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# GCSE RELIGIOUS STUDIES A 8062/17

Paper 1: Sikhism

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Mark scheme

June 2022

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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.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

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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:

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

0 1

**Sikhism: Beliefs**

0 1 . 1

**Which one of the following was the first Sikh Guru?**

**[1 mark]**

- A Guru Amar Das**
- B Guru Gobind Singh**
- C Guru Granth Sahib**
- D Guru Nanak**

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

Answer: D Guru Nanak

0 1 . 2

**Give two of the Sikh virtues.**

**[2 marks]**

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

1 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:**

Wisdom / truth (Sat) / truthful living / justice / temperance / self-control / patience / courage (Himmat) / humility (Nimrata) / contentment (Santokh) / love (Pyare) / compassion (Daya) / righteousness (Dharam).

Accept any answer which is a synonym for any of the above, eg bravery (courage), being satisfied (contentment), kindness (compassion), etc.

Other creditable responses might include -

Ethical living / being God-centred (Gurmukh) / respect / honest living, etc.

**0 1 . 3** Explain two ways in which belief in mukti (liberation from rebirth) 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:**

- It might encourage them to become more God-centred in their everyday lives / perhaps by worshipping more than they did before this influence / or by studying the scriptures more than they might without this influence / or doing more sewa than they ordinarily would / because they are focused on being more God-centred.
- It might encourage them to do more sewa / so that they can help others / bringing greater justice to the world / eg by helping the homeless.
- It might influence them to learn more about their religion / so that they can teach others / helping them to become more Gurmukh.
- It might influence them to spend more time at the gurdwara / with the Sat Sangat / ‘The Sat Sangat is the school of the soul, where the Glorious virtues of the Lord are studied’ – GGS / hence they can learn more to achieve the next stage of mukti.
- It might influence them to live an ethical life / as they know that by doing this they might attain mukti.
- It might influence them to do Nam Japna more devotedly / as this will reduce the chance of haumai (‘haumai is a great malady’ – GGS) / and so make mukti more attainable.
- The goal of life is to be with God / mukti is being with God in the Fifth Khand / which is blissful / everyone would want this feeling,
- It might give them hope / as whatever life is like, even if very difficult, they can still achieve mukti / freedom from that difficult life
- It might give them faith, strength of character, motivation or determination / believing they will eventually be reunited with God / they stay faithful or determined / and try hard to make this happen.
- It might influence them to join the Khalsa / become amritdhari / as this is the path to achieve mukti / with all support from others / the right environment.
- It might discourage them from the 5 Vices / from unethical living / from eating meat / and anything else contrary to Sikh belief and practice / so as to evolve rather than be reborn as a lesser being / for example influencing them to avoid greed / but rather to give charity or do something good, etc.



**0 1 . 4 Explain two Sikh beliefs about God which are included in the Mool Mantra.**

**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:**

The Mool Mantra states -

- There is only one God (Ik Onkar) / means that God has no partners or equals / God is absolute and supreme / God is omniscient/omnipotent/omnibenevolent / there is nothing greater than God.
- Eternal truth is his name (Sat Naam) / God is the one true reality or Truth / humans are affected by their ego, whereas God is not / God is uncorrupted.
- He is the creator (Kurtah Purakh) / God created the entire universe / from His will (hukam), omnipotence, omniscience.
- Without fear (Nir Bhau) / God is beyond this negative trait / beyond any negative emotion / this implies God has courage and is brave.
- Without hate (Nir Vair) / all-loving / without any form of prejudice / means God will be merciful to all, operating fairly and with absolute justice/ this implies God is loving and compassionate.
- Immortal without form (Akaal Moorat) / eternal / without beginning or end / existed always (in the past, present and future) as time does not affect God / God is transcendent, beyond time and space / 'without form' reminds humans that any image they have of God is not adequate.
- Beyond birth and death (Ajooni) / transcendent (nirgun) / pre-existent / without beginning or end / eternal / not affected by the cycle of rebirth which affects humans.
- Self-existent (Saibhang) / exists without cause / reliant on nothing for existence.
- By the Guru's grace (Gurprasaad) / God reveals Himself to humans / humans see God only because God wishes it to be so / when God bestows His grace on a human so that they get a glimpse of him, this is evidence of God's immanence (sargun).
- God was true in the timeless beginning (Aad Sach) / meaning God pre-existed everything.
- God was true when ages began (Jugaad Sach) / meaning God has existed throughout history / God did not just create the world then 'expire' / all the previously listed qualities of God were the case then.
- God is true now (Hai Bhi Sach) / God continues to exist now / so is immanent in the world now / all the previously listed qualities of God remained the case.

- Nanak says, God will evermore be true (Nanak Hosi Bhi Sach) / God will always exist / all the previously listed qualities of God remain the case forever, etc.

**Sources of authority might include:**

The Mool Mantra is the first portion of the Guru Granth Sahib / GGS 1a / considered to be the word of God / written by Guru Nanak.

Guru Nanak – God will evermore be true.

Guru Granth Sahib 1a - One Creator. Truth is His name. Doer of everything. Fearless, Revengeless, Undying, Unborn, Self-illuminated. The Guru's gift, Meditate! True in the beginning. True through all the ages. True even now. Oh Nanak it is forever true.

**0 1 . 5** ‘The lives of the Gurus teach Sikhs all they need to know about equality.’

**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]**  
**[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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <b>Maximum of Level 2 if there is no reference to religion.</b>	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**

- It is not enough to know the principles or teachings about equality / found in the Guru Granth Sahib / the Sikh gurus put those teachings into practice / their example gives a practical record of how to live in a way to bring equality / equality must be practical to have any meaning/impact.
- Guru Nanak established many rules for equality / his leadership carries great weight / so that Sikhs will follow his lead and his rules / not only did he explain the teachings, but he also showed the practical application of them / ‘There is no Hindu, there is no Muslim’ / established the langar / closest friend was a Muslim, Mardana.
- Guru Amar Das established equality / creating processes of equality for Sikhs / eg by making women leaders of many of the Sikh outreach communities of his time / by insisting on the langar for all before any meeting he held, regardless of social status.

- Guru Gobind Singh established equality within the Khalsa / Kaur and Singh / built a prosperous city (Anandpur) based on practices of equality / rejected religious prejudice – he said, ‘Someone is Hindu, someone is Muslim, then someone is Shi’a, someone is Sunni; recognise the whole human race as one’, etc.

### **Arguments in support of other views**

- The Guru Granth Sahib is the holy book of Sikhism / its words are the foundation for the actions of the Gurus / so it is more important / and can teach them more clearly / using God’s words / ‘Recognise the Lord’s light within all, and do not consider social class or status’ – GGS.
- Knowing about equality is not always the same as practising it / anything can be a source of knowledge / a Sikh needs to use it to live more ethically / or it is wasted knowledge.
- A person can know about something, but still disagree with it / so their actions do not reflect their knowledge / rather their actions – which are what have the impact in the world – reflect negative belief or attitude.
- Knowledge needs to be combined with action and belief / the whole Sikh faith gives belief in being Gurmukh, which should lead to living an ethical (just) life / and that everyone is equal – ‘All beings and creatures are His; He belongs to us all’ (GGS) / hence any Sikh – because of their beliefs allied to their knowledge – would treat others as equals.
- The lives of the Gurus were so long ago that they might be seen as less relevant today / there may be more modern views now.
- The langar is a good place to learn equality / all treated the same / regardless of gender etc / tan, man, dhan are all about equality / so sewa generally teaches equality.
- There are other sources of authority which can educate people on equality / the law / parents / education / society / life experience / these might educate or influence Sikhs before they know the full teachings of Sikhism or stories of the Gurus / and understand their practical application, etc.

0 2

**Sikhism: Practices**

0 2

. 1

**Which one of the following is a Sikh gurburb?**

**[1 mark]**

- A Akhand Path**
- B Guru Nanak's birthday**
- C Naming a child**
- D Nam Japna**

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

Answer: B Guru Nanak's birthday

0 2

. 2

**Give two roles of the gurdwara within the Sikh community.**

**[2 marks]**

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

1 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:**

Place for acts of worship / birth ceremonies / naming ceremonies / marriage ceremonies / funeral ceremonies / festival celebrations / free kitchen (langar) / spiritual guidance from others / home of Sat Sangat / host for Akhand Path / place of religious study / meeting place for governance of gurdwara / meeting place for community discussions, etc.

Accept social examples – hosts community lessons / hosts free clinics, eg legal clinics, medical clinics (eg Covid testing) / cookery lessons in langar / acts as food bank / distribute meals to vulnerable members of the community / GCSE revision classes, etc.

**0 2 . 3** Explain two contrasting ways in which Sikhs perform sewa in the langar. **[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:**

- Anything done in the langar is done as sewa / selfless service to others / because no reward is expected from those being served.
- A person can contribute financially to the meals cooked in the langar / this is dhan sewa / it shows a person is willing to use their wealth to give to others selflessly / they use their wealth to support the community.
- A person might contribute in practical terms / by shopping for ingredients / by cooking food / by serving food / by cleaning up after people have eaten / this is tan sewa (physical) / they are using their strength and stamina to support the community selflessly / many Sikhs will go to large gurdwaras, such as at Amritsar, to do voluntary work in the langar kitchens, feeding thousands / this form of sewa (tan) is available to almost every single person (Sikh or not).
- A person who is helping in the langar in any way will turn their mind to God whilst working / this means their efforts are dedicated to God / this is man sewa (mental) / they try to be Gurmukh whilst they are giving time and energy, or money to the langar and to sewa.
- The langar's purpose was to uphold the principle of equality and to begin the development of 'caring communities' / sewa is fundamentally caring for others through service to them without desire for reward / hence the langar is fundamentally – even as a concept – an expression of sewa, etc.

**0 2 . 4** Explain two reasons why Divali is an important festival in Sikhism.

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 reason**

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

**Second reason**

Simple explanation of a relevant and accurate reason – 1 mark  
Detailed explanation of a relevant and accurate reason – 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:**

- Guru Amar Das told Sikhs to celebrate this festival / it is one of three which are seen as compulsory because of his order.
- It commemorates Guru Hargobind's saving of 52 political prisoners / in 1619 / having been released from imprisonment, he asked for their release / was told that any who could hold onto him could leave / so he had a cloak made with 52 tails / all 52 political prisoners left with him / hence called Bandi Chhorh Divas (freedom day, prisoner release day).
- It represents Sikh belief in justice / as Guru Hargobind brought justice for those political prisoners / many Sikhs are politically active on this day, especially to fight for political prisoners.
- Remembering the bravery and martyrdom of Bhai Mani Singh / after he prevented the murder of many Sikhs by the Governor's forces.
- It represents Sikh belief in sewa / Guru Hargobind gave great service to those political prisoners.
- It represents freedom / the freedom of Guru Hargobind and the political prisoners / but also reminding Sikhs today of their freedom / eg that they are free to express their religion.
- Divas lamps are lit as a tradition / the light representing freedom / also representing God's guidance to living / also representing human life as the lamp is lit, burns bright, then dies / to reflect that only God is eternal.
- It is a day to attend the gurdwara for worship / bringing the community together in religious terms / reinforcing Sikh beliefs and teachings as well as Sikh religious practice.
- It is a community festival / everyone in the Sikh community celebrates this day / as do increasing numbers of non-Sikhs in the UK celebrations / this is a joyful time for all.
- As more non-Sikhs join in the community celebrations / Sikhism – beliefs and practices – becomes more familiar and better understood to or by non-Sikhs / this helps social cohesion and harmony / as well as reducing prejudice and intolerance.
- There is much charitable giving associated with the festival / so that those less fortunate benefit from this celebration / an altruistic importance of the festival, etc.

**Sources of authority might include:**

Guru Granth Sahib - 'The lamps of the night of Divali eventually burn out...Life - even as bestowed by God - is temporary; settled and then destructed'

Guru Granth Sahib - 'He who is liberated, liberates the universe' (in relation to Bandi Chhorh Divas)

Guru Gobind Singh - 'A Gurmukh seeks bliss from Divali'

Guru Gobind Singh issued a royal decree (hukamnama) that Sikhs celebrate Divali.



**0 2 . 5** 'For Sikhs, it is important to go through the Amrit Sanskar ceremony (initiation into the Khalsa).'

**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: 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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <b>Maximum of Level 2 if there is no reference to religion.</b>	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 Gobind Singh set the Khalsa up / so it is very traditional in Sikhism / and has held status and prestige throughout Sikh history.
- It reflects the point a person has reached in their spiritual journey / as there are greater commitments to be made / and more rules to follow / with greater scrutiny for disobeying rules, etc. / hence it is a serious step but an obvious one in a Sikh's spiritual development / 'He does not recognise anyone else except One Lord, not even the bestowal of charities, performance of merciful acts, austerities and restraint on pilgrim-stations; the perfect light of the Lord illuminates his heart, then consider him as the immaculate Khalsa' – Guru Gobind Singh.
- Being part of the Khalsa requires going through this ceremony / it shows a person's commitment at a higher level to the faith / hence anyone who wants to fully focus on their spiritual development

to the next Khand should make this commitment / they might be unable to make the step without the commitment / 'Waheguru ji ka Khalsa – The Khalsa belongs to God' / 'Those humble people become pure – they become Khalsa' (GGS).

- The Khalsa act as a strong support network (Sat Sangat) for any Sikh / which helps a person to be more Gurmukh / and to attain mukti / so a Sikh should commit via the Amrit Sanskar / and then use this network more fully.
- Being part of the Khalsa means more involvement in the Sat Sangat / so closer to God / through more spiritual practice / and being with those of like-mind (gurmukh), etc.

### **Arguments in support of other views**

- Not all are ready to make the commitment / eg sahadhari Sikhs meaning 'slow adopters' / as becoming amritdhari (one who has taken amrit, or one for whom being beyond death has been bestowed) is a big commitment / they might not be sure of their faith / or strong enough in their beliefs yet / so they should not be pressured to undertake the ceremony until fully ready.
- A Sikh could go through this ceremony and then not make any changes to their lives / so the ceremony is rendered meaningless / a ritual only / Guru Nanak spoke against following rituals blindly / eg by rejecting Sacred Thread as a child / or his response to those splashing water for ancestors to drink.
- There is no requirement in Sikhism to become amritdhari / or to go through the ceremony / so to say 'it is important' may be too strong / not being amritdhari does not stop them from pursuing a more spiritual path / not all Sikh gurus were in the Khalsa / as it did not exist / but it can be implied that the ceremony is not required.
- Not all Sikhs want to be amritdhari / forcing someone to go through the ceremony against their will or with uncertainty can only lead to them failing to live properly as amritdhari / which would bring the status into disrepute, etc.