



GCE A LEVEL MARKING SCHEME

SUMMER 2022

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION F: A STUDY OF SIKHISM
A120UF0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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 | 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>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>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. |

GCE A LEVEL RELIGIOUS STUDIES – COMPONENT 1 OPTION F

A STUDY OF SIKHISM

SUMMER 2022 MARK SCHEME

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

Section A

1. (a) Examine Sikh teaching on the nature of the soul.

[AO1 20]

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

- The "atma" or "soul" according to Sikhism is an entity or "spiritual spark" or "light" in the body because of which the body can sustain life. On the departure of this entity from the body, the body becomes lifeless. The soul is the 'driver' in the body. It is the 'roohu' or spirit or atma, the presence of which makes the physical body alive.
- Every person has a divine spark which is part of Waheguru (God). This is similar to the Hindu belief that the atman or jot (divine spark) or individual soul is one with the Primal Soul, Brahman, though Sikhs tend not to use this particular term.
- When a person is finally released from the cycle of rebirth, the soul re-joins Waheguru. Release from the cycle is called mukti. The meaning of mukti is 'liberation' and this reuniting with Waheguru is the goal for all Sikhs. To achieve this Sikhs must rid themselves of all bad karma.
- Transmigration of the soul is the doctrine of rebirth based on the theory that an individual soul passes at death into a new body or new form of life. Central to the concept is the principle of universal causality; i.e. a person must receive reward or punishment if not here and now then in a subsequent birth, for his/her actions in the present one. The soul, it is held, does not cease with the physical body, but takes on a new birth in consequence of the person's actions comprising of their thoughts, words and deeds. The cumulative effect of these determines his/her next existence. Attached to worldly objects, people will continue in the circuit of birth-death-rebirth until they attain spiritual liberation, annulling the effect of their past actions.
- The doctrines of transmigration of soul and karma are accepted in the Sikh system, but with significant individual shades and emphases. Karma, it is true, determines its own consequence: jehe karma kamai teha hoisi—as one acts so shall one be - "According to the actions one has committed, so does the mortal become." (GG, 730). However, karma as part of the Divine Order (hukam) is a natural compulsion and hence is unavoidable. What is needed, therefore, is not annihilation of karma through non-action, but doing good deeds and avoiding evil ones. Humans are naturally endowed with power to discriminate between good and evil. Human life is on this account a valuable chance not to be frittered away.
- Jivatma (individual soul) is a spark or ray of the Ineffable Spirit, Paramatma, and its deliverance lies in its reunion with its source. What hinders such reunion is the jiva's egoism.

- A person's soul may be reborn many times as human or animal. The cycle can only be broken when the soul is in human form because only humans know the difference between right and wrong. Karma decides if soul can be released from the cycle of rebirth.
- Many things can stop the soul from reaching mukti - pride, lust, anger, greed.
- One monist way of reading the Sikh concept of 'One' is that there is no duality between God and creation or between God and the soul because 'All is God' (where a monist perspective on existence is read as the opposite of a dualist one).
- Some Sikhs stress the monist position that the individual soul and God are one.

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

- (b) **‘Sikhism does not have a monotheistic view of the relationship between God and the soul.’**

Evaluate this view.

[AO2 30]

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

- It could be argued that the Sikh teaching on the nature of the soul infers that the relationship between God and the soul is monist not monotheistic.
- The word Monism comes from the Greek ‘monos’ which means single and without division. It is the metaphysical and theological view that all is one, that there are no fundamental divisions, and that a unified set of laws underlie all of nature. There is only one reality or substance – everything else is maya or illusion.
- It sets itself in contrast to Dualism, which holds that ultimately there are two kinds of substance, and from Pluralism, which holds that ultimately there are many kinds of substance.
- The cycle of birth or reincarnation is the process/vehicle through which the soul unites with God
- Sikhism infers that the relationship between God and soul is monist – the all-pervading aspect of Waheguru. This can be seen in the similarity between Sikh and Hindu teaching on the relationship between atman and Brahman as being one. Guru Amar Das spoke of the world as the image of God – ‘This whole phenomenal world that you see is the visible image of God. Yes, in it I see the face of God.’ (AG 622)
- Waheguru therefore is the universe itself and all matter within it.
- The Sikh belief in reincarnation supports a monist view of the relationship between God and soul. The soul is reborn until it attains union with God through God’s grace.
- Quotes from Guru Granth Sahib support monism. This is shown clearly in the words of Guru Gobind Singh – ‘When the Creator projected himself all creatures of the earth assumed various shapes. But when you draw creation within yourself, O Lord, all embodied beings are absorbed in you.’
- However many believe that Sikhism does have a monotheistic view of the relationship between God and the soul.
- The school of Monotheism teaches that there is One God, the creator of all things but that God and the soul are separate entities
- The Guru Granth Sahib also supports monotheistic interpretation of relationship between God and soul. This can be seen in the Mul Mantra – “There is only one God, and it is called the truth, It exists in all creation, and it has no fear, It does not hate, and it is timeless, universal and self-existent! You will come to know it through the grace of the Guru.”
- ‘Ik’ and ‘Ik Onkar’ stress the monotheistic relationship. They represent the one primal reality.

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

2. (a) Examine Sikh attitudes to wealth in relation to Vand Chhako and Kirat Karo

[AO1 20]

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

- Vand Chhako and Kirat Karo are two of the three pillars of Sikhism – the other being Naam Japo which is the remembrance of God by repeating and focussing the mind on His name or identity.
- They reflect Sikh attitudes to procuring wealth and the way it is used by Sikhs personally and in the community.
- Vand Chhako means to share what you have and to consume it together as a community. This can include many different possessions such as wealth, food and clothing. They are expected to share with everyone irrespective of who they are in terms of background, ethnicity, colour or religion.
- It can also mean to share wealth with others in the community, to give to charity, to take part in the langar and to generally help those in the community who need help.
- A Sikh is expected to contribute at least 10% of their wealth/income to the needy people of the world or to a worthy cause.
- Sikhs believe it is an action which leads to good karma and is an important step on the path of spiritual development and the pursuit of grace. It is also an important step to achieve mukti.
- It can also mean living as an inspiration and a support to the entire community.
- Kirat Karo means to work and earn one's living through hard work, to live a family way of life and practise truthfulness and honesty in all dealings. It creates a more caring and strong community.
- To carry out good deeds and earn an honest and pure livelihood by exercising God given skills, abilities and talents for the benefit and improvement of the individual, family and society at large.
- To work with determination and focus and not to be lazy and waste time and to do this work without personal gain but with the motivation of dedicating the work to God. This is earning a livelihood without deceit or cheating. Honest earning keeps the mind pure.
- It is strongly advocated to do work and earn an honest living, and as well not to be a burden on anyone or on the society
- The Sikh faith rejects renunciation - detachment from home, family or work, and strongly advocates the house-holder's life. This is one of the beliefs that distinguishes Sikhism from other Eastern traditions such as Hinduism where renunciation is an important part of the faith.
- Both concepts are rooted in a community philosophy and not in an individualistic way of life. It is a cornerstone of the Sikh vision of a caring self-supporting community.

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

(b) 'Material values are more important than spiritual values in Sikhism.'

Evaluate this view.

[AO2 30]

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

- Many would challenge this contention on the basis that aspects of religion cannot be taken out of context and that a religion, its beliefs, practices and values must be taken as a whole. They are completely related to each other. Material values are an expression of belief. In this context the three pillars of Sikhism are linked and inter-dependant on each other – Naam Japo – keeping God in mind at all times.; Kirat Karo - Since God is truth, a Sikh seeks to live honestly; Vand Chhako - Giving to charity and caring for others.
- Others would point out that the contention seems to suggest that spiritual values and material values can somehow be separated from each other. Many would refute that this is possible. Material values put into action follow from a believer's faith in God. They are not something which is external to that faith.
- In Sikhism it can be seen clearly that the main purpose of material values and actions is to become God-centred and therefore the spiritual and material go hand in hand.
- The value of work in Sikhism is regarded as a form of worship as it is dedicated to God. The use of talents, which are regarded in Sikhism as God-given, is also seen as material values expressing faith. Faith is the basis for the actions.
- Sikhs don't think it pleases God if people pay no attention to others and simply devote themselves slavishly to religion. The concept reminds them of their religious and social obligations.
- Sikhism is a religion which puts great emphasis on practical actions to express faith. In fact all actions in Sikhism are based on faith in God. The wearing of the 5Ks express spiritual values such as purity. The concept of sewa and the provision of langar in the gurdwara express the Sikh belief in equality.
- It can be argued that spiritual values are the basis of all material values in Sikhism.
- Motivation to act morally with selflessness is central to Sikh way of life. Many would argue that the basis for this motivation is faith in God, their aim to please God and to develop their spirituality. However, some would argue that this can be challenged on the basis it is possible to perform good deed without faith in God and for humanitarian reasons.
- It could be argued that many Sikh concepts are social concepts and therefore could be acted upon purely for social reasons. Many would agree with this contention as Vand Chhako is the concept that focuses entirely on the needs of the community.
- Establishing a fair and equal community is a very important aim in Sikhism and the concept of Vand Chhako is very important in fulfilling this aim. It does not rely on faith in God. These actions stand by themselves.
- Kirat Karo focuses on the individual's duty to work which creates the wealth needed for a successful community
- It can be argued that spiritual values and material values are equally important and complement each other within the context of the whole religion.

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

Section B

3. (a) Examine key teachings of Guru Nanak.

[AO1 20]

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

- Guru Nanak taught that everything happens through the grace of God and that people should submit to his will.
- He taught that there was only one God. God does not have human characteristics and is omnipresent, shapeless and timeless. God is not male or female, it is self-existent, is One. He also taught about God as Word.
- He taught that people should always speak the truth without any fear.
- Teaching on moksha, human destiny and human nature.
- Guru Nanak taught the concept of a Universal Brotherhood and goodwill for all – Sarbat da Bhalla. This meant the rejection of religious divisions and caste system. Guru Nanak went to the river Bain to wash, as normal, and did not reappear for three days. On his return, Guru Nanak explained his revelation of God. He is said to have declared, “God is neither Hindu nor Muslim”. Guru Nanak began teaching the importance of the equality of all people, regardless of their caste, religion or gender. He taught that everyone is created by God’s will and therefore we must all be treated equally and with respect. This can be seen in his influence on the structure of the Sikh community.
- Teaching on equality; Teaching on the status of women and condemnation of mindless rituals as way of attaining mukhti. Guru Nanak rejected the Sacred Thread ceremony when he was a young boy. This shows that Guru Nanak rejected using rituals and physical items to remember God. Using pictures and objects to remember God is known as idolatry. This can be seen in his influence on how Sikhs worship. Guru Nanak Dev was strongly against all artificially created divisions and all discrimination. He taught that the caste of a person is based on what he does. His idea of a caste-free society transpired also in his concepts of Sangat and Pangat.
- Guru Nanak travelled across North India teaching about the oneness of God, the equality of men and women, the rejection of idolatry and the importance of labour and hard work (which was what the people of lower castes typically did). He gathered many followers. Guru Nanak established the langar. On his travels he invited all people to sit and eat with him. He offered free food to all. This shows the importance Guru Nanak placed on actions as well as teaching. Everyone is important and therefore everyone must be treated equally. This can be seen in the concept of langar.
- He taught the concept of sewa and Simran.
- He taught the three principles of Vand Chhako, Kirat Karo and Naam Japna
- He taught his followers about the five evils - Ego, Anger, Greed, Attachment and Lust and how to avoid them.

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

(b) 'The greatest influence on Guru Nanak's teaching was his background.'

Evaluate this view.

[AO2 30]

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

- Some would argue that there were other more influential influences on his teaching whilst others would argue that Guru Nanak was influenced by his background.
- Many 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 religious situation at the time of Guru Nanak - the influence and rivalry of Hinduism and Islam which influenced 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 invasion of the Mughal army under Babur and Mughal persecution influenced his teaching on the importance of unity and community within Sikhism.
- 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.
- 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.
- Some may point out that his teaching was most influenced by his life experiences. 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, does not have human characteristics, is self-existent, God as One and God as Word.
- He also rejected religious divisions and the caste system after his experience of God's court. Guru Nanak began teaching the importance of the equality of all people, regardless of their caste, religion or gender. Guru Nanak also rejected the Sacred Thread ceremony when he was a young boy.
- His meeting with Sajjan and the teaching on what true religion is - that if a person is bad at heart, an outward show of good acts means nothing – leading to the jannam sakhi episodes.
- Others would argue that some teachings cannot be explained by his background.
- He taught, practised and expressed equality of social status for 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 also did not encourage ritual or 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) Explain the origins and development of the Sikh community in Britain.

[AO1 20]

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

- Expect candidates to note the connection between Britain and the Sikhs through the British Empire, large scale immigration from East Africa following Africanisation, and from the Punjab after Partition, which slowed after changing immigration legislation.
- The first wave of immigration was men, hoping to make enough money to return, but gradually families came. Settlements were mostly in cities and the community economically upwardly mobile in contrast to other immigrant groups. Candidates may explore any number of dimensions of Sikh life in the UK - Gurdwaras, festivals, Punjabi language, etc.
- Sikh migration began after the Punjab was annexed by the British.
- The first known Sikh to arrive in Britain was Maharaja Dalip Singh, son of Ranjit Singh, the last ruler of the Sikh empire. He converted to Christianity but was so dissatisfied with his treatment that he wanted to return to India and be readmitted into the Sikh faith.
- Dalip Singh and Ram Singh, builder of the Indian rooms in Queen Victoria's Osborne house were notable Sikh visitors to Britain. In 1911 the first gurdwara was established in Putney but others did not appear until after World War Two. This was mainly due to the fact that Britain was considered too far for Sikh migration and was not in need of cheap labour.
- Sikh and other Indian traders came to Britain between the wars. Many belonged to the Bhatra jati. They would arrive at ports such as Cardiff or Portsmouth and set up base in rented rooms, buy domestic items and go from door to door with their cases. Other Sikhs worked in open air markets. However, none of these intended to settle as their families remained in the Punjab. The first wave of immigration was men, hoping to make enough money to return, but gradually families came.
- Real settlement in Britain began in the late 1950s with the arrival of economic migrants from the Punjab. A decade later came migration from East Africa. At present the Sikh population in Britain is the largest outside India.
- Sikhs were economic migrants who chose to come to Britain because they were British. They went to the traditional industrial areas such as Lancashire and the East and West midlands. They went where they were needed.
- The gurdwara has become the focus of Sikh life in Britain. Rooms in private houses were used by the first settlers but now warehouses, redundant churches or former schools have been converted into gurdwaras. On Sundays they are full. It also has a formal educational role holding classes in Punjabi and training in using the musical instruments used in worship. A distinctive feature of Britain's community is the establishment of caste gurdwaras.

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

(b) 'Assimilation into a secular society is impossible for Sikhs in Britain.'

Evaluate this view.

[AO2 30]

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

- British culture allows for diversity. Therefore, staying true to Punjabi culture should in no way stop Sikhs assimilating into British society and could be regarded as an addition to the richness and diversity of British life.
- However, in contrast some would argue that focusing on a Punjabi culture is a barrier to assimilation since it creates an ethnic religion that stands apart from British society.
- Britain has seen an increase in intercommunal and racial tension. Prejudice and discrimination are also on the rise. A secular society is less tolerant of religious differences and therefore it could be argued that maintaining a strong religious identity makes assimilation impossible.
- Immigration has become a high-profile political issue. It appears that the only way to safeguard the future of the Sikh community is for them to halt the assertion of religious/ethnic/communal identities.
- Some would argue that Sikhism needs to adopt a more positive approach to the use of English in terms of translation of scriptures and practices. This would make it easier for the secular community to access Sikh scriptures and understand beliefs and practices, paving the way to a more tolerant and accepting society.
- It could be argued that Sikhs have already integrated well into British society, whilst at the same time maintaining their identity. For example, Eleanor Nesbit in 2011 published a study on "Sikh Diversity in the UK: Contexts and Evolution" as part of the book "Sikhs in Europe". She stated that Sikhism has developed in Britain because Sikhs have integrated well into British society into areas ranging from Parliament to medicine.
- Sikhs have already assimilated well into British culture, with the establishment of over 200 gurdwaras. The gurdwara has developed as a social centre within the community and helped preserve Sikh traditions.
- Sikhism does not have to assimilate to have a future – it can adapt to the challenges of a secular society without betraying its unique identity. British culture allows for diversity.
- Adopting a more secular approach e.g. in terms of dress and not insisting on wearing the 5Ks would make assimilation easier and lessen any racial or religious prejudice and discrimination.
- Sikhism as a non-missionary religion makes assimilation easier.
- Some see the outward signs of the ethics of Rahit Maryada as a barrier to integration into Western society.
- Others would argue that there are other solutions apart from assimilation into British society to the challenges faced by the Sikh community. For example, some Sikhs could be tempted to turn their backs on Britain, if forced to assimilate into a more secular society and turn their attention to opportunities emerging elsewhere e.g. the Pacific region.

- Some would agree with this view as Sikh values and principles, as defined in the Rahit Maryada, are difficult to follow in a secular society built on the values of materialism.
- Some could argue on the basis of the arguments presented that assimilation is at times very difficult but not impossible.

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

5. (a) Explain how the festival of Vaisakhi expresses Sikh identity.

[AO1 20]

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 is a celebration of the birth of the Khalsa Panth which was born in the context of persecution. This reminds Sikhs of their identity and their duty to protect that identity.
- 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 piarses 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. The wearing of the 5Ks are a daily reminder to Sikhs of their identity – Kesh (uncut hair), Kara (a steel bracelet), Kanga (a wooden comb), Kaccha (cotton underwear) and Kirpan (steel sword)
- 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. It also emphasises values such as loyalty, courage, faithfulness and belonging.
- Vaisakhi unites the Sikh community - as it's 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 festivals are no more than community occasions.'

Evaluate this view.

[AO2 30]

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

- Sikh festivals can be regarded as more community occasion than a religious ones. They do not require any religious commitment and do not examine the holding of deep religious beliefs. The practices are fundamentally social in nature.
- Many of the customs associated with Sikh festivals are historical or social customs – the panj piare during the festival of Vaisakhi.
- Strong religious beliefs are not necessary to take part in festivals – people like to take part in the festivities but the words and actions are not important. People do not reflect on their religious significance or their relevance in personal religious terms. Celebrating festivals does not show any commitment to Sikhism. A non-Sikh could easily take part in the festivals.
- Strong religious beliefs are not necessary to take part in festivals – people like to sing, dance and act but the words and actions are not important.
- Festivals can be an excuse to eat and drink, sometimes to excess. They can also be argued to be cultural events which might express national or regional identity but not religious identity.
- There are times when people are caught up in the community spirit and simply follow their neighbours. This can be seen generally across many festivals in many world religions. It is the celebration itself and the ways of celebrating that is the focus rather than the religious reason for the festival.
- Sikhism is not a religion of festivals and Sikh festivals tend to focus on remembering historical events not in developing religious spirituality. Therefore it can be argued that no religious conviction is needed.
- Some would express the view that the religious and community aspects are inseparable. 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.
- However, many Sikhs would argue that celebrating festivals are more than just community occasions – they are a way of affirming religious beliefs and of showing belonging to a religious community. An individual is expected to put into practice the belief system he believes in. This can be through celebrating festivals.
- Preparing for religious festivals takes a lot of time and effort and therefore shows commitment to religious beliefs and values. The practices and rituals have deep religious significance and meaning for devotee
- Festivals can be a very public way of expressing religious identity. They are also a way of taking pride in that religious identity. They are also a way of presenting Sikhism, its beliefs and values, to non-Sikh communities.
- Celebrating festivals can be a very moving religious experience. It can bring people together to celebrate common beliefs and shared religious values.
- The beliefs and values of Sikhism are clearly expressed through its festivals e.g. Vaisakhi which celebrates the forming of the Khalsa.

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