



GCE AS MARKING SCHEME

SUMMER 2019

**AS (NEW)
RELIGIOUS STUDIES
UNIT 1 - OPTION F
AN INTRODUCTION TO THE STUDY OF SIKHISM
2120UF0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

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.

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 15 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;">13-15 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 shows an excellent standard of coherence, clarity and organisation. • 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 /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 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 shows a very good standard of coherence, clarity and organisation. • 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. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 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 shows a satisfactory standard of coherence, clarity and organisation. • 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. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark 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 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p>13-15 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. • The response shows an excellent standard of coherence, clarity and organisation. • 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. • Excellent spelling, punctuation and grammar.
4	<p>10-12 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 response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p>7-9 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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p>4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p>1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Option F: An Introduction to the Study of Sikhism

MARK SCHEME

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

Section A

1. (a) **Outline different contributions of Guru Nanak and Guru Gobind Singh to the development of Sikhism.** [AO1 15]

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

- **Guru Nanak** founded the religion and gave Sikhism its distinctive teachings - Oneness of God as the creator of the universe, without visible form or shape. God beyond categories of male and female. God is both saguna and naguna i.e. with characteristics and beyond characteristics.
- Guru Nanak upheld the central importance of the householder life style, honest work that is beneficial to society. God consciousness should affect all endeavours to create self-sufficiency and a selfless community spirit.
- Guru Nanak introduced the teaching of (naam japo) keeping God continually in mind, meditating on God's name, earning and honest living (kirat karo) and sharing the fruits of labour with others (vand chhako.)
- Guru Nanak taught the equality of all human beings regardless of caste and created langar to express this. Guru Nanak taught the importance of devotion to God which was expressed in the singing of hymns of praise and loving devotion to God.
- Guru Nanak advocated a harmonious and caring community in the home, family and wider society exemplified in Kartapur.
- **Guru Gobind Singh** 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.
- Guru Gobind Singh finalised many elements of Sikhism such as the Guru Panth, the spirit of the Guru present wherever members of the Khalsa made decisions in the presence of the Guru Granth Sahib.
- Guru Gobind Singh established the Sikh baptism ceremony and partaking of Amrit Sanskar as the Sikh initiation ceremony.
- Guru Gobind Singh introduced the 5ks and the distinctive appearance of Sikhs – uncut hair, a comb, a steel wrist guard, a sword and short breeches.
- Guru Gobind Singh instituted a new code of conduct for the 'Pure Ones' – tobacco, eating of meat slaughtered according to Muslim ritual and sexual intercourse with Muslim women were to be avoided.
- Guru Gobind Singh replaced the family name with Singh and Kaur. Women were admitted to the Khalsa taking the name 'Kaur'. Also of the panj pyares one came from the Kshatriya caste, and another from the Jat and the rest from the Sudra group which was a symbol of caste and sex equality.
- Guru Gobind Singh compiled the Dasam Granth which contains much of his own poetry and translations of classical texts based on the works of many poets employed by Guru. He proclaimed himself the last living guru and established the Guru Granth Sahib as the eternal Guru of the Sikhs, elevating it to the status as a living guru.

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

- (b) **‘There would be no Sikh Khalsa without Guru Gobind Singh’**
Evaluate this view. [AO2 15]

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

- Without the charismatic leadership of Guru Gobind Singh, the courage required to resist and defend the faith would not have been aroused in the emergent Sikh community. It could be argued that the Sikh community would have lost not only its identity but also its beliefs and practices.
- Guru Gobind Singh was unique in his combination of the highest spiritual qualities and his understanding of military strategy to make the right decisions at this point in Sikh history. Without this militarisation of the Sikh community into the formation of the Khalsa it is doubtful whether Sikhism would have survived.
- He developed Guru Hargobind’s concept of Sant-Sipahi and put it into practice. It could be argued that the Khalsa was the vision of Guru Hargobind and that it was the natural development of the concept of sant-sipahi.
- He was asking Sikhs to sacrifice their lives for the faith and only his strong personality and the loyalty of his followers made the formation of the Khalsa possible.
- The Khalsa was Guru Gobind Singh’s vision for the development of Sikhism as a major religion.
- He realised the importance of creating a distinctive identity for Sikhism to safeguard its future. Through this identity, expressed especially through the 5ks, Sikhs took pride in their religion and were prepared to defend it at all costs.
- The Sikhs were already developing into a distinct community with particular beliefs and cultural practices, so the Khalsa would have formed at some time anyway.
- The Khalsa was already formed by leading members of the community, so Guru Gobind Singh made it more of a dramatic public event.
- Due to the aggression of Moghul attacks the Sikhs would have had to form an army of some kind to survive. However it can be argued that the formation of a Sikh army is not comparable to the formation of the Khalsa. Guru Gobind Singh did more than create a military force he created a religious community with a distinct identity.

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

2. (a) Outline the different ways in which the Guru Granth Sahib is used in Sikh worship and daily life. [AO1 15]

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

- The use of the Guru Granth Sahib is central to Sikh worship and daily life.
- In worship can be seen. No Sikh ceremony is regarded as complete unless it is performed in the presence of the Guru Granth Sahib.
- However in daily life in many Sikh homes, the Granth is read every day. On a daily basis, Sikhs receive a hukam or divine order in the form of a hymn from the Guru Granth Sahib, regarding the verses as words from God which they will find helpful during the day. This is called vak lao, taking advice.
- Similarly in the gurdwara at the end of a service, after the ardas, the Adi Granth is opened at random and a portion is read. One of the culminating acts of a Sikh worship ceremony is the reading of the hukam ("command"), also known as vak ("utterance"). This is a slow reading of one complete hymn from a page opened at random by the reader, designated by the community, for all to hear and understand. If the congregational gathering is a court, then the hukam is the day's royal pronouncement from the Guru. After the reading of the hukam, a learned member of the community may be asked to offer commentary and clarification so that the members of the congregation can better enact that day's command from the Guru.
- At the core of the idea of the hukam is to understand it so that one may apply it one's life; therefore katha ("discourse") explaining the hukam is also an important part of the process. This shows that worship and daily life in Sikhism are at times very closely related.
- In worship at special occasions, the Granth Sahib is recited non-stop from cover to cover by a string of readers. This continuous reading of the Guru Granth Sahib is known as an akhand path. It is regarded as the highest and the noblest ceremony in the Sikh religion, and can be performed on any important occasion. It requires nearly 48 hours to complete the continuous reading.
- In daily life Guru Granth Sahib remains as a permanent unchangeable guide for all Sikhs as a living Guru or Teacher. Through the Guru Granth Sahib Sikhs learn to live respectful, faithful and honest lives.
- In worship the Guru Granth Sahib is the source of teaching for all sermons.
- It is also used in all rites of passage.

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

- (b) **‘The Guru Granth Sahib is more relevant than any living human guru for Sikhs today.’**
Evaluate this view. [AO2 15]

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

- Siting authority in the word of God, rather than in fallible human beings was a very wise move. Human leaders can sometimes follow their own agenda rather than the teaching of the religion.
- Siting authority in the Guru Granth Sahib avoids detrimental leadership contests and the tensions/conflict that can arise.
- Human leaders can sometimes interpret teaching in a way that is consistent with their beliefs rather than the beliefs of the majority.
- Human leaders can be influenced by a number of factors which are not religious – political or social. Political or social goals can then influence their religious interpretations and teachings. It is also possible for human leaders to be unduly influenced by political leaders and by promises of resources and power.
- A human being can be flexible according to the needs of the time or particular circumstances. This can be extremely important in cases of exceptions to the rule. Situations can arise which do not fit easily with religious teaching, especially situations in modern society, and therefore a contemporary interpretation and solution is needed.
- Ambiguities in leadership on particular issues are less likely to arise because of the lack of problem in interpretation. It is sometimes difficult to understand what was in the minds of authors of texts written a long time in the past. It is therefore possible to read into them what was not there when they were written and to read into them what a person desires to be there.
- A book written in the past cannot give relevant guidance on modern issues of which its authors had no knowledge or understanding.
- Many of its values, practices and rituals are rooted in the past and are at best irrelevant in the modern world and at worst completely unacceptable.
- Despite the centrality of the Guru Granth Sahib Sikhism does have human leadership in the form of the authorities in Amritsar, and in the form of the Panth itself which is also considered guru.

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

Section B

3. (a) Explain how practices in the gurdwara express Sikh identity. [AO1 15]

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 is a strong visual expression of the Sikh belief in equality.
- There's 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. This expresses the importance Sikhs put on the guidance of the Guru Granth Sahib.
- 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. This expresses Sikh belief that the Guru Granth Sahib is a living guru and is the authority which guides a Sikh's lifestyle.
- Anyone who is competent can lead the worship. Sikhs believe everyone is equal before God.
- 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.
- It enabled the followers of Guru Nanak to practise his ideal of sewa which was selfless service to others. Sewa is a fundamental concept in Sikhism and is one of the defining features of Sikh identity.
- 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 has more of a social role rather than a religious one.’**
Evaluate this view with reference to Sikhism. [AO2 15]

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

- In the more secular context of today’s world the social aspect of Sikhism might be more important than spiritual and religious life. It could be argued that this is particularly true in relation to Sikh identity and to the safeguarding of that identity.
- In diaspora all Sikhs need the additional support and guidance from others at the gurdwara rather than the need to worship. It is a community centre where Sikhs who live in different parts of a city can meet to socialise, to discuss contemporary issues or to share problems and difficulties.
- The social aspects of the gurdwara continue to develop and change according to the social and economic needs of Sikhs whereas the religious aspects stay the same and become less important. Situations and issues arise in modern society which are not always clearly covered by religious teaching or are not religious but social difficulties or problems.
- All Sikhs engage with langar and festivals which are important aspects of their lives and more social than religious views. However it could be argued that it is difficult to differentiate between religious and social aspects in this context. The social aspects of langar and festivals arise from religious beliefs and are a celebration of those beliefs.
- The gurdwara is equally a social and a religious institution. Both are intertwined in the beliefs and practices of the Sikh religion.
- Sikhs will use and relate to the gurdwara in different ways according to their needs and priorities. Without doubt some will see the social role as being more important but to others the gurdwara fulfils a religious role that allows them to develop important virtues on the path to liberation.
- The religious aspects are more important to some Sikhs – such as worship and reading the Guru Granth Sahib.
- There are movements within Sikhism to strengthen, re-affirm and make worship and the teachings relevant to contemporary society.

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

4. (a) **Examine the Sikh concepts of rebirth and mukti.**

[AO1 15]

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

Rebirth :

- When something dies their soul is reborn. 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)
- Sikhs believe in reincarnation
- Soul can be reborn many times
- Guru Granth Sahib describes the body as clothing for the soul which is discarded at death.

Mukti :

- Sikhs believe in karma. This belief says that actions and the consequences of these actions decide whether a soul can be set loose from the cycle. Freedom from the cycle of rebirth is called mukti.
- These things can stop a soul reaching mukti:
hankar - pride
kam - lust or desire
karodh - anger
lobh - greed
manmukh - being self-centred instead of God-centred which is Gurmukh
maya - illusion - looking at the world and ignoring Waheguru
moh – being too attached to the world
- Someone who manages to live without these influences will devote their life to sewa - selfless service to others. To avoid these dangers Sikhs try to follow rules of conduct.
- Sikh spirituality is centred round this need to understand and experience God, and eventually become one with God.
- They get this state through the grace of God. That means it's something God does to human beings, and not something that human beings can earn. However, God shows people through holy books, and by the examples of saints, the best ways to get close to him.
- Mukti has two aspects—a negative and a positive one. On the negative side, it stands for having got ‘loose from’ or ‘rid of’. That essentially implies a bonded state from which people must be freed.
- On the positive side, mukti signifies the fullest and truest realization of the self.

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

- (b) **‘The most important teaching for Sikhs today is the teaching on mukti.’
Evaluate this view. [AO2 15]**

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

- It is the final goal of life for Sikhs – to reunite or merge with God. This is the purpose of Sikh life and therefore is the basis of all Sikh beliefs and actions.
- It is the reason why Sikhs work hard at developing positive human qualities that lead the soul closer to God. The Gurus taught that all human beings have the qualities needed to reunite with God but they need to train their minds to make the most of these qualities.
- It is also the reason why Sikhs try to constantly develop their love for God by developing compassion for all God’s creation.
- This in turn influences Sikh attitudes towards a number of issues.
- In order to achieve Mukti a Sikh has to become god-centred - a gurmukh. This influences his whole lifestyle as it means he must give service to God, the gurdwara and other people. It is also the reason why many Sikhs join the khalsa and wear the 5Ks.
- However some, although recognising the importance of belief in Mukti, might consider other beliefs to be as or more important.
- The belief in karma is considered by many to be very important - 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.
- Others would point to the teaching about God and their relationship with him.
- Others view the teaching on equality as particularly important because it gives Sikhism its distinctive identity.
- Others however 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 interdependant and as such supportand sustain each other.

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

5. (a) Examine the Sikh concept of Dharam Yudh (just war). [AO1 15]

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) **‘War can never be justified in religious terms.’**
Evaluate this view with reference to Sikhism.

[AO2 15]

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

- Religion usually promotes an avoidance of any kind of violent action. It represents the difference between spiritual and materialistic values. Religion stresses the importance of values such as love, compassion and mercy which are not compatible with violent actions which hurt or kill other people.
- A religious lifestyle 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 war can be justified 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.
- No modern tradition of absolute pacifism amongst Sikhs.
- The concept of Dharam Yudh shows clearly that war can be justified. 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 they should not be avoided if they proved necessary. One of the main reasons in founding the Khalsa was the defence of the faith through military means if deemed necessary.

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