

CONFERENCE VERSION



GCE A LEVEL MARKING SCHEME

AUTUMN 2020

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

A120UF0-1

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 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	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>
5	<p style="text-align: center;">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 style="text-align: center;">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 style="text-align: center;">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 style="text-align: center;">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 the relationship between Sikhism and science.** [AO1 20]

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

- Religion and science ask different kinds of questions about the origins of the universe. The Guru Granth Sahib is more interested in the wonder of God's creation than its possible origins.
- The Guru Granth Sahib gives little detail about the origins of the universe although it makes it very clear that the universe was created by Waheguru. Before creation, only Waheguru existed and he created the universe with a single word. No one knows the date, season or year of creation.
- There is little detail about the creation of the universe in Sikh thought. This makes it challenging for Sikhs to decide how it fits in with the Big Bang theory.
- The widely accepted Big Bang theory seems to be a great explanation for the origins of the universe, however, it does not remove the need for God. In fact, it seems to fit in well with Sikh philosophy as it allows the existence of God previous to the singularity.
- Continuous creation and the expansion of the universe are also supported by the Guru Granth Sahib. The Shri Guru Granth Sahib also provides an insight into the expansion of the universe,
- As Sikh teachings mention little about how Waheguru created the universe and how life developed on earth, it is quite possible for evolution to be a part of Sikh thought. However, Sikhs believe that Waheguru cares for all living things and is in charge of the birth, life and death of everything. Therefore, evolution would only be accepted as compatible with Sikhism if Waheguru was in complete control of the process.
- The Guru Granth Sahib is more concerned with making it clear that Waheguru is in complete control and that the universe exists because he wants it to. Our purpose as humans is to help Waheguru to care for creation and not seek to damage it.
- A Sikh would say that Waheguru oversees this natural process – after all, he created nature along with everything else. Everything is planned by God and not left to random chance.
- Quantum physics is an intriguing aspect of physics and other theories such as String Theory offer some interesting discussions. Although it would be a loose link, Sikh philosophy says that everything within the creation contains vibrations and the frequencies of the vibrating strings could be argued to be similar to this.

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

(b) 'Sikh responses to the challenges of science are very effective.'

Evaluate this view.

[AO2 30]

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

- For the majority of Sikhs today, the questions that modern science might raise in connection with their religious outlook on life are not a key concern. They believe that Sikh teachings do not disagree with science as it does not conflict with Sikh scriptures or beliefs. Sikhs believe that science and religion complement each other in that they represent the two main aspects of human existence, the material and spiritual.
- Sikhs believe that the laws of nature are a manifestation of the Divine Hukam, and a source of awe and wonder (vismaad). For a Sikh, any new discovery made by science is a celebration of the marvels of God and his creation, an affirmation of his Glory.
- As Sikh teachings mention little about how Waheguru created the universe and how life developed on Earth, it is quite possible for evolution to be a part of Sikh thought. However, Sikhs believe that Waheguru cares for all living things and is in charge of the birth, life and death of everything. Evolution would only be accepted as compatible with Sikhism if Waheguru was in complete control of the process.
- Sikhs believe that God is intrinsic in the whole of creation and therefore cannot be divorced from scientific knowledge and discoveries.
- The Guru Granth Sahib is not a science text book. Its aim is to enlighten spiritually, not give scientific explanations. Interpretation of the Guru Granth Sahib is sometimes adapted to science and not science to the Guru Granth Sahib.
- Science does not involve God in its teaching on creation and evolution, whereas Sikhism is based on the concept of God. Therefore, it could be argued that it is a challenge to God's very existence.
- Science doesn't actually pose any challenge to Sikhism at all, thus negating the issue under question.
- Science does pose some challenge to Sikhism especially in reference to the existence of God.
- The very fact that Sikh beliefs about life still retain their relevance in contemporary society suggests that Sikhism has been successful in meeting the challenges posed by science.

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

2. (a) Examine the teaching of the Gurus on the role of women in Sikhism.
[AO1 20]

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

- Candidates may begin by defining feminism - the advocacy of women's rights on the ground of the equality of the sexes.
- It could be argued that the ten Gurus who shaped Sikhism all believed women should be equal to men. Guru Nanak said: "In a woman man is conceived, from a woman he is born ... why denounce her, the one from whom even kings are born... None may exist without woman".
- In the 15th century this could be argued was very progressive as he taught that women should be given full access to the religion. They were free to preach, lead services and to pray without needing to consult a man first.
- Guru Amar Das, the second Guru, condemned polygamy and the act of sati, the ritual burning of a widow on her husband's funeral pyre. He believed that all women should be educated and have the same access to education as men.
- The last Guru, Guru Gobind Singh gave all Sikh females regardless of their age or marital status the name of Kaur meaning that they would not have to take their husband's name if they married. He also forbade female infanticide and encouraged women to be warrior-like and to fight against those who persecuted them because of their faith.
- The Guru Granth Sahib states, "Women and men, all by God are created. All this is God's play. Says Nanak, all thy creation is good, Holy" (Guru Granth Sahib, p.304). There is no suggestion of inferiority amongst the role women can play and neither is a woman's intelligence doubted. There are only two classes of human beings (man or woman) viz., manmukh (those who follow the path of their own mind and act according to their ego running away from the Guru) and gurmukh (those who follow the path of the Guru and obey the will of God).
- The Guru calls the woman a vessel through which all life comes to this world. This is a unique role given to her by God. In addition to this, with regards to identity, the Guru considers the woman to be a Princess, by giving her the surname Kaur. This is reserved solely for women and frees them from having to take their husband's name when marrying.
- Apart from commanding women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states, "Friend, all other wear ruins happiness, the wear that to the limbs is torment, and with foul thinking fills the mind."

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

(b) 'Men and women are completely equal in Sikhism.'

Evaluate this view.

[AO2 30]

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

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

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

Section B

3. (a) **Examine how key events in Guru Nanak's life influenced his teaching.**
[AO1 20]

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

- The religious situation at the time of Guru Nanak - the influence and rivalry of Hinduism and Islam – influencing his decision to challenge aspects of both religions.
- The social disunity and religious segregation – influencing his teaching on equality and the role and status of women.
- The concept of ritual pollution – influencing his belief that God did not favour any group above another. The influence of Guru Nanak's teaching on the divisiveness of Hinduism and the unity of human kind. No one is beyond God's grace. He rejected the perceived Hindu reliance and emphasis on rituals.
- The invasion of the Mughal army under Babur and Mughal persecution influenced his teaching on the importance of unity and community within Sikhism in order to safeguard Sikh belief and practice.
- Another influence was the prominence of sectarian Hinduism. This had an influence on his teaching on equality.
- There was also the influence of bhakti and personal devotion to Krishna on Guru Nanak's belief in a personal God.
- The Hindu concept of Guru was yet another influence on his teaching and his interpretation of Guru as a guide from darkness to light.
- There was the influence of Sufism on the mystical aspects of Nanak's teaching on the immanence of God.
- The north-Indian sant tradition – influenced Nanak's teaching about the possibility of unity with God; that all caste and sectarian distinctions should be condemned; idol worship being opposed.
- 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. This had an influence on his teaching that God was personal.
- One famous story about Guru Nanak tells of his rebellion at the age of eleven refusing to wear the sacred thread. This influenced his most radical social teachings which denounced the caste system and taught that everyone is equal, regardless of caste or gender.
- Nanak continued to demonstrate a radical spiritual streak - arguing with local holy men and sages about the relative spiritual value of external practices.
- 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.

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

(b) 'There was nothing new in the teaching of Guru Nanak.'

Evaluate this view.

[AO2 30]

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

- Many would agree with the statement above whilst others would argue that Guru Nanak was a radical religious innovator.
- Some would argue that many of his beliefs and practices were rooted in those prevailing at the time and that they were at best merely adaptations of those beliefs and practices.
- The Sufi concepts of God was expressed in the Mool Mantra many of which are reflected in Guru Nanak's teaching.
- The use of songs, hymns and poetry to worship God was very much influenced by Sufism
- 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.
- However, many would counter these arguments by arguing that he totally rejected the Hindu caste system and did not accept it at all. This was not only radical in religious terms, but also socially. This teaching was a basis for social reform.
- He taught and practised and expressed equality of social status and women which was new at this time. This again was a radical teaching which completely transformed the religious and social norms of the period.
- He criticised the extreme asceticism of Hindu sadhus and he emphasised the importance of family and community life.
- 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.

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

4. (a) Examine the material and spiritual value of sewa within the Sikh community. [AO1 20]

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

- Sewa is based on the teachings found within the Guru Granth Sahib that Sikhs should strive to be less self-centred and more God-centred. They should live their lives in the selfless service of others (sewa). Through sewa, a Sikh destroys any egoistic tendencies and develops humility and compassion for others.
- Sewa expresses, in practical terms, the relationship between Sikh belief and practice. For example, Amerpreet Singh Khalsa from Cardiff, feeds the city's homeless every Saturday.
- Sikh participation in life must be morally based, of which sewa is an expression. It is the inseparable link between belief and conduct. Sewa is an expression of the principle of no ill will against any person including adversaries.
- It includes the principle of working towards the common good for all. It is also an expression of devotion to God. Sewa recognises no barriers of religion, caste or race.
- Sewa reflects the principle of Sarbat da bhala – working for the prosperity of everyone. Sarbat da bhala is a Sikh religious and social goal of which sewa is an expression.
- It expresses Sikh beliefs in the oneness of humanity which is basic to the Sikh world-view. This can only be created by selfless service to others, with honour and devotion. It represents Sikh belief that serving other people whoever they are is a way of serving God.
- It is a service that is undertaken to improve the community which encompasses the principle of Sarbhat and is completed without any thought of personal reward or benefit.
- Sewa is the basis and expression of the Sikh belief in equality and, as such, has material value in its implications for the community.
- There are three different parts of sewa, all of which have material or practical value: - physical service, e.g. working in the langar - mental service, e.g. studying the Guru Granth Sahib - material service to other people, e.g. giving money to charities.
- Sewa gives Sikhism its strength in faith and community life. It is the glue that binds the Sikh community together and makes it very valuable in a material sense.
- Sewa is still the essence today as there is even more need for sewa in today's materialistic society.
- However, it could be argued that sewa is a vital part of a Sikh's spiritual life and leads to spiritual liberation. It is a way of showing spiritual devotion to God.
- It could be argued that sewa fulfils spiritual and material needs within the Sikh community - Bhai Gurdas, Varan 6:12.
- It is a fundamental part of Sikh worship as sewa is practised in the gurdwara and as such has spiritual value.
- Sewa is the means of eliminating ego, selfish tendencies and overcoming pride, all of which are spiritual goals for Sikhs.

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

(b) 'Sewa is not practical for Sikhs today.'

Evaluate this view.

[AO2 30]

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

- Many would argue Sikh teaching on sewa is theoretical rather than practical.
- Others would argue that it is an outdated concept and that the needs of others are met by the state and that the opportunities to serve others are limited.
- The concept is also too wide ranging to be practical since it includes all of humanity. Cultural and religious differences make it impractical.
- It could be argued that sewa is contrary to human nature. The main object of sewa is to eliminate the ego which at best is very difficult if not impossible. It should not be done with a secret or hidden agenda to win approbation, honour or position. Sikhism teaches that people should try to become less self-centred (manmukh) and more God-centred (gurmukh) and should live their lives in the selfless service of others (sewa).
- Sewa must be done because a Sikh wants to serve Waheguru and not for personal gain. This again can be difficult in practical terms.
- Another aspect of Sewa is Dhan material service to other people, for example, giving money to charities or giving time to help people who are in need. The practicality of this aspect depends on the personal circumstances of a Sikh.
- It is an important aspect of Sikhism to provide a service to the community, including the Sikh community (Khalsa) and others. All Sikhs should be prepared to give up some of their time, talents and energy to help others. Sikhism requires service to Waheguru (God), to the Khalsa and to all of humanity. However, this service can be very practical and local in nature e.g. shoe-care at the temple, the cleaning of the premises, cooking and serving in the Langar.
- Another aspect of sewa is mental service, e.g., studying the Guru Granth Sahib Ji and teaching it to others. This is again practical in the life of a Sikh.
- Sikhs accept sewa as a necessary practical expression of their faith. As the Guru Granth sahib states 'A place in God's court can only be attained if we do service to others in this world... Wandering ascetics, warriors, celibates, holy men, none of them can obtain moksha without performing sewa.'
- Sewa depends on a person's abilities and inclination. Sewa can be done in any field in which the individual is interested provided it is done with sincerity and without thoughts of the self.

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

5. (a) **Explain the significance for Sikhs of traditions associated with the festival of Diwali.** [AO1 20]

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

- For Sikhs, Diwali is particularly important because it celebrates the release from prison of the sixth guru, Guru Hargobind, and 52 other princes with him, in 1619.
- The festival of Diwali commemorates an important event in Sikh history when Sikh heroism and willingness to risk life to save others including those from a different faith were evident. Self-sacrifice is an important Sikh virtue. The Emperor Jahangir had imprisoned Hargobind. The emperor was asked to release him which he agreed to do but Hargobind insisted that 52 Hindu princes were also released. The Emperor agreed but said only those who could hold onto his coat tails. Hargobind had a cloak made with string so each prince able to hold on to his coat tails and he enabled them all to escape.
- Diwali for Sikhs is a celebration of freedom. Freedom from oppression, in particular.
- It is sometimes called Bandhi Chhor Diwas - A Celebration of Freedom.
- It also helps Sikhs to focus on bravery and courage in the face of persecution. It reminds Sikhs of their duty to protect their religion and beliefs.
- It reminds Sikhs of their spiritual beliefs as expressed in the symbolism of the festival. It is an expression of the duality within Sikhism of the importance of spiritual and temporal virtues.
- It also reminds Sikhs of important beliefs in their faith such as devotion to God and freedom and salvation.
- The celebration of the festival confirms and strengthens spiritual beliefs and virtues.
- The celebration reminds Sikhs of the struggle between good and evil and how good always overcomes evil, light overcoming darkness.
- Importance of unity within the Sikh community is celebrated during Diwali. The unity of the Sikh community has been and is essential to its survival as expressed in the Khalsa.
- Expression of Sikh values of equality which is one of the most important features of Sikhism and readiness to be a martyr for faith and to fight persecution.
- It stresses the importance of valour and compassion for others.
- It is an expression of Sikh values of equality and readiness to be a martyr for faith and to fight persecution.
- Diwali expresses that wealth and prosperity, the victory of good over evil, the dispelling of darkness through light, all come through the one and only one path ... the path of worship of One God, in hard and honest work, and through the service of humanity.

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

(b) 'Celebrating historical events on festival days is meaningless.'

Evaluate this view with reference to Sikhism.

[AO2 30]

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

- Historical events are meaningless to many people who are not familiar with them. They are not familiar with the historical or religious significance of the events which are being celebrated. Many also feel that the events are irrelevant to their lives and therefore the celebrations are merely understood as social occasions.
- Many of the events and their historical context are irrelevant today. Time has moved on and the customs and attitudes expressed in some historical events are irrelevant to the culture of modern society.
- Some historical events are better forgotten. There are events in many religions that do not always portray that religion and its followers in the best possible light.
- It is the present and the future that people should focus on. The past cannot be changed and although the future to a certain extent can be shaped or influenced it is the present that should be the focus. Many believe that living a religious life in the present is far more important and meaningful than celebrating events from the past.
- Celebrating historical events can be a way of affirming religious beliefs. It is a practical way of reminding people of the main beliefs of their religion and reminding them also of their significance within the religion because of their origins.
- Remembering the past can help shape the future to a certain extent. It is very important to learn lessons from the past as those who forget history are condemned to repeat it.
- It is a way of expressing publicly one's religious identity and tradition. A way of showing pride in a religion's traditions and culture.
- It shows community solidarity – bringing the community together. Sikhism puts a lot of emphasis on the role and importance of the community.
- It gives meaning to rituals and practices. – why they are part of the religion.

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