nanak are that there is only one God, and that all human beings can have direct access to God.
- His most radical social teachings denounced the caste system and taught that everyone is equal, regardless of caste or gender.

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

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

Evaluate this view.

[AO2 25]

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

- He totally rejected the Hindu caste system and did not accept it at all. He saw it as a practical denial that God is one and the creator and sustainer of all life. 'God's light pervades every creature and every creature is contained in his light.' (AG 469). The significance of this is that the Sudra as well as the Brahmin could attain God-realisation. No-one had thought in these terms before.
- He taught, practised and expressed equality of social status for all, including women which was new at this time. He denounced the prevalent Hindu attitude to women. 'Why denounce her, the one from whom even kings are born? (AG 473). This type of thinking challenged the political, religious and social norms of his day.
- He criticised the extreme asceticism of Hindu sadhus and he emphasised the importance of family and community life. The sangat is a democratic community and the granthi is only the community's servant. Decisions are taken by all its members. This was a very innovative idea in the face of the prevailing political and social structures of the time.
- He did not encourage ritual or see the need for a priesthood but instead offered the ideal role of the guru as the inspiring teacher and friend.
- Many of his beliefs and practices were rooted in those prevailing at the time. They were more adaptations than innovations.
- The Sufi concept of God was expressed in the Mool Mantra.
- The use of songs, hymns and poetry to worship God was very much influenced by Sufism. In this sense Guru Nanak did no more than adapt the practice for Sikhism.
- He did little during his lifetime to change or replace these other faiths.
- His community at Kartapur attracted pilgrims but had little impact.
- His teachings brought about a new religion in the long run but not during his lifetime.

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