



GCSE RELIGIOUS STUDIES A 8062/17

Paper 1: Sikhism

Mark scheme

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Version: 1.0 Final



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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for standardisation each examiner analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../.. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../..) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

| Level | Performance descriptor | Marks awarded |
|---------------------------------|---|----------------------|
| High performance | <ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate | 3 |
| Intermediate performance | <ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate | 2 |
| Threshold performance | <ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate | 1 |
| No marks awarded | <ul style="list-style-type: none"> • The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning | 0 |

0 1

Sikhism: Beliefs

0 1 . 1

Which one of the following is the word for selfless service to others?

[1 mark]

- A Gurmukh
- B Mukti
- C Sangat
- D Sewa

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **D** Sewa

0 1 . 2

Give two reasons why karma is an important belief for Sikhs.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If a student provides more than two responses, only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited.

Gurus taught it / Guru Granth Sahib and other scriptures talk of it / good karma helps others / good karma helps a person in their rebirth / belief in it makes a person do good and not harm / karma shapes rebirth – good or bad / ultimately karma allows reunion with God / it exists whether we want it to or not, so must be managed / teaches Sikhs to treat others with respect / teaches Sikhs to be kind to others / bad karma makes it more difficult to overcome the barriers to mukti / 'what goes around, comes around', so good deeds bring good karma eg sewa, bad deeds bring bad karma eg murder / karma balances the world, etc.

0 1 . 3 Explain two ways in which belief in the idea of equality as shown in the life of Guru Gobind Singh influences Sikhs today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies

First way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

To be a ‘detailed explanation’ the ‘influence’ of the way must be included.

Students may include some of the following points, but all other relevant points must be credited.

- Panj Pyare were of different castes/classes/wealth / this shows that none of these characteristics matter / all are equal / attitude is what matters.
- Creation of Khalsa (1699) was path to a caste-less, class-less caring community / Guru Gobind Singh made real the message of equality spoken by the previous Gurus / so Sikhs should be able to follow the real examples he set.
- Allowed women into Khalsa / followed same rules as men / wore same symbols (5Ks) as men / allowed them to train as soldiers, same as men / hence saw women as fearless, active, independent warriors / referred to women soldiers as ‘Sahibzadey’, showing pride for them / gave name Kaur (from kanwar = Crown Prince) to give own identity to woman (not just taking husband’s) / so Sikhs should not show gender prejudice / should appreciate women as mothers and warriors / should allow women leadership and to speak, etc.
- Guru Gobind Singh’s wife led the Khalsa for many years after Guru Gobind Singh died / so women should be accepted as leaders.
- Guru Gobind Singh was responsible for the compilation of the Guru Granth Sahib (GGS) / as the last, living and eternal Guru / this gave all Sikhs (through history and space) one single point of religious authority / which makes for equality across the faith.
- Responsible for the unity of the Punjab / through establishing Khalsa and Sikh practices across all Punjab / his Sikh community influenced other non-Sikhs in community / especially as his city (Anandpur) began to prosper with these practices / so Sikhs should encourage all forms of equality as a way to develop the community economically.
- The idea of equality gave a message of universal brotherhood / so Sikhs should accept all races.
- Rejected religious divisions / ‘Someone is Hindu and someone a Muslim, then someone is Shia, and someone a Sunni, Recognize the whole of human race as one’ (Dasam Granth Sahib) / so Sikhs should accept all religions.
- Taught equality of all / ‘Just as millions of sparks are created from the fire; although they are different entities, they merge in the same fire. Just as from of waves are created on the surface of the big rivers and all the waves are called water. Similarly the animate and inanimate objects come out of the Supreme Lord; having been created from the same Lord, they merge in the same Lord’ (Dasam Granth Sahib 17) / so Sikhs should believe in absolute equality of all beings / should show respect to all as creations of God / including animals and the natural world / which

influences them to live sustainably and ethically / perhaps to work in conservation for example, etc.

0 1 . 4 Explain two Sikh beliefs about being manmukh (man-centred).

Refer to sacred writings or another source of Sikh belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Sikh belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

- Manmukh = one who follows their own mind wherever it takes them / committing the Vices / being self-centred or selfish / not thinking of others / being attached to worldly desires and sensory stimulation / so could not achieve the Khands or mukti / which is the aim of Sikhism.
- That being manmukh makes a person ever more greedy and selfish / so that needs and desires become unlimited / never satisfied / so they would never be able to achieve mukti / or any of the stages of mukti (Khands).
- Link to haumai (ego) / basis for manmukh / manmukh is associated with any negative emotion / brings bad karma.
- By developing the virtues / a Sikh avoids committing the Vices / so avoids being manmukh.
- 'The self-willed Manmukh separates themselves from God, whereas being Gurmukh brings us to God's bliss' (GGS 1054-5) / ie, being manmukh severs a person's link to God so that s/he does wrong / it makes more sense to be Gurmukh / as there is more reward.
- Guru Granth Sahib 226 describes examples of how being Manmukh leads to immoral behaviour, whilst being Gurmukh keeps a person protected from the same / 'without being imbued by the Lord's essence, the mind aimlessly wanders' (GGS) / ie, being manmukh opens us up to all kinds of dangers and distractions.
- Anyone who has not recognised the Self within (God, Truth etc) is manmukh / must work hard to overcome this through Nam Japna, Kirat Karni, Vand Chhako, etc.

Sources of authority might include –

GGs 11 - 'The gurmukh obtain it (liberation), and the self-willed manmukhs lose it'.

GGs 20 - 'The blind have forgotten the Naam, the Name of God. The self-willed manmukhs are in utter darkness.'

GGs 21 - 'Those who separate themselves from the Lord wander lost in misery. The self-willed manmukhs do not attain union with Him.'

GGs 21 - 'The self-willed manmukhs find no peace, while the gurmukhs are wondrously joyful.'

GGs 1054-5 - 'The self-willed Manmukh separates themselves from God, whereas being Gurmukh brings us to God's bliss.'

GGs - 'Without being imbued by the Lord's essence, the mind aimlessly wanders.'

0 1 . 5 ‘Truthful living is the most important Sikh virtue.’

Evaluate this statement.

In your answer you should:

- refer to Sikh teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | Criteria | Marks |
|-------|--|-------|
| 4 | A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue. | 10–12 |
| 3 | Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion. | 7–9 |
| 2 | Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- The whole of Sikh daily life and behaviour is covered by truthful living / it is not just about telling the truth / so it has the biggest influence / ‘Truth is higher than anything, but higher still is truthful living’ (GGS 62).
- Truthful living is a way to demonstrate the key Sikh principles / equality of all / as a Sikh would be honest and not exploit anyone.
- Truthful living includes Nam Japna (meditating on the name of God) / Kirat Karni (living an honest lifestyle) / Vand Chakna (earning money honestly and using it for good) / which covers most of a person’s life / so truthful living must be the most important as it is basic to everyday life.
- Also encourages Nam Japna / as ‘God is truth’ (GGS) / so devotion brings a Sikh closer to God / and further from haumai (ego).

- Also encourages sewa / as a Sikh would want to help others / opposite of exploiting them / thus fulfilling truthful living, etc.

Arguments in support of other views

- All the virtues are important / these include wisdom, truthful living, justice, temperance, self-control, patience, courage, humility and contentment / otherwise why should a Sikh be encouraged in them all / they overlap with each other.
- Wisdom is more important / as that helps a person work out right from wrong / what and how to help, and so on / 'Practise truth, contentment and kindness' (GGS) / also covers learning about God / and the Gurus teachings.
- Temperance is more important / as being moderate in all things leads a person away from attachment / stops a person being out of control due to alcohol/drugs / is a healthy way of living.
- Courage is more important / as Sikhism is a warrior religion / committed to fighting for justice / historical need for Sikhs to be brave when religion challenged / modern society is very non/anti-religious.
- Humility is more important / 'The Lord's humble servants are True' (GGS) / 'The Gurmukh is steeped in humility' (GGS).
- It is not the most important because it is really hard to do / eg having to tell white lies / or show compassion in certain circumstances / so other virtues might then be easier, etc.

0 2

Sikhism: Practices

0 2 . 1

Which one of the following is the name for the Sikh community kitchen?

[1 mark]

A Akhand Path

B Amritdhari

C Khalsa

D Langar

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **D** Langar

0 2 . 2

Give two ways in which a Sikh can fulfil the duty of Nam Japna.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If a student provides more than two responses, only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited.

Meditate on the name of God / keep God in mind when doing something / read scriptures / sing hymns / dedicate all work to God / recite the five Bani (prayers) / recite Mool Mantra / private worship at home / worship at the gurdwara / chant 'waheguru' / read a gutka / take part in an Akhand Path, etc.

0 2 . 3 Explain two contrasting ways in which Divali is celebrated by Sikhs.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast– 2 marks

Second contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or may mean different views.

If similar ways are given, only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited.

Contrasting ways come from different bullets

- Renamed as Bandi Chhor Divas by some Sikhs / means freedom day or prisoner release day / after the release of Guru Hargobind from prison in 1619 with 52 Indian political prisoners (princes or kings) / activities in support of political prisoners / activities in support of the change of laws seen as oppressive or unjust.
- Worship at gurdwara / speeches about justice and freedom / story of Guru Hargobind retold.
- Akhand Path held / which is a full reading of the GGS non-stop taking 48 hours.
- Processions through the community / led by Khalsa members.
- Gurdwaras and homes lit up by candles / diya lamps.
- Harimandir Sahib is lit up by thousands of candles and lights / continuous singing of kirtans organised (as well as normal continuous reading of Guru Granth Sahib) / early morning bath in the pools at Harimandir Sahib / circumambulation of the pool / three-day fair at Amritsar – many religious singers and poets perform.
- Firework displays / celebration and light / Amritsar bathed in light.
- Gifts given / cards given / new clothes bought and worn.
- Charity given and offerings made (rice, money, flowers, sweets) / doctors give free medical advice at Amritsar during the time of the fair.
- Family get-togethers / meals / showing belonging and togetherness.
- In India, this is a public holiday / with melas (fairs), open-air langars and everyone gathering at the gurdwara or at Amritsar / whereas in the UK, it is celebrated on the nearest weekend to the day / as there is no 'day off' / increasingly seeing community festivals which involve Sikh and non-Sikh alike / with music, stalls, food and dancing, etc.

0 2 . 4 Explain two features of the gurdwara which are important for Sikh worship.

Refer to sacred writings or another source of Sikh belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First feature

Simple explanation of a relevant and accurate feature – 1 mark
Detailed explanation of a relevant and accurate feature – 2 marks

Second feature

Simple explanation of a relevant and accurate feature – 1 mark
Detailed explanation of a relevant and accurate feature – 2 marks

Relevant and accurate reference to sacred writing or another source of Sikh belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

- Palki – canopy over throne where the Guru Granth Sahib resides / reminder of respect / along with takht elevates status of Guru Granth Sahib / everyone has to look up to this place (physical reflection of mental attitude towards the GGS) / engraved with ‘waheguru’ (wonderful Lord) and Khanda (symbol of Sikhism).
- Takht – throne where the Guru Granth Sahib resides / reminder of respect / at front of prayer hall / decorated or adorned as show of respect / reminder that Guru Granth Sahib is living Guru / allows words of Granthi to carry further.
- Resting place for gurdwara – reminder that Guru Granth Sahib is living Guru / words to be meditated upon.
- Area for worshippers to sit / facing Guru Granth Sahib / since worship is to live with the words of the Guru in mind, sitting facing it reminds of this.
- Guru Granth Sahib – holy book of Sikhism / contains word of God (gurbani) / power of sound of it (naad) / gives will of God (hukam).
- Langar – communal food kitchen / equality / sewa / reminder that everyone is welcome within Sikhism / no barriers / reminder that sewa is a key duty and part of Sikh worship / ‘Gurdwaras are laboratories for teaching the practice of sewa...the real field is the world abroad, sewa recognises no barriers of religion, caste or race. It must be offered to all’ (Rahit Maryada).
- Images of holy men and the Gurus – provide inspiration / reminders of religious message / of their example.
- Symbols of Sikhism – reminders of key Sikh beliefs / Khanda – circle (God), two swords (miri-piri – spiritual and temporal realms as one whole), double-edged sword (creative power of God controlling the destiny of the universe / justice and freedom) / reminder that Sikhs must fight for justice / reminder that God is One and is all / reminder of power of God (so need to submit to God’s will).
- Mool Mantra – displayed for all to read / description of God / helps focus mind on God / reminds of qualities of God / repeated during worship / everyone can repeat these words of God, etc.

Sources of authority might include –

Rahit Maryada - 'Gurdwaras are laboratories for teaching the practice of sewa...the real field is the world abroad, sewa recognises no barriers of religion, caste or race. It must be offered to all.'

Guru Gobind Singh - 'All Sikhs are commanded to take the Granth as Guru.'

Guru Arjan - 'In this platter are placed three things, Truth, Harmony and meditation. These are seasoned with the Nectar-Name of the Lord, Who is the support of all. Those who partake of this dish and relish it Will be saved and emancipated.'

Guru Gobind Singh – 'Keep the langar ever open.'

0 2 . 5 'For Sikhs, the most important celebration is the gurburb for Guru Nanak's birthday.'

Evaluate this statement.

In your answer you should:

- refer to Sikh teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | Criteria | Marks |
|-------|--|-------|
| 4 | A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue. | 10–12 |
| 3 | Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion. | 7–9 |
| 2 | Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- Guru Nanak founded Sikhism / without Guru Nanak Sikhism may not have existed / so the gurburbs helps everyone, including children, to learn about the origins of their faith.
- Sikhism is based on Guru Nanak's messages about God and of equality / could say all other Gurus simply explained Guru Nanak's teachings, or made them real.
- Other festivals have been overtaken by secular events / eg fairs (melas) for everyone at Vaisakhi / this celebration remains focused on Guru Nanak's life and contribution / purer celebration / more focused on religion and religious teachings.
- Coincides with Vaisakhi / other crucial festival for Sikhs / shows how important this time is.
- Allows Sikhs to comprehend the vast significance of the founder / as the day focuses on him, etc.

Arguments in support of other views

- All festivals and gurburbs have importance / it is just that the importance is specific for the reason or person or event and so on / so it is wrong to say any celebration should have precedence.
- Depends what is meant by 'most important' / for children some may think it is as they like the stories, others may think it isn't as they like the fun of Vaisakhi / gurburbs about martyrdom might be more important because they are teaching key Sikh beliefs / about justice / about equality and so on.
- There is some dispute about the actual date of Guru Nanak's birth – it was probably around the time of Vaisakhi in 1469 / at the time Vaisakhi was an important harvest festival in the Punjab region / so if it is not certain, only 'probably' at the time it is celebrated, how can this be the most important festival?
- Most religions celebrate their founder's birth, but none have it as their most important celebration / eg Jesus' death more important than his birth, few Muslims celebrate Prophet Muhammad's birthday other than in a quiet way, Moses and Abraham do not even have celebrations associated with their birthdays, etc.
- The celebrations associated with Guru Nanak's birthday are much smaller than celebrations for Vaisakhi or Divali / no fireworks / no processions / no fairs.
- Other celebrations might be more important /such as amrit Sanskar / as a Sikh devotes themselves to the faith / or naming ceremony / as it welcomes a child into the community of Sikhs and so on.
- For some people the most important celebration will be very personal / eg wedding anniversary, anniversary of amrit sanskar, etc.