



GCE A LEVEL MARKING SCHEME

SUMMER 2018

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

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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	<p align="center">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></p>
5	<p align="center">25-30 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p align="center">19-24 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	<p align="center">13-18 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	<p align="center">7-12 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some accurate use of specialist language and vocabulary in context.
1	<p align="center">1-6 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE A LEVEL RELIGIOUS STUDIES
SUMMER 2018 MARK SCHEME
COMPONENT 1: THE STUDY OF RELIGION
OPTION F - A STUDY OF SIKHISM

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

Section A

1. (a) Examine Guru Arjan's contribution to the development of Sikhism. [AO1 20]

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

- His work in completing the Golden Temple (Harimandir) - continuing the work of his father Guru Ram Das. Amritsar was founded by Guru Ram Das and its prosperity grew quickly. It became a focal point for Sikhs on the festival days of Baisakhi and Diwali. The Darbar Sahib built by Guru Arjan turned Amritsar into a pilgrimage centre. It has been regarded the holy city of the Sikhs ever since. Work on the Harmandir began in 1589. The building was designed to have a doorway in each side unlike the Hindu temples which had only one entrance. In this way it was shown to be open to all four castes.
- His urban programme - developed Amritsar as a centre of excellence.
- Compilation of Adi Granth - had official collection of hymns put together. Included those of Guru Nanak and therefore safeguarded his teachings. Hymns praise God, teach what God is like and gives advice about the right way to live. He collected the hymns of all the previous gurus and those of many Hindu and Muslim saints such as Kabir and compiled them into one large volume called the Adi Granth. His 2,216 hymns are the largest contribution to the Adi Granth.
- Installed Adi Granth in the Harmandir. The Adi Granth communicates a consistent message of spiritual liberation (sach khand).
- Safeguarded and supported the principles taught by Guru Nanak.
- He declared that all Sikhs should give a tenth of their earnings to charity. The panth was taxed on a regular basis, the Daswandh or tax of 10 per cent being collected by the sangatias first appointed by the Third Guru. The revenue was used to construct reservoirs to counter the threat of water shortage and buildings.
- He laid the foundations of the city of Taran. Eleven miles south of Amritsar where a large dharmasala and leprosarium was built.
- 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.

1. (b) 'Maharaja Ranjit Singh's empire was not a religious empire.'

Evaluate this view.

[AO2 30]

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

- In Sikhism the inward and the outward, the spiritual and the empirical are inextricably interwoven. The Gurus believed that a combination of religion and politics was essential to achieve the ethical ideals of human equality, freedom and justice. Maharaja Ranjit Singh's empire embodies these beliefs.
- Ranjit Singh built his rule on religious foundations. He referred to his Government as Sarkar-i-Khalsa, which derived its legitimacy from the Khalsa. He attributed every success to the favour of God and he styled himself and the people collectively as the Khalsa or Commonwealth of Gobind. His state salutation was Wahe-i-Guru Ji Ka Khalsa, Wahe-i-Guru Ji Ki Fateh (Khalsa belongs to God and its victory is the victory of God). His official seal bore the word- Akal Sahai (May God help). The term also indicated that the Khalsa did not owe its allegiance to any earthly power and acted in total devotion to Akal (The Timeless Reality). This developed Sikhism as a practical way of life.
- Ranjit Singh developed Sikhism as an universal religion. Religious bigotry, he knew was incompatible with Sikhism. The idea of unity of God, universal brotherhood and welfare of all (Sarbat da Bhala) which summed up the basic tenets of Sikhism, enabled him to restore complete religious harmony in his kingdom. Ranjit Singh did not proclaim Sikhism to be the state religion, nor did he make any conscious efforts to propagate his religion, His broad religious outlook was reflected in according due respect to all religions. In the vision of the Sikh Gurus, a sane human society was essentially a plural one. This vision was developed by Ranjit Singh. He did not treat the Sikhs as a privileged class and did not place any disabilities on his non-Sikh subjects. Nor did he interfere with the religious and cultural life of other communities. They were allowed to freely practise their religions without payment of a special tax. There were no discriminating tariffs. Ranjit Singh gave complete freedom of expression and worship to all his subjects.
- Ranjit Singh's employment policy reflected the basic liberal and humanitarian teaching of Sikhism. The highest posts in his Government were as open to Muslims as to the Sikhs and the Hindus.
- Although many would point to Ranjit Singh's reign as the golden era of Sikhism others would point out that it could never have happened without the contribution of Guru Arjan. He safeguarded Sikh beliefs by his compilation of the Adi Granth.
- A vast number of Punjabi tribes converted to Sikhism because of Guru Arjan's message and Sikhism became the prominent religion of the Punjab.
- He developed a movement with a distinct identity of its own and with clear religious and sociopolitical facets.

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

2. (a) Examine the role and significance of the Mul Mantra in Sikhism. [AO1 20]

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

SIGNIFICANCE

- The Mul Mantra is a summary provided by Guru Nanak of beliefs about God. Traditionally it has been regarded as Guru Nanak's first poetic utterance but scholars have suggested it could have been written at a later date perhaps when he settled at Kartapur.
- Mul means 'essence' and it is the nearest thing in Sikhism to a credal statement. The words were placed by Guru Arjan at the beginning of the Adi Granth and lead into the Japji of Guru Nanak.
- The Mul Mantra clearly expresses that Sikhism is a monotheistic religion – God is 'one without a second' Sikhs depend on the Mul Mantra to understand the nature of God.
- It affirms Sikh beliefs that God is immanent and all-pervading – the experience of God in every experience and object. Guru Amar Das refers to the world as the image of God.
- It also expresses the Sikh belief that the Ultimate Reality is beyond human comprehension and is made known only as a result of God's self-volition. The extent of the knowledge God discloses is also self-determined.
- It expresses Guru Nanak's belief that God is sovereign. He said 'God cannot be told what to do. God's own will determines His actions.' Sometimes religious believers think that God can be manipulated by such things as sacrifices, austere living, gifts of money. Sikhs should not hold such beliefs.
- The Mul Mantra also signifies the Sikh belief that Sikhs should rely on God's grace to attain mukti.

ROLE

- In its role as a mantra it allows Sikhs to recite God's name in 'sat nam' to purify the mind and come close to God
- The recitation of the Mul Mantra is a central part of daily prayers and so brings Sikhs into relationship with God every day.
- It has fundamental importance as a statement of faith. It reminds Sikhs of some of the identifying beliefs of their religion.

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

- (b) 'The Mul Mantra is the most important statement of faith in Sikhism.'

Evaluate this view.

[AO2 30]

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

- The Mul Mantra is a unique source for belief in God and is fundamental to all Sikh beliefs. It influences beliefs about the soul, spiritual experience, worship and creation.
- The teaching in the Mul Mantra, whilst simple, is also very complex and incorporates all other Sikh teachings about the role of the gurus and the ultimate purpose of life. It is a complete philosophy in itself. It portrays God as Guru. Sikhs believe that God who cannot be known through human effort decided to communicate with humanity. In order to fulfil this God took on the role of divine teacher. This divine message was given to the Sikh Gurus for the purpose of liberating people from the cycle of rebirth. It is contained in the Guru Granth Sahib. This is one of the most fundamental and important Sikh teachings. God becomes manifest as Sat Guru, the One who speaks the Word. The Guru combines the roles of spiritual guide and pastoral adviser.
- It is possible for some Sikhs to be very strongly affected by the Mul Mantra and it will influence all of their other actions and beliefs – deciding to marry, changing jobs.
- Each statement of the Mul Mantra affirms Sikh monotheistic theology.
- However many Sikh while acknowledging the importance of the Mul Mantra would point to other influences and expressions of Sikh faith.
- Many would argue that it is not the only text in Sikhism and that the whole of the Guru Granth Sahib is understood as the Guru for the Panth.
- Some would say that the Mul Mantra is limited in terms of the aspects of the Sikh faith it considers and addresses. It does not contain the material of the Rahit Maryada which is a very important and practical guide to the Sikh way of life. It also gives a definition of a Sikh – any person whose faith is in one God, the Ten Gurus and their teaching and the Adi Granth. In addition he or she must believe in the necessity and importance of amrit (initiation) and must not adhere to any other religion.
- Others would point to the fact that it does not refer to the khalsa. Many would express the opinion that the declarations of faith made during the amrit samskar are the most important statement of faith in Sikhism.
- Other Sikhs might point to the fact that the Mul Mantra is the work of only one of the ten gurus. A statement of Sikh faith would encompass the teaching and work of all ten.

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

Section B

3. (a) Examine the origin and growth of the Sikh community in Britain. [AO1 20]

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

- 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 due mainly 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) 'Practicing Sikhism in Britain is not difficult.'

Evaluate this view.

[AO2 30]

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

- It could be argued that British Sikhs have an identity problem. The Sikh community has a strong sense of identity associated with the Punjab which makes it distinctive. Marriages are often arranged between the Punjab and Britain and although this may result in east-west tension, where a boy or girl from the Punjab settles down with someone born and educated in Britain, it encourages the conservation of Sikh values. However it does make assimilation into British society more difficult.
- Another issue is the use of Punjabi. Traditionally Sikh services are held in Punjabi and children born in Britain are expected to master the language because of the historic relationship between language and culture. However this is becoming increasingly more difficult and Sikhs have had to consider whether English should be used as a medium for preaching and teaching. The issue of the bilingual gurdwara is an important one for British Sikhism and the consideration whether Sikhism is regarded as an ethnic religion. Many British Sikhs have now succeeded in separating their understanding of the essence of Sikhism from a Punjabi/Indian lifestyle in respect of diet, dress, arranged marriages and language.
- Another issue which sometimes causes a number of difficulties for Sikhs living in Britain is the lack of knowledge and ignorance amongst the majority of the population about the teachings and values of Sikhism. This leads to prejudice and discrimination in a number of different ways and concerning different aspects. This is not helped by the fact that little Sikhism is taught in schools in Britain. Sikhism is also often misrepresented in the media and in education as entirely Khalsa Sikhism, and/or as a violent group within Hinduism. Ignorance of the spiritual and religious meaning of the wearing of the 5Ks has led many people to have only a 'warrior image' of Sikhs, leading some to have an antagonising attitude towards them.
- Sikhs are often mistaken for Muslims and in contemporary society and the prevailing problems in the Middle East the wearing of the turban and beard can lead to a presumption that Sikhs are members or supporters of terrorist organisations such as the 'Taliban' or 'IS'.
- Sikhs may struggle to be fully observant in a society that runs on a Christian-based calendar. However there has been in terms of worshipping at the gurdwara or celebrating gupurbs a shift to Sunday as the day for the main service.
- Cultural differences can also cause difficulties for Sikhs living in Britain. Injunctions against the use of tobacco and alcohol may be challenging for Sikh youth.
- Problems regarding the carrying of kirpan are sometimes encountered especially with the tightening of security by airlines. There have also been issues with school uniform policies and the wearing of the kara. This issue of the wearing of the kara was decided by the courts in favour of Sikhism
- However, these days Sikhs have many freedoms in law which mean they are not discriminated against. They are able to wear a turban in the workplace, even in situations where there is a uniform, they are exempt from the law regarding motorbike helmets.

- Disposal of the dead was at one point a contentious issue. However many crematoria allow the eldest son to ignite the fire. Rivers in different parts of Britain have been consecrated to allow the dispersion of the ashes.
- The gurdwara has developed into more of a social centre than it ever was in the Punjab.
- Britain remains one of the most open countries in Europe to religious diversity and freedom of expression.

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

4. (a) Explain how the festival of Vaisakhi helps Sikhs to focus on the virtues of Sikh life. [AO1 20]

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

- Vaisakhi reminds Sikhs of their duty to stand up for and protect their against attacks of any kind. Facing up to persecution was one of the main reasons for the founding of the Khalsa.
- It is also a celebration of the role and contribution of Guru Gobind Singh. He is regarded as a role-model of the virtues of Sikh life. Sikhs identify with him and the virtues he represents.
- It is also a celebration of Sikh history and traditions. These traditions are a very important part of Sikh lives and express the values of Sikh religious life.
- It also focuses on the role of the panj piars in the events at Baisakhi – their complete commitment to their beliefs. They act as role models for Sikhs - an unwavering commitment to faith even in the face of death.
- It is a celebration of the origins of the Khalsa which many would associate with living a Sikh life. It is a celebration of the five outward signs of Sikh identity given at Vaisakhi by Guru Gobind Singh, each symbolising an important virtue of Sikh life. The wearing of the 5Ks is a daily reminder to Sikhs of the virtues they need to develop in life.
- 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 a virtue which Sikhs strive to attain.
- Vaisakhi unites the Sikh community - as it is celebrated by Sikhs all over the world. It is therefore a worldwide expression of the Khalsa and its lifestyle.

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

(b) 'The gurdwara is a social rather than a religious institution.'

Evaluate this view.

[AO2 30]

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

- Many would argue that the more secular context of today's world the social aspect of Sikhism might be more important than spiritual and religious life
- In diaspora all Sikhs need the additional support and guidance from others at the gurdwara rather than the need to worship.
- 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.
- All Sikhs engage with langar and festivals which are important aspects of their lives and more social than religious. A gurdwara is a community centre, and offers food, shelter, and companionship to those who need it. Every Gurdwara has a Langar attached to it where food is served to anyone without charge. The term Langar is also used for the communal meal served at the gurdwaras.
- The gurdwara to many Sikhs is a meeting place where people can socialise, strengthen relationships/bonds between each other, encourage and support others and experience a sense of belonging. It brings the community together and builds stronger community relationships. It is also a centre for promoting culture and health. It serves as a place for discussing problems facing the Sikh community. It is also a place of hospitality – the hungry can find a meal in the Langar. However it can be argued that no religious commitment is needed to take advantage of these practices.
- The gurdwara is equally a social and a religious institution. Many would argue that the religious and social roles of the Gurdwara cannot be separated from each other – that the social aspects are an expression of the religious aspects.
- Sikhs will use and relate to the gurdwara in different ways according to their needs and priorities.
- The religious aspects are more important to some Sikhs. The Gurdwara first and foremost is a religious institution with a specific religious purpose. The main aim of the gurdwara is to facilitate the relationship between God and the believer. It also allows Sikhs the opportunity to show respect towards the Guru Granth Sahib. Rites of passage are also celebrated in the gurdwara. Festivals such as Vaisakhi and Diwali are celebrated in the gurdwara focusing on their religious significance.
- A gurdwara is an institution to learn about God, the Gurus and the history of the religion. Above all else it is a place to acquire spiritual knowledge and wisdom.

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

5. (a) Examine the concepts of Kirat Karo and Vand Chakko in Sikhism. [AO1 20]

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

- Two of the main three pillars of Guru Nanak's teaching.

Kirat karo

- 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. This is one of the most important ideals and values in Sikhism.
- 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.
- 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.

Vand Chhako

- It means to share what you have and to consume it together as a community.
- 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. This is important to fulfil the Sikh aim of equality.
- 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.
- It can also mean living as an inspiration and a support to the entire community. This is also expressed in the Amrit ceremony and in the wearing of the 5Ks.

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

- (b) 'Faith in God is more important than actions.'

Evaluate this view with reference to Sikhism

[AO2 30]

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

- Many would challenge this contention on the basis aspects of religion cannot be taken out of context and that a religion, its beliefs and practices must be taken as a whole. They are completely related to each other. Actions are an expression of belief. In this context the three pillars of Sikhism are linked and inter-dependant on each other - Nam japna - 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 faith and deeds can somehow be separated from each other. Many would refute that this is possible. Good actions 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 good deeds or actions is to become God-centred and therefore faith and action go hand in hand.
- 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 actions 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.
- 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.

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