



---

# **GCE A LEVEL MARKING SCHEME**

---

**SUMMER 2018**

**A LEVEL (NEW)  
RELIGIOUS STUDIES  
UNIT 3 - OPTION F  
A STUDY OF SIKHISM  
1120UF0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2018 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

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

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

## **UNIT 3 – Option F: A Study of Sikhism - Mark Scheme**

### **Positive marking**

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

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

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

### **Rules for Marking**

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

### **Banded mark schemes**

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

#### **Banded mark schemes stage 1 – deciding on the band**

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

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

### **Banded mark schemes stage 2 – deciding on the mark**

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

### **Awarding no marks to a response**

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

## A Level Generic Band Descriptors

Band	<b>Assessment Objective AO1 – Section A questions</b> 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
<b>5</b>  <b>(25-30 marks)</b>	<ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Insightful connections are made between the various approaches studied (within and/or across themes where applicable).</li> <li>• An extensive range of views of scholars/schools of thought used accurately and effectively.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
<b>4</b>  <b>(19-24 marks)</b>	<ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Purposeful connections are made between the various approaches studied (within and/or across themes where applicable).</li> <li>• A range of scholarly views/schools of thought used largely accurately and effectively.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
<b>3</b>  <b>(13-18 marks)</b>	<ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Sensible connections made between the various approaches studied (within and/or across themes where applicable).</li> <li>• A basic range of scholarly views/schools of thought used.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
<b>2</b>  <b>(7-12 marks)</b>	<ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Makes some basic connections between the various approaches studied (within and/or across themes where applicable)</li> <li>• A limited range of scholarly views/schools of thought used.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
<b>1</b>  <b>(1-6 marks)</b>	<ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Very few or no connections made between the various approaches studied (within and/or across themes where applicable)</li> <li>• Little or no use of scholarly views/schools of thought.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul> <p style="text-align: center;"><b>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</b></p>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

<b>Band</b>	<b>Assessment Objective AO2- Section B questions 30 marks</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
<b>5</b>  <b>(25-30 marks)</b>	<ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• The views of scholars/schools of thought are used extensively, appropriately and in context.</li> <li>• Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
<b>4</b>  <b>(19-24 marks)</b>	<ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• Views of scholars/schools of thought are used appropriately and in context.</li> <li>• Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
<b>3</b>  <b>(13-18 marks)</b>	<ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are generally used appropriately and in context.</li> <li>• Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
<b>2</b>  <b>(7-12 marks)</b>	<ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Basic use of the views of scholars/schools of thought, appropriately and in context.</li> <li>• Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Some mainly accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
<b>1</b>  <b>(1-6 marks)</b>	<ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Little or no use of the views of scholars/schools of thought.</li> <li>• Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Some use of basic specialist language and vocabulary.</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

**GCE A LEVEL (NEW)  
RELIGIOUS STUDIES**

**SUMMER 2018 MARK SCHEME**

**Unit 3 Option F - A Study of Sikhism**

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

**Section A**

1. Examine the role and significance of the Mul Mantra in Sikhism. **[AO1 30]**

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

- Many Sikhs believe that the significance of the Mul Mantra is in what it teaches.
- It teaches Sikhs about the nature of God - 'One God, True Name, Creator, Without Fear, Without Hate, Eternal, Without Birth, Self-revealed, By the Guru's Grace.'
- Another important and significant teaching in the Mul Mantra is the Oneness of God. This stresses the unity of God and is especially significant in Sikhism as it gives the religion its own identity in terms of belief, distinguishing it from Hinduism.
- It also teaches that spiritual enlightenment (mukti) is by God's grace (Prasad). So the individual has some dependence on this blessing from God.
- Another significant teaching is the notion that God is eternal and has not come to earth in any bodily form. This distinguishes the Sikh notion from Hindu avatars.
- It also teaches that God is without gender and is described as mother and father. God is also creator, created the world and is immanent in all things animate and inanimate
- Many Sikhs believe that the Mul Mantra is a fundamental statement of faith.
- The teaching in the Mul Mantra, whilst simple, is also very complex and incorporates all other Sikh teachings about the role of the gurus and the ultimate purpose of life. It is a complete philosophy in itself
- It is possible for some Sikhs to be very strongly affected by the Mul Mantra and it will influence all of their other actions and beliefs.
- The recitation of the Mul Mantra is a central part of daily prayers and so brings Sikhs into relationship with God every day
- Can recite God's name in 'sat nam' as a mantra to purify the mind and come close to God
- It is repeated each day during early morning prayer. The first words of the Mool Mantar are 'Ik Onkar' meaning 'there is one God.'

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

2. Examine the development of the Sikh aspiration for Khalistan.

[AO1 30]

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

- In 1799 Ranjit Singh captured Lahore and in 1801 established the Punjab as an independent state. Although a devout Sikh, he took part in religious acts with Muslims and Hindus as well.
- After Ranjit Singh died in 1839 the Sikh state crumbled, damaged by vicious internal battles for the leadership. In 1845/6 troops of the British Empire defeated the Sikh armies, and took over much Sikh territory.
- The Sikhs got on well with the British partly because they came to think of themselves less as subjects of the Raj than as partners of the British. The British helped themselves get a favourable religious spin when they took control of the Sikh religious establishment by putting their own choices in control of the Gurdwaras. Good relations between Sikhs and British came to an end in 1919 with the Amritsar massacre.
- In April 1919 British troops commanded by General E H Dyer opened fire without warning on 10,000 people who were holding a protest meeting. The troops killed about 400 people and wounded 1,000.
- When British India gained its independence in 1947; it was divided between India and the Islamic state of Pakistan. The Sikhs felt badly treated and reluctantly chose to join India. The Sikhs were unable to demand their own state, because there were too few of them to resist Pakistan's claim to the Punjab. Only by siding with India were they able to keep part of the Punjab, although not before appalling loss of life in communal massacres. Sikhs lost many of their privileges, much of their land, and were deeply discontented.
- The Sikh ambition for a state of their own was something that India would not concede. To do so would have allowed communalism (i.e. religious groupings) an unbreakable foothold in the politics of what was supposed to be a secular state.
- However, in 1966, after years of Sikh demands, India divided the Punjab into three, recreating Punjab as a state with a Sikh majority. This was not enough to stop Sikh anger at what they saw as continuing oppression and the unfair way in which they thought India had set the boundaries of the new state.
- As Sikh discontent grew, the conflict gradually changed from a purely political conflict into a confrontation between Hindus and Sikhs; and then to real violence.
- In June 1984 Indian troops launched 'Operation Blue Star'. They attacked the Golden Temple Complex, killing many of those inside, and seriously damaging the buildings.
- This invasion of the holiest place of the Sikhs infuriated many Sikhs, even the non-militant.
- The Punjab is presently peaceful, although in the last two or three years the rise of Hindu nationalism, and renewed claims that Sikhism is nothing more than a Hindu sect, have given Sikhs cause for alarm.

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



## Section B

3. 'The Rahit Maryada is irrelevant to the life of Sikhs today.'

**Evaluate this view.**

**[AO2 30]**

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

- Secular society is built on the values of materialism, and self-advancement. This contradicts Sikh values and principles as defined in the Rahit Maryada. According to Sikhism the purpose of human life is the attainment of God. This is possible by observing the principles of truth. Rahit Maryada means living a pure, pious and spiritual inner life.
- The importance of outward signs such as turban and 5 Ks is more difficult to justify and maintain in 21st century especially in western cultures. The emphasis is on assimilation and outward signs often make this more difficult if not impossible.
- Sikh code of conduct is rooted in spiritual goals and principles which are not accepted or respected in secular society.
- In diaspora Sikhism adapts and amends lifestyle to fit in with the cultural context they are living in. The Rahit Maryada is rooted in punjabi life and culture and many Sikhs, especially the young, feel that it is not relevant to modern life in places such as Britain.
- Following the Sikh code of conduct does not depend on the surrounding society and its values. Sikh code of conduct is expressed and supported within their own community. Sikh code of conduct provides social, cultural, religious and spiritual precepts for governance of Khalsa corporate life. Sikh faith is established on observance of the principles and rules formulated by the Sikh Gurus.
- There is a greater need to be committed to creating a unified and ethical community in the diaspora situation. The Rahit Maryada provides this guidance.
- Clear and specific guidance is needed even more in 21st century to guide young Sikhs in particular as so many conflicting ideologies and value systems prevailing both in the changing society of India and the wider world.
- The Rahit Maryada contains set rules and ways for the ideal life in Sikhism which determine Sikh beliefs and practices. It extends its meaning to life discipline. It meets the principles for ethical, moral and spiritual life. It is a code which tells the Sikh followers how to live and how not to live.

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

4. 'Science poses no threat to Sikhism.'

**Evaluate this view.**

**[AO2 30]**

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

- For the majority of Sikhs today, the questions that modern science might raise in connection with their religious outlook on life are not a key concern. They believe that Sikh teachings do not disagree with science as it does not conflict with Sikh scriptures or beliefs.
- Sikhs believe that the laws of nature are a manifestation of the Divine Hukam, and a source of awe and wonder (*vismaad*). For a Sikh, any new discovery made by science is a celebration of the marvels of God and his creation, an affirmation of His Glory.
- Guru Nanak took a very down-to-earth pragmatic approach to religion, that actually encouraged his audience to question irrational practices and beliefs that they had been following in the name of religion.
- The Guru Granth Sahib stresses the importance of deep faith and commitment to the Guru, but at the same time encourages Sikhs to use their God given gifts of intelligent discrimination – *bibek budhi* – in the process, and to avoid irrational rituals and superstitions. It specifically raises questions about many widely held beliefs to point out their irrationality
- It is possible to draw a parallel between the Sikh belief in the emergence of the universe from the void and the Big Bang theory. According to both modern science and to the Guru Granth Sahib, there are innumerable galaxies in the universe and in each there are many solar systems containing stars and planets, all of which are in constant motion.
- Sikhs believe that the universe that derived from God will ultimately be re-absorbed into God: "When the Creator became manifest, all creatures of the earth assumed various shapes. But when you draw creation within yourself, all embodied beings are absorbed in you."
- Some scientists say that the expansion of the universe which followed the Big Bang will eventually be reversed and at some distant point in the future will start to contract, eventually imploding into a 'Big Crunch'.
- As Sikh teachings mention little about how Waheguru created the universe and how life developed on Earth, it is quite possible for evolution to be a part of Sikh thought. However, Sikhs believe that Waheguru cares for all living things and is in charge of the birth, life and death of everything. Evolution would only be accepted as compatible with Sikhism if Waheguru was in complete control of the process.
- Evolution is only acceptable to Sikhs if it is a process watched over by Waheguru – nothing happens randomly.

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

5. 'IVF is completely compatible with Sikh teaching.'

**Evaluate this view.**

**[AO2 30]**

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

- Many Sikhs believe that all life is sacred because it is given by God. Therefore if a couple are having difficulties with infertility many Sikhs interpret it as being the will of God and may be considered as God's way of showing that they are not meant to have children.
- Many Sikhs also believe that the destruction of embryos is wrong because they believe that life is present from the moment of conception. This is based on the teachings of the Japji Sahib and they would argue that an undeveloped life still has a soul given by God and for that reason should be respected and not destroyed. This is described in the Japji Sahib – 'By Divine Law are beings created. Others by his Law are whistled around in cycles of births and deaths.'
- Some Sikhs do not agree with IVF as they see it as an unnatural abuse of creative power which is supposed to belong to God only.
- Other Sikhs see AID and egg donation as a form of adultery, which is banned by Sikhism. In Vitro Fertilization (IVF), Artificial Insemination, of a woman with the sperm of a man who is not her husband is morally wrong. It can lead to all kinds of suspicion and place considerable stress upon a marriage, resulting, often in divorce, something that brings great stigma onto a wife, especially. Perhaps for centuries it has been the custom in Punjabi communities for a childless couple to adopt, albeit unofficially, nieces or nephews. This solution, however, is becoming increasingly impracticable as the size of families falls as the result of family planning.
- Most Sikhs greatly value having children. All Sikhs are expected to have a family, and technology can be used to bring this about. If a couple are having difficulties with infertility this causes suffering and therefore many Sikhs would support a married couple in the use of fertility treatments such as IVF.
- It is common in IVF for more than one embryo to be produced, and for some to be left over when pregnancy has been achieved. Embryos can be frozen for use at a later date by the couple. In Sikh communities, the duty to have a family outweighs the concerns about the potential life of the embryos that are discarded. Sikhs permit research on spare embryos because it has the potential to develop knowledge that could help humankind.
- Some Sikhs believe that the teachings of the Gurus could not have included modern technologies but that they would have been accepted in some cases especially if they were to cure diseases and help the disadvantaged. Therefore doctors who engage in such treatments are demonstrating sewa.
- The views of D.S. Chahal, Dr Jodh Singh and W .O. Cole should be used to support or repudiate the arguments presented.

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

6. 'Sikhism is an inclusivist tradition.'

**Evaluate this view.**

**[AO2 30]**

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

- Candidates could define the meaning of inclusivism – it is one of several different approaches to understanding the relationship between religions which asserts that while one set of beliefs is absolutely true other sets of beliefs are at least partially true. It could be argued that inclusivists are those that are tolerant of other religions but still feel that truth is limited to their faith only. They favour dialogue with other religions but the result of the dialogue is ore-determined in their favour. Therefore the issue is to what extent does Sikhism fit into this definition.
- Some would argue that Sikhs are very tolerant of other religions but that they fundamentally believe in the overriding truth of their own tradition.
- Some would argue that Sikhism is an exclusivist tradition. Exclusivism being the belief that only one particular religion or belief system is true. The apparent exclusivism of the khalsa might be used to support this argument.
- However many Sikhs would reject the notion of inclusivism and exclusivism and maintain that Sikhism is a pluralistic tradition. Pluralism being the acceptance of diverse religious belief systems co-existing in society.
- Guru Nanak advocated an attitude of religious tolerance and acceptance. Sikhism favours appreciation of all faiths as paths leading to the same objective.
- It can be argued that the Guru Granth Sahib is an excellent example of religious pluralism and inter-faith dialogue. It contains hymns from both Hindu and Muslim traditions which put together constitutes the Word.
- Guru Amar Das in one of his hymns declares that all religious traditions are equally valid for realization of the ultimate objective.
- In the Sikh tradition Guru Nanak had dialogue with holy men from different religions on his preaching journeys with a view to understanding and appreciating the other religions and their beliefs and practices.
- The best example of interfaith dialogue in the Sikh scripture is Guru Nanak's Sidh Gosti.
- The Sikh Gurus were engaged in dialogue and in building harmonious and loving inter-religious relations. The lives of the Sikh spiritual teachers, the message of the Sikh scripture, and Sikh tradition and history seem to support the argument that Sikhism is a pluralistic tradition.

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