



GCE A LEVEL MARKING SCHEME

SUMMER 2019

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

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

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

WJEC GCE A LEVEL RELIGIOUS STUDIES

SUMMER 2019 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 origin of the Sikh community in Britain. [AO1 30]

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

- Expect candidates to note the connection between Britain and the Sikhs through the British Empire, large scale immigration from East Africa following Africanisation, and from the Punjab after Partition, which slowed after changing immigration legislation. The first wave of immigration was men, hoping to make enough money to return, but gradually families came. Settlements were mostly in cities and the community economically upwardly mobile in contrast to other immigrant groups. Candidates may explore any number of dimensions of Sikh life in the UK - Gurdwaras, festivals, Punjabi language, etc.
- Sikh migration began after the Punjab was annexed by the British.
- The first known Sikh to arrive in Britain was Maharaja Dalip Singh, son of Ranjit Singh, the last ruler of the Sikh empire. He converted to Christianity but was so dissatisfied with his treatment that he wanted to return to India and be readmitted into the Sikh faith.
- Dalip Singh and Ram Singh, builder of the Indian rooms in Queen Victoria's Osborne house were notable Sikh visitors to Britain. In 1911 the first gurdwara was established in Putney but others did not appear until after World War Two. This was mainly due to the fact that Britain was considered too far for Sikh migration and was not in need of cheap labour.
- Sikh and other Indian traders came to Britain between the wars. Many belonged to the Bhatra jati. They would arrive at ports such as Cardiff or Portsmouth and set up base in rented rooms, buy domestic items and go from door to door with their cases. Other Sikhs worked in open air markets. However none of these intended to settle as their families remained in the Punjab. The first wave of immigration was men, hoping to make enough money to return, but gradually families came.
- Real settlement in Britain began in the late 1950s with the arrival of economic migrants from the Punjab. A decade later came migration from East Africa. At present the Sikh population in Britain is the largest outside India.
- Sikhs were economic migrants who chose to come to Britain because they were British. They went to the traditional industrial areas such as Lancashire and the East and West midlands. They went where they were needed.
- The gurdwara has become the focus of Sikh life in Britain. Rooms in private houses were used by the first settlers but now warehouses, redundant churches or former schools have been converted into gurdwaras. On Sundays they are full. It also has a formal educational role holding classes in Punjabi and training in using the musical instruments used in worship. A distinctive feature of Britain's community is the establishment of caste gurdwaras.

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

2. Examine Sikh teaching on IVF.

[AO1 30]

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

- 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.
- Most Sikhs believe that all life is sacred because it is given by God. Therefore, many Sikhs interpret infertility as being the will of God. It may be considered God's way of showing them that they are not meant to have children.
- It is common for more than one embryo to be produced by IVF, 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 reject all infertility treatments involving technology because they believe that once an embryo has been created, it is alive and should not be killed.
- Many Sikhs accept IVF, but have worries about AID, egg donation and surrogacy.
- Sikh teachings suggest that infertility should be accepted. This means that fertility treatment is not acceptable.
- Sikhism is a relatively young faith (500 years old) and that it has no explicit injunction regarding fertility and assisted conception in either of its two main texts; the Guru Granth Sahib or the code of conduct, she said. Never the less, the Guru Granth Sahib does say that creation of life is the will of God. Since God has given man the intellect and enabled him to use it in this way, it seems possible to view assisted reproductive techniques in a similar vein.
- 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.
- 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. 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.
- 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 could be considered.

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

Section B

3. 'Maharaja Ranjit Singh's empire was not religious.'
Evaluate this view.

[AO2 30]

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

- Ranjit Singh did not proclaim Sikhism to be the state religion, nor did he make any conscious efforts to propagate his religion, His broad religious outlook was reflected in according due respect to all religions.
- In the vision of the Sikh Gurus, a sane human society was essentially a plural one. This vision was developed by Ranjit Singh.
- He did not treat the Sikhs as a privileged class and did not place any disabilities on his non-Sikh subjects. Nor did he interfere with the religious and cultural life of other communities. They were allowed to freely practise their religions without payment of a special tax. There were no discriminating tariffs. Ranjit Singh gave complete freedom of expression and worship to all his subjects.
- Ranjit Singh's employment policy reflected the basic liberal and humanitarian teaching of Sikhism. The highest posts in his Government were as open to Muslims as to the Sikhs and the Hindus.
- Ranjit Singh's behaviour led to a collapse of Sikh identity back into Hinduism • Maharaja is a Hindu title. Some of the Maharaja's wives committed sati (a Hindu practice outlawed in Sikhism). During his reign many Gurdwaras had Hindu statues in them. Brahmins were given high class jobs in his administration. Khalsa membership declined. As a consequence of these facts a strong Sikh identity was almost lost in the period of religious pluralism and tolerance.
- Others would argue that Sikhism remained strong and the period is looked back upon as a Golden Age.
- In Sikhism the inward and the outward, the spiritual and the empirical are inextricably interwoven. The Gurus believed that a combination of religion and politics was essential to achieve the ethical ideals of human equality, freedom and justice. Mahara Ranjit Singh's empire embodies these beliefs.
- Ranjit Singh built his rule on religious foundations. He referred to his Government as Sarkar-i-Khalsa, which derived its legitimacy from the Khalsa. He attributed every success to the favour of God and he styled himself and the people collectively as the Khalsa or Commonwealth of Gobind. His state salutation was Wahe-i-Guru Ji Ka Khalsa, Wahe-i-Guru Ji Ki Fateh (Khalsa belongs to God and its victory is the victory of God). His official seal bore the word- Akal Sahai (May God help). The term also indicated that the Khalsa did not owe its allegiance to any earthly power and acted in total devotion to Akal (The Timeless Reality). This developed Sikhism as a practical way of life.
- Ranjit Singh developed Sikhism as a universal religion. Religious bigotry, he knew was incompatible with Sikhism. The idea of unity of God, universal brotherhood and welfare of all (Sarbat da Bhala) which summed up the basic tenets of Sikhism, enabled him to restore complete religious harmony in his kingdom.

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

4. 'Sikhism is a religion shaped by persecution.'
Evaluate this view.

[AO2 30]

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

- Candidates may argue that persecution has been a significant feature of Sikh history, for example the martyrdom under the Mughals of Arjan and Tegh Bahadur and Gobind Singh, the 1919 Vaisakhi massacre, the partition in 1947 of the Punjab, the loss of holy sites, the phenomenal numbers of refugees, and Operation Bluestar in 1984, and the subsequent uneasy relations with the Hinduising government of India.
- Sikhs have been plagued by a lot of violence and martyrdom after Adi Granth was compiled. The Adi Granth was compiled during the time that the Punjab region was under Moghul rule. Shortly after the Fifth Guru compiled the Adi Granth, he was falsely accused of treason by Muslim by the Islamic Mughal emperor, Jahangir. It is believed that Guru Arjan was tortured and even made to sit upon a red-hot iron plate while hot white sand was poured over his body. "To the chagrin of his gaolers, Guru Arjan bore this punishment with an extraordinary steadfastness and bravery – made all the more impressive by his recital of hymns while undergoing the ordeal" (Fenech 1997). He died in a display of heroism that Sikhs are proud of, and it is the first known martyrdom of the Sikh religion.
- In response, the next guru, Hargobind militarized and politicized his position and fought three battles with Mughal forces. Hargobind established a militant tradition of resistance to persecution by the central government in Delhi that remains an important motif in Sikh consciousness. Hargobind also established at Amritsar, in front of the Golden Temple, the central shrine devoted to Sikhism, the Throne of the Eternal God (Akal Takht) from which the guru dispensed justice and administered the secular affairs of the community, clearly establishing the tradition of a religious state that remains a major issue.
- Another significant martyrdom which influenced the development of Sikhism is that of Guru Bahadur, the ninth guru, because it is believed that it was this event that led to the creation of the Khalsa. Guru Bahadur was accused by Aurangzeb, another emperor whose reign was plagued with higher taxes imposed on non-Muslims, the demolishing of religious sites that were not mosques, and the forced conformity to Islam. Guru Bahadur was executed in 1675 in Delhi for being outspoken against Aurangzeb's actions and refusing to convert to Islam.
- These events led the tenth Guru, Gobind Singh to transform the Sikhs into a militant brotherhood dedicated to defense of their faith at all times. He instituted a baptism ceremony involving the immersion of a sword in sugared water that initiates Sikhs into the Khalsa (khalsa from the Persian term for "the king's own," often taken to mean army of the pure) of dedicated devotion.
- The outward signs of this new order were the "Five Ks" to be observed at all times: uncut hair (kesh), a long knife (kirpan), a comb (kangha), a steel bangle (kara), and a special kind of breeches not reaching below the knee (kachha). Male Sikhs took on the surname Singh (meaning lion), and women took the surname Kaur (princess). All made vows to purify their personal behaviour by avoiding intoxicants, including alcohol and tobacco.
- However candidates could argue that the relationship between Sikhs and Muslims during the Mughal period was mixed and at times Sikhism flourished which was not caused by persecution but through understanding and co-operation between both communities.
- There was a golden age of self-rule in the Punjab under Ranjit Singh which clearly shows that Sikhism can flourish and develop in times where there is no threat of persecution.
- It could be argued that Sikhism is shaped not by persecution but by its beliefs such as its concept of God and its concept of equality.
- It could be argued that it is shaped by its practices such as sewa.

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

5. **'The concept of miri and piri are irrelevant in the 21st century.'**
Evaluate this view with reference to Sikhism

[AO2 30]

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

- There is an irrelevance in the concept of saintly life which is less prominent in 21st century especially in a material world.
- These are very high ideals which are too difficult for most ordinary Sikhs to follow in everyday life. The pressures on Sikhs to follow a distinctive Sikh lifestyle especially in diaspora situations is great and trying to fulfil these ideals are an impossible burden.
- Sikhs practise their faith through very practical moral actions of service (sewa) and honest living (kirat karo). They are easier to put into practice than the ideals of miri and piri.
- Other Sikhs follow a more spiritual life by becoming Amritdhari Sikhs and including more worship, prayer and discipline in their daily lives.
- There is a need to sometimes separate religious matters from secular ones in 21st century.
- However there are many examples of how both these concepts are effectively expressed and combined in Sikh life. Miri and Piri together indicate the relationship between the temporal and the spiritual aspects of life. They remind Sikhs of the necessity to keep a balance between these two great aspects of life.
- It is a distinctive feature of Sikhism to be a Sant Sipahi (saint soldier) and many gurus and individuals have aspired to this and achieved it. It is possible to combine successfully the temporal and spiritual aspects of life.
- Campaigning for and acting with courage for the issue of human justice is a valid way for Sikhs to practise this ideal of Sant Sipahi saint soldier).
- It can be argued that they carry even more relevance today as religious life and spiritual principles need to be expressed in practical actions in society. The combination of social community and political organisation with a religious and moral philosophy is a distinctive feature of Sikhism and of the Khalsa.

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

6. **‘The Japji of Guru Nanak is the most important statement of faith in Sikhism.’
Evaluate this view.** **[AO2 30]**

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

- It clearly states that the most important concept in Sikhism and re-connecting with him, how to re-connect with God.
- It emphasises the importance of the five stages of prayer and the belief that it is the force of grace that drives spiritual development. It is through the decisive role of grace that mukti is achieved.
- It clearly states the importance of cultivating virtue to improve karma in future and the insistence that only God knows God. It sets out the Sikh belief that serving the Divine through developing virtue is superior to correct performance of ritual actions.
- The Japji is often referred to as a summary of the Guru Granth Sahib and as such is a summary of Sikh faith. However others would argue that there are more than 1420 pages other than the Japji and they contain different information which it does not summarise
- Japji is at the beginning of the Guru Granth Sahib and introduces key themes such as grace (gurprasad) and the five khands. Its position at the front according to some shows its importance.
- However candidates could argue that there are many key ideas not found in Japji such as the doctrine of miri-piri which was developed by Guru Hargobind according to McLeod. However other scholars such as Owen see the doctrine of miri-piri as an extension of the householder basis of ethics mentioned in the Japji.
- Others could argue that the Japji is itself an elaboration of the Mul Mantra which is the kernel of Sikh spirituality.
- Some candidates could argue that the Mul Mantra is the most important statement of faith.
- The Mul Mantra is a unique source for belief in God and is fundamental to all Sikh beliefs. It influences beliefs about the soul, spiritual experience, worship and creation.
- 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.
- Each statement of the Mul Mantra affirms Sikh monotheistic theology.
- However other Sikhs would point to other influences and expressions of Sikh faith.
- Many would argue that it is not the only text in Sikhism and that the whole of the Guru Granth Sahib is understood as the Guru for the Panth.

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