



GCE AS MARKING SCHEME

SUMMER 2018

**AS
RELIGIOUS STUDIES
COMPONENT 1 - OPTION F
AN INTRODUCTION TO SIKHISM
B120UF0-1**

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 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
	<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	21-25 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 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 and vocabulary in context.
4	16-20 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 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.
3	11-15 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 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.
2	6-10 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. • 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.
1	1-5 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. • 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. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">21-25 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">16-20 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. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">11-15 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">6-10 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. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-5 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE AS RELIGIOUS STUDIES

SUMMER 2018 MARK SCHEME

Option F: An Introduction to SIKHISM

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

Section A

1. (a) Examine how the festival of Diwali helps Sikhs to focus on spiritual matters.

[AO1 25]

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

- The festival of Diwali commemorates an important event in Sikh history when Sikh heroism and willingness to risk life to save others including those from a different faith were evident. Self-sacrifice is an important Sikh virtue. The emperor Jahangir had imprisoned Hargobind. The emperor was asked to release him which he agreed to do but Hargobind insisted that 52 Hindu princes were also released. Emperor agreed but said only those who could hold onto his coat tails. Hargobind had a cloak made with string so each prince able to hold on to his coat tails and he enabled them all to escape.
- It also helps Sikhs to focus on bravery and courage in the face of persecution. It reminds Sikhs of their duty to protect their religion and beliefs.
- It reminds Sikhs of their spiritual beliefs as expressed in the symbolism of the festival. It is an expression of the duality within Sikhism of the importance of spiritual and temporal virtues.
- It also reminds Sikhs of important beliefs in their faith such as devotion to God and freedom and salvation.
- The celebration of the festival confirms and strengthens spiritual beliefs and virtues.
- The celebration reminds Sikhs of the struggle between good and evil and how good always overcomes evil, light overcoming darkness.
- Importance of unity within the Sikh community is celebrated during Diwali. The unity of the Sikh community has been and is essential to its survival as expressed in the khalsa.
- Expression of Sikh values of equality which is one of the most important features of Sikhism and readiness to be a martyr for faith and to fight persecution.
- Importance of valour and compassion for others.
- Expression of Sikh values of equality and readiness to be a martyr for faith and to fight persecution.

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

(b) Festivals are an essential part of Sikh identity‘.’

Evaluate this view.

[AO2 25]

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

- Sikh identity is very much reliant on outward and public symbols as part of history and culture. Sikh festivals express Sikh identity in a way that brings the religion and some of its beliefs and practices to the attention of a wider audience. Sikhs also can express their identity with pride and fervour by taking part in the various practices associated with festivals.
- This is expressed in the various festivals which affirm commitment to the Sikh way of life. This can be seen in the celebration of Vaisakhi and the founding of the khalsa.
- Festivals allow Sikhs to express their beliefs in a public way. It allows them to take pride in their religious identity.
- Festivals allow Sikhs to celebrate their history and culture and to be proud to be Sikhs. Sikhs can celebrate their unique heritage and the events which have shaped their identity, their beliefs and practices.
- Sikh identity is based on moral values and actions which ensure that the beliefs and values of Sikhism are put into practice. It can be argued that this is a constant expression of Sikh identity.
- Many would argue that religion is a way of life and that identity is best expressed by living a religious lifestyle. It is actions that define identity.
- The moral values of sewa, kirt karo and vand kakko create a caring and united community which is a distinctive feature of Sikhism.
- Identity is a complex idea and can be more personal than public.
- Outward signs and celebrations such as festivals are easy to present to the world but have no meaning in themselves so should not be relied upon to express Sikh faith and values.
- Many would argue further that celebrating festivals shows no commitment to a religion. Many regard them as merely social occasions.

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

2. (a) Examine how the festival of Vaisakhi helps Sikhs to focus on the virtues of Sikh life. [AO1 25]

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

- Vaisakhi reminds Sikhs of their duty to stand up for and protect their faith 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 piaras 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) 'Celebrating historical events on festival days is meaningless.'

Evaluate this view.

[AO2 25]

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

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

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

Section B

3. (a) Explain how Guru Gobind Singh developed Sikhism. [AO1 25]

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

- He founded the Khalsa at the Vaisakhi assembly at Anandpur. It can be argued that this was the most important event in the history of Sikhism, the event which safeguarded the religion for the future. It is also one of the most important developments in giving Sikhism an unique identity of its own.
- He 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.
- He established the Sikh baptism ceremony and partaking of Amrit Sanskar as the Sikh initiation ceremony. These ceremonies are still an important part of Sikhism today.
- He introduced the 5ks and the distinctive appearance of Sikhs – uncut hair, a comb, a steel wrist guard, a sword and short breeches. These outward signs of the khalsa are an important expression of Sikh identity.
- He 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.
- 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.
- He 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.
- His mission was above all religious – a restorer of dharma in the sense of true religion.

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

(b) 'Guru Gobind Singh had a greater impact on Sikhism than Guru Nanak.'

Evaluate this view.

[AO2 25]

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

- His initiation ceremony for the Khalsa was fundamental to the founding of Sikhism and ensured its survival. It established the amrit ceremony and a form of initiation and gave Sikhism its unique identity. Many Sikhs identify themselves as Khalsa Sikhs and the amrit ceremony is regarded by many as the means of becoming a Sikh. Many Sikhs also see the Khalsa as the cornerstone of Sikhism.
- Wearing of the five Ks is associated with Gobind Singh. It is argued by many that this is the most important expression of Sikh identity and beliefs.
- He created the role model of saint soldier and was a great spiritual teacher and the founder of a military force. His was an ideal combination of practical defence and spiritual and moral principles. These principles are the two pillars on which Sikh lifestyle is built.
- He shaped Sikhism more than any of his predecessors. It can be argued that the fundamental events which shaped the nature of Sikhism as a religion happened during the guruship of Guru Gobind Singh.
- It was Guru Gobind Singh who proclaimed guruship on the Guru Granth Sahib which is one of the most important identifying features of Sikhism.
- However many Sikhs would disagree with the statement and would argue vehemently that Sikhism is always identified with its founder, Guru Nanak.
- Guru Nanak can be seen as the most important for his deeply spiritual teachings and as the founder of the faith. His experiences are the basis of Sikh teaching and practice.
- Outward identity is associated with Guru Gobind Singh but spiritual identity is associated with Guru Nanak. It is Guru Nanak's teaching on the relationship with God that is the basic belief on which all other Sikh beliefs are founded.
- Guru Nanak established the first Sikh community based on Sikh principles.

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

4. (a) Examine the Sikh understanding of God.

[AO1 25]

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

- The opening sentence of the Sikh scriptures is only two words long, and reflects the base belief of all who adhere to the teachings of the religion: Ek Onkar "Ek" is One and "Onkar" Is God - "There is only one God."
- Sikh understanding of God is mainly taken from the teaching of the Mul Mantra 'One God, True Name, Creator, Without Fear, Without Hate, Eternal, Without Birth, Self-revealed, By the Guru's Grace.'
- Sikhs believe in the Oneness of God. Unity of God as distinguished from the many gods of Hinduism.
- Sikhs believe that there is only one God but that this is the God of all religions. No single religion can claim to be the only true way to Waheguru, and different religions are just different ways towards Waheguru.
- Sikhs believe that God is eternal and has not come to earth in any bodily form. This distinguishes the Sikh notion from Hindu avatars.
- God is creator, created the world and is immanent in all things animate and inanimate.
- God has shown grace by revealing the gurbani (God's word) which is found in the Guru Granth Sahib, understood by Sikhs as the living presence of God.
- God is self-revealing and could not otherwise be known. Sikhs believe that God can't be understood properly by human beings, but he can be experienced through love, worship, and contemplation.
- God as nirguna and saguna, without form and with form, or without qualities and with them

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

(b) 'The most important Sikh teaching about God is that God is personal.'

Evaluate this view.

[AO2 25]

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

- It is one of Guru Nanak's most important beliefs about God – a personal God who could be worshipped and loved. This understanding of God was derived from his own personal experience of God's court. There he became aware of God as one, personal and as pervading the universe. Because it derives from Guru Nanak's personal experience it gives the teaching importance and authority.
- Sikhism believes in a personal God. The devotee is compared to a bride yearning for union with her husband and waiting on his pleasure to do his bidding. This influences Sikh worship and lifestyle.
- The teaching on God as personal avoids the arguments for sectarian superiority within Sikhism. God is understood as personal but not in an anthropomorphic way. God does not grow old and changes are caused by God and he is not affected by them. In the teachings of Guru Nanak God is self-enlightened.
- Others would argue that the teaching on God as personal distinguishes Sikhism in many respects from Hinduism.
- However many would argue that the teachings on God's other attributes are just as important.
- Some would argue for the importance of God as creator. As there are no creation stories in Sikhism, only a belief that the universe came into being because God willed it, the religion has no difficulty in coming to terms with scientific theories of evolution. In fact finding them congenial to the belief in an expanding universe derived from the mind of God. This means that Sikhism avoids much of the conflict between science and religion and makes Sikhism appealing in today's world.
- Others would argue for the importance of God as one as it is the feature which defines Sikhism as being a monotheistic religion.
- Others would argue for the teaching on God as waheguru – a teaching which is unique to Sikhism.

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

5. (a) Examine the influence of sewa on personal morality.

[AO1 25]

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

- Sewa is selfless service to others and often takes the form of physical work, helping the community, gurdwara or langar, mental work, trying to understand the teachings of the Gurus and helping others to do the same, or by giving money to charity. This influences Sikh lifestyle and moral decisions when deciding if an action is in keeping with the aims of sewa or not.
- The practice of sewa also affirms and expresses the Sikh belief in the equality of all human beings. This belief has a strong influence on moral decisions taken by Sikhs on many matters such as woman's rights, racism etc.
- Guru Granth also says there can be no worship without the practice of good deeds. Sewa influences Sikhs to live in a way that fulfils this aim.
- Service rendered in accordance with God's will and without expectation of reward. It should be done alongside simran or remembrance of God because in order to love and serve God one must love and serve creation within which God's light dwells. This view influences Sikh attitudes and behaviour towards others.
- Sewa is vital to the spiritual path cultivating humility and selflessness neutralising ego (haumai).
- It can be sewa of the mind (Man) i.e. developing and using talents and creativity and giving to others, giving material possessions and donating to charity (Dan) or physical service (Tan).
- Its expression in contemporary society.
- Still traditional ways such as service in the gurdwara especially providing and serving food in the langar; langar as the 'laboratory of sewa'.
- Khalsa Aid serves suffering humanity by providing humanitarian assistance and financial aid to victims of disasters. Sikh support of this is an expression of sewa.
- It promotes the Sikh principles through projects which promote education and material and financial support to needy communities.

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

(b) 'Sewa is the most important Sikh teaching.'

Evaluate this view. [AO2 25]

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

- The Gurus extolled the virtues of sewa as a means to overcome ego and selfcentredness and a way of becoming God centred. This is the spiritual aim of Sikhism and therefore in achieving this aim it can be argued that sewa is the most important teaching.
- Sewa is faith in action and the Gurus always emphasised the importance of serving others in the world rather than renouncing the world.
- Sewa was one of the main teachings of the Gurus in order to put beliefs into action. Religious ritual without service to others is meaningless.
- In the developing world and at times of disaster there is still a need to help those who are less fortunate.
- It is a teaching that is needed even more than ever in today's world as there is still such inequality between rich and poor.
- The drive to create a more equal society was one of the inspirations for Guru Nanak and is just as relevant today. The teaching on sewa is the most important in the fulfilment of this aim.
- There is always a need for sewa regardless of the social and economic circumstances. It is not just for practical reasons that it is practiced but for spiritual progress.
- Sewa is a fundamental value and practice and is essential to the Sikh way of life and since it is essential can be argued to be the most important teaching.
- Compared to the time of founding of Sikhism in 16th century in Punjab when extreme poverty and caste system prevailed, There is less need for this today as the state deals with those in need .
- Other teachings could be argued to be more or just as important – the teaching on God which is the basis of Sikh faith and action; the three pillars of Sikhism.

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