



GCE AS MARKING SCHEME

SUMMER 2017

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

INTRODUCTION

This marking scheme was used by WJEC for the 2017 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

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

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

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 15 marks
	<p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Option F: An Introduction to the Study of Sikhism

MARK SCHEME

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

Section A

1. (a) Examine the role of the gurdwara in expressing Sikh identity. [AO1 15]

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

- The gurdwara is a building to house the Guru Granth Sahib. It is a public expression of Sikhism. The presence of the gurdwara proclaims the presence of a Sikh community.
- It is a place for congregational worship in the presence of the Guru. It is a place where Sikhs can meet together to celebrate together the main beliefs of their religion.
- It is a place for private and individual worship, where Sikhs express their faith and devotion.
- On special occasions important rites of passage such as naming ceremonies and marriages take place here. It is also a focal place for celebration of key festivals. These are key features of being a Sikh. They allow Sikhs to take and show pride in their heritage and identity.
- Sometimes the gurdwara accommodates the granthi and others who organize daily services and who is available to the community as a spiritual leader. The guidance given helps Sikhs to live a Sikh lifestyle.
- The initiation rite of amrit sanskar also takes place in the gurdwara.
- It is a focal point for the Sikh community with social clubs for the young and the elderly.
- Lessons in the gurdwara provide education in Sikh culture for children. These safeguard Sikh identity for the future.
- The gurdwara can provide guidance for the community in diaspora situations.
- It has the important function of providing langar which is a joint endeavour in the community and fulfils sewa to others which is an important part of Sikh identity.
- A community centre offers food, shelter and companionship to Sikhs and others in the community who may need it.

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

1. (b) 'Sewa is the most important practice in the gurdwara.'

Evaluate this view.

[AO2 15]

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

- Selfless service to others which affirms and expresses the Sikh belief in the equality of all human beings.
- Service rendered in accordance with God's will and without expectation of reward. Guru Granth also says there can be no worship without the practice of good deeds.
- Sewa is vital to the spiritual path cultivating humility and selflessness neutralising ego (haumai). Duty in all spheres of life and in particular service in the gurdwara/langar.
- It is important in context of Sewa panth that is a Sikh who has spent a life in service to the panth.
- 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). These are important Sikh duties.
- It implies the dignity and sanctity of labour.
- It is an expression of Sikh identity.
- However other practices can be argued to be just as important or even more important.
- Too many Sikhs the most important practice in the gurdwara is worship.
- The reading of the Guru Granth and Dasam Granth is an important practice as is the explanation of these readings and addresses on matters affecting the community, moral, social and political.
- Singing and music are also important practices since they give opportunities to express faith and devotion.
- Showing respect to the Guru Granth Sahib is another important practice in the gurdwara.
- Provision of classes is a practice that helps to support the religion in a number of ways eg safeguarding punjabi language and culture for the future.

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

2. (a) Explain how the festival of Diwali expresses Sikh beliefs.

[AO1 15]

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

- 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. These are important Sikh beliefs which have a strong influence on Sikh identity and lifestyle.
- 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. The 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.
- Diwali stresses the importance of bravery and courage in the face of persecution. It reminds Sikhs of their duty to protect their religion and beliefs.
- It focuses attention on spiritual matters. 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.
- The festival stresses the importance of valour and compassion for others. These are important beliefs in Sikh lifestyle.
- 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.

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

2. (b) 'Sikh identity can be best expressed through festivals.'

Evaluate this view.

[AO2 15]

Candidates could include some of the following, but other relevant responses 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.
- Festivals allow Sikhs to express their beliefs in a public way.
- 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.
- The moral values of sewa, Kirat Karo and Vand Chakko 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.

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

Section B

3. (a) Examine the concept of Sant Sipahi (saint-soldier) in Sikhism. [AO1 15]

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

- Sant Sipahi is the Sikh concept of warrior-saint. It is a concept that is an important part of Sikh identity.
- Sant is used to refer to a wise, knowledgeable person or 'person with knowledge of God'. It is sometimes mistranslated and misunderstood as 'saint'.
- Sipahi means warrior or soldier.
- It is a philosophy and lifestyle first endorsed by Guru Hargobind and developed by Guru Gobind Singh. Concept born out of the need to oppose persecution and safeguard Sikh beliefs and lifestyle.
- The order of the two words is important. They reflect that the most important belief in Sikhism is the relationship with God. All other beliefs derive from this. It is the a Sikh's duty to uphold and defend these beliefs.
- First duty of a Sikh is to be a 'sant' – a modified form of the word 'sat' which can simply mean 'true'.
- Usually understood as a wise person who has good understanding of dharam (Religious observance, righteousness, piety, duty, virtue, merit, honesty, justice, spirituality and morality).
- The second word in the phrase is "Sipahi". So this "Sant" should also be a soldier able to fight and engage in warfare. So the second duty of a Sikh is to be able and ready to fight for a worthy cause and for the protection of righteousness and the weak.
- Sikhs should never be the first to attack and must always act within the confines of Dharam Yudh.

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

3. (b) 'The Sant tradition is irrelevant to Sikhs today.'

Evaluate this view.

[AO2 15]

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

- It is a concept rooted in the past. It belongs to a certain period in history where circumstances dictated its relevance.
- Concept developed by Guru Hargobind and Guru Gobind Singh in a time of persecution and oppression. It was a concept which addressed the needs of the Sikh religion at the time as expressed in the formation of the khalsa.
- Today Sikhs enjoy freedom to worship and follow their religion and therefore concept is irrelevant. Sikhs do not have a need to be warriors in the traditional meaning of the word as there is no persecution or oppression to be faced.
- Many Sikhs do not regard themselves as warriors. Many see it as a concept associated closely with the use of violence which they do not feel at all comfortable with.
- It is a concept seen by many as a barrier to inter-faith dialogue. It is seen by many outside the religion, who have a misconception of the concept, as being aggressive.
- The concept represents the two great duties of a Sikh – duty to God and duty to fellow Sikhs. These have always been the two pillars of Sikh identity and remain so today.
- It reminds Sikhs to try to attain true knowledge of God and to defend Sikh values and beliefs. These are important personal aspects of the Sikh religion.
- Warrior can be interpreted in many ways. It need not include the use of physical force. It can mean the defence of spiritual values in a non-violent way.
- The concept is as relevant to Sikhs today as is wearing the five Ks.

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

4. (a) Explain the contribution of Guru Gobind Singh to the development of Sikhism. [AO1 15]

Candidates could include some of the following, but other relevant responses should 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.
- 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.
- He introduced the 5ks and the distinctive appearance of Sikhs – uncut hair, a comb, a steel wrist guard, a sword and short breeches.
- 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.

4. (b) 'Sikhism is identified more with Guru Gobind Singh than Guru Nanak.'

Evaluate this view.

[AO2 15]

Candidates could include some of the following, but other relevant responses 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.
- 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.

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

[AO1 15]

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

- Every person has a divine spark which is part of Waheguru (God). This is similar to the Hindu belief that the atman or jot (divine spark) or individual soul is one with the Primal Soul, Brahman, though Sikhs tend not to use this particular term.
- When a person is finally released from the cycle of rebirth their soul re-joins Waheguru.
- Release from the cycle is called Mukti. Liberation is release from the round of death and rebirth to the attainment of union with God. It can occur only when the soul has reached the stage of Saram Khand, the realm of effort, and is in a position to enjoy God's kindly grace and so enter the realm of grace.
- A person's soul may be reborn many times as human or animal. There is a belief in judgement but this is a continuous process. After death the soul appears before God and its future is decided on the basis of actions while in the world. It may be reborn or obtain some temporary respite or may remain in the presence of God, its development being complete.
- The cycle can only be broken when the soul is in human form because only humans know the difference between right and wrong.
- Karma decides if soul can be released from cycle of rebirth. However in Sikhism present failures, unlike those of the past, cannot be attributed to karma. They are the consequences of maya or haumai. These blind people to their dependence on God.
- Many things can stop the soul from reaching Mukti - pride, lust, anger, greed.

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

5. (b) 'Sikhism has a monist view of the relationship between God and the soul.'

Evaluate this view.

[AO2 15]

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

- The school of Monism teaches that there is only one reality or thing or substance; everything else is 'maya' or illusion. The cycle of birth or reincarnation is the process/vehicle through which the soul unites with God.
- Sikhism infers that the relationship between God and soul is monist – the all-pervading aspect of Waheguru. This can be seen in the similarity between Sikh and Hindu teaching on the relationship between atman and Brahman as being one. Guru Amar Das spoke of the world as the image of God – 'This whole phenomenal world that you see is the visible image of God. Yes, in it I see the face of God.' (AG 622)
- Waheguru is the universe itself and all matter within it.
- The Sikh belief in reincarnation supports a monist view of the relationship between God and soul. The soul is reborn until it attains union with God through God's grace.
- Quotes from Guru Granth Sahib support monism. This is shown clearly in the words of Guru Gobind Singh – 'When the Creator projected himself all creatures of the earth assumed various shapes. But when you draw creation within yourself, O Lord, all embodied beings are absorbed in you.'
- The school of Monotheism teaches that there is One God, the creator of all things – God and soul being separate entities
- The Guru Granth Sahib also supports monotheistic interpretation of relationship between God and soul.
- 'Ik' and 'Ik Onkar' stress the monotheistic relationship. They represent the one primal reality.
- The Mul Mantra also supports monotheistic relationship.

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