



GCE A LEVEL MARKING SCHEME

SUMMER 2022

**A LEVEL
RELIGIOUS STUDIES
UNIT 3 - OPTION F
A STUDY OF SIKHISM
1120UF0-1**

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.

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.

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 (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 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 (25-30 marks)	<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. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • 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. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<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. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<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. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<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. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<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. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • 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 3 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- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<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. • 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 (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<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. • The response shows a very good standard of coherence, clarity and organisation. • 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 (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<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. • 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 (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<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. • 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 (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 (within and/or across themes where applicable). • Some use 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.

WJEC GCE A LEVEL RELIGIOUS STUDIES – UNIT 3

OPTION F – A STUDY OF SIKHISM

SUMMER 2022 MARK SCHEME

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

Section A

1. Examine how Guru Arjan developed Sikhism.

[AO1 30]

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

- Guru Arjan embarked on missionary journeys to the Manjha region and expanded the Jat influx into the Sikh panth. This is a primary influence in the evolution of Sikhs from being a religious panth to becoming the militant Khalsa.
- He converted many Jats and led them in the fight against Mughal tyranny.
- He completed the Golden Temple (Harmandir) - continuing the work of his father Guru Ram Das. He designed a doorway in each side as an expression of Sikh belief that it was open to all four castes. The design also expressed submission and humility before God.
- His urban programme – he developed Amritsar as a centre of excellence.
- His compilation of the Adi Granth - he had the official collection of hymns put together. This included those of Guru Nanak and therefore safeguarded his teachings. He wrote hymns praising God, which teach what God is like and give advice about the right way to live. In his own words – 'In this verse you will find three things – truth, peace and contemplation: in this too the nectar that is the Name of the Master and which is the uplifter of all mankind', (AG 1429).
- He installed the Adi Granth in the Harmandir.
- He increased the Panth and became an example of the temporal and spiritual teaching of Sikhism. As a result of which a theocracy began emerging.
- He had a vision of Sikhism as a faith to unite India spiritually under enlightened and tolerant Mughal rule. He saw Sikhism as a religion of reconciliation.
- He was the author of the Sukhamni or hymn of peace which is sung at Sikh funerals. The hymn is a statement of the distinctiveness of Sikhism.
- He safeguarded and supported the principles taught by Guru Nanak.
- He declared that all Sikhs should give a tenth of their earnings to charity.
- His death changed the way Sikhs thought about themselves and led to the formation of the Sikh army.

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

2. Examine Sikh beliefs about the nature of God.

[AO1 30]

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

- "Ekonkar" (or "Ik Onkar") is the One Supreme Reality in Sikhism and is a central tenet of Sikh religious philosophy. "Ek" means 'one or united'. "On" means 'supreme, ultimate, or highest bhrama' (God), and the Atma (Soul) of the entire universe or system. "Kar" means 'without shape or form'.
- There is only one God and God is without form, or gender.
- Sikh spirituality is centred round this need to understand and experience God, and eventually become one with God.
- Sikhs believe that God can't be understood properly by human beings, but can be experienced through love, worship, and contemplation.
- Sikhs look for God both inside themselves and in the world around them. They do this to help themselves achieve liberation and union with God.
- Sikhs believe that God is inside every person, no matter how wicked they appear, and so everyone is capable of change. Just as fragrance is in the flower, and reflection is in the mirror, in just the same way, God is within every person.
- Guru Nanak stated:
"There is only one God.
Truth is his name.
He is the creator.
He is without fear.
He is without hate.
He is timeless and without form.
He is beyond birth and death, the enlightened one
He can be known by the Guru's grace.
Embrace His meditation.
He was present in the beginning.
He was present before the ages began.
He is present now."
- He also stated "God is one, but he has innumerable forms. He is the creator of all and He himself takes the human form."
- God is sargun – is personal and has qualities and a form.
- God is also nirgun – infinitely beyond all qualities and forms and so is also transcendent, beyond human language and knowledge.
- Sat Nam or eternal reality - the presence of God is the true reality, producing a numinous feeling.
- Guru Nanak regularly used the term Akal Purakh, meaning the Eternal One, to describe God. God is therefore viewed as timeless and immortal. Sikhs regularly use the word Waheguru to describe God.

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

Section B

3. '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 will be credited.

- 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. She stated that Sikhism has developed in Britain because Sikhs have integrated well into British society.
- 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. 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.
- 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.
- 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.
- 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. Sikh values and principles, as defined in the Rahit Maryada, are difficult to follow in a secular and materialistic 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 attention to opportunities emerging elsewhere e.g. the Pacific region.
- 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.

4. 'Sikhism supports feminism.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant responses will 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, the founder of Sikhism and the first of the ten Gurus said: "In a woman man is conceived, from a woman he is born ... why denounce her, the one from whom even kings are born. From a woman, women 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 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 and that women should wear what they wanted, refusing to meet with women who kept purdah.
- 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 or contact with those that did this. Guru Gobind Singh encouraged women to be warrior-like and to fight against those who persecuted them because of their faith.
- However, some would argue that although the principle of equality is very evident in Sikhism, women are not always as equal as men when practising Sikhism. This is sometimes because ancient cultural traditions take precedence. For example, Maharaja Ranjeet Singh was considered a model Sikh, is said to have 7 wives, despite polygamy being against Sikh beliefs and the fact that half of his wives committed sati when he died.
- In Britain all Sikh females are educated until at least 16, but in India, school attendance of girls is lower than that of boys
- Sikh women are also encouraged to dress "modestly"; however, others would argue that there is also a dress code for Sikh men.
- The Asian Network has reported the rise of British-Asian couples who travel to India to abort female fetuses.
- No sweets are shared amongst relatives to celebrate the birth of a girl, as usually happens when a boy is born.
- Women reading the scriptures and leading prayer are still very rare.
- Many today still see the ideal Sikh woman as meek rather than warrior-like, obeying her husband/father.
- It could be argued that Sikhism in its ideal form serves to be religion bound to equality for all.
- When Sikhism came along it was to challenge cultural norms, not preserve them in religion. e.g. as well as giving women equal status, it also maintained that Hindus are equal to Muslims, which wasn't the case in Mughal India at the time.
- It can be argued that Sikh women have considerable social and financial independence as compared to other religious communities. Sikh women are not barred from Sikh religious places or ceremonies, and women serve freely in the Langar (community kitchen), Kirtan (religious chantings) and there are certain Gurudwaras where women are even given special responsibilities.

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

5. 'The Rahit Maryada is the most effective expression of Sikh identity.'

Evaluate this view.

[AO2 30]

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

- The Rahit Maryada provides key principles for a code of conduct which defines Sikhs from non-Sikhs.
- It also provides Sikhs with a sense of security and unity.
- It provides clear guidelines about how practices should be organised in the gurdwara. It is a code of discipline that unites Sikhs everywhere and safeguards key Sikh beliefs, values and identity.
- It includes many rules and guidelines for Sikh life – personal life and relationship with God – Naam Japo meditation on God's name and daily prayers; following honest professions; importance of family life and voluntary service; living life following in the example of the Gurus; practice of equality in gender and caste; the importance of communal life and maintaining the Panth. These are all important expressions of Sikh identity.
- It also stresses the importance of equality in gender and caste which is one of the most important features of Sikhism.
- It is the most important expression because it establishes distinctive Sikh practices and reduces or removes any Hindu influence.
- It also expresses the distinctiveness of Sikh identity. It guides individual life – individual Sikhs should be constant in their studying of the scriptures and meditating upon God, live according to the Gurus' teaching and be active in serving the community (sewa).
- The cohesion of the Panth and the general uniformity of Sikh practice and identity worldwide owes much to the effectiveness of the Rahit Maryada.
- Others would disagree with this view and would argue that there are other ways of expressing Sikh identity which are more or as effective as the Rahit Maryada.
- The Sikh code of conduct is rooted in spiritual goals and principles which are not accepted or respected by some Sikhs who live in a secular society, e.g. constant studying of scripture and meditating upon God; rejection of alcohol; living a life of faith. Sikhs tend to adapt and amend their lifestyle to fit in with the cultural context they are living in. They would argue that there is no such thing as one Sikh identity.
- Others would argue that the wearing of the 5Ks is the most effective expression of Sikh identity.
- Others would argue that Sikh beliefs are the most effective expression of Sikh identity.
- However, it is possible to present an argument that all expressions of Sikh identity are as important and valid as each other.

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

6. 'Sikh attitudes towards the poor and oppressed are not practical in today's world.'

Evaluate this view.

[AO2 30]

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

- Wealth in itself is not wrong – it is a reward for the previous life (Law of Karma). Sikhs do not see poverty as being essential to goodness. This view is practical in today's world. The wealthy have a duty to help those less fortunate and give what they can – dasvandh. This is related to the idea of sewa – selfless service to God by helping others. There are various practical ways to help the less fortunate.
- Guru Amar Das said, 'Blessed is the godly person and the riches they possess because they can be used for charitable purposes and to give happiness.'
- 'God's bounty belongs to all, but in this world it is not shared justly.' Guru Granth. This can be argued to be an honourable view, but in a secular, impersonal world it can also be argued to be an impractical ideal.
- Sikh employers have a duty to give employees good working conditions and fair wages. These rights are very often enshrined in law in today's world.
- One definition of Social Justice is the desire to create a fair and socially mobile society through wealth distribution, equality of opportunity for personal development and protection of human rights. Achieving social justice is the bedrock of the Sikh faith and teachings. However, wealth distribution can be argued to be an impossible dream because of human nature.
- Sikhs everywhere are required to donate at least one tenth of their earnings to charity and other good causes for all humanity. The numerous successful and self-sustaining learning institutes, hospitals, eye camps and social housing projects around the world are testament of the durability of the principle of sharing. This supports the view that Sikh attitudes towards the poor and oppressed are practical in today's world.
- The Langar, or free kitchen, was founded by the first Sikh Guru, Guru Nanak. It was designed to uphold the principle of equality between all people of the world regardless of religion, caste, colour, creed, age, gender or social status. The Langar is still a practical expression of this belief.
- Irrespective of the wealth of any community, there are always people who, for whatever reason, suffer disadvantage or economic deprivation. Sikhs are required to do voluntary work in the community without the expectation of any reward or recognition. This requirement could be viewed as impractical due to human nature and the character of modern-day society.
- Sikhs are also required to be ready to protect and stand up for the rights of the weak among us; to fight for justice and fairness for all. Sikhs fight for human rights through the concept of "Warrior Saint" and use the term "Sant Sipahi". This can be seen as impractical as it could also lead to tension between rival factions in society.
- A Sikh is, by definition, charitable, kind, patient, understanding, fearless and tolerant of all people. He or she is prepared to come to the aid of any other human being in need. The nature of society and racial and religious tensions question the practicality of this view.

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