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# **GCE MARKING SCHEME**

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**SUMMER 2016**

**RELIGIOUS STUDIES**

**RS1/2 ER**

**INTRODUCTION TO EASTERN RELIGIOUS**

**1346/01**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2016 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

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

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

## AS RELIGIOUS STUDIES

### MARKING INSTRUCTIONS

#### ASSESSMENT

1. Each question is to be marked according to the stated level descriptors. In such marking, it is essential that the whole response to a part-question is read and then allocated to the level it best fits. Examiners may wish to underline significant features or make a brief comment to justify the level allocated.
2. Where a band of marks is allocated to a level, discrimination will be made with reference to the development of the response.
3. Quality of written communication is assessed as an integral part of the level descriptors; no additional weighting should be given to this factor when determining the level of response of a candidate's piece of work.
4. The standard of subject content and quality of language to be expected is that of a student midway through an A Level course. In other words, the AS standard is above GCSE but below A Level.
5. All part-answers on the examination paper should be treated equally in terms of demand and attribution of marks.
6. Where a **single** relevant statement has been made in an AO1 response, Level 1 should be awarded. However, a single relevant statement would not justify the top mark of the Level being awarded.
7. Aim to use the full mark range. Do not hesitate to award maximum marks to responses that meet the criteria of the relevant level descriptor. Equally, responses which are completely irrelevant should be awarded no marks.
8. It is a feature of levels of response marking that examiners are prepared to reward fully responses which are valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary **occasionally** and where this occurs examiners must indicate by a brief written explanation why their assessment does not conform to the levels of response descriptors laid down in the mark scheme.
9. Apply the principle of salvage between the two parts of a question so that due credit is given for relevant knowledge, understanding and evaluation, even if the material is misplaced.

## METHODS OF MARKING

10. The assessed level of response to each part of each question should be indicated in the left-hand margin (L1, L2 etc), leaving the right-hand margin for the numerical award.
11. No half marks or bonus marks are to be awarded under any circumstances.
12. A ringed total, indicating the total marks gained in responses to both parts of a question, should be shown at the end of each complete answer.
13. Any written comments on scripts should be factual, preferably using the terminology found in the level descriptors. It is important that such terminology is only from the descriptor of the level awarded (e.g. *bare outline* is only applicable to AO1, Level 2). No reference should be made to the possible grade achieved and no derogatory comments should be made.
14. Every page containing a candidate's writing should have an appropriate mark in red to indicate that it has been read and assessed.
15. It is permitted for Welsh candidates to write specialist terms, key concepts and scholarly quotations in English.
16. The key to fair marking is consistency. Do not change your marking pattern once scripts have been despatched to the WJEC.

## SAMPLE SCRIPTS

17. Send ten scripts to the Principal Examiner (with **a stamped self-addressed envelope** for their return to you) by first-class letter post within 60 hours of the standardisation meeting of examiners. Please ensure that the correct postage is put on the envelopes.
18. All **three** parts of the Initial Sample record sheet should be sent to the Principal Examiner with the scripts. **Keep a record of your original marks.**
19. Write a large **S** on the front cover of each of the ten scripts you send **and** check the 'S' box on the electronic marking form by the mark awarded to each of these scripts (regardless of whether or not the mark was changed by the Principal Examiner).
20. Do not send any marked scripts to the WJEC until the Principal Examiner contacts you by phone, letter or e-mail.

## EXAMINER'S REPORT

21. A written question-by-question report on the performance of candidates, as evidenced in the scripts you have marked, should be sent to the Principal Examiner **within five days** of the stated date for completion of marking. This is **essential**, not optional. Your report is most helpful if it contains comments on frequent misunderstandings, weaknesses, common errors and questions which caused difficulties, as well as positive qualities, good practice and encouraging features. A comment that a particular question is answered well or badly is of no value unless accompanied by some specific explanation.

## GENERIC LEVEL DESCRIPTORS

Level	Units 1 and 2 AS AO1 Descriptor	Marks
<b>7</b>	A thorough answer in the time available; an accurate and relevant treatment of the topic, showing thorough knowledge and understanding. Effective use is made of well-chosen evidence and examples where appropriate. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation.	<b>30-28</b>
<b>6</b>	A fairly full answer in the time available, including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Apt use is made of evidence and examples where appropriate. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	<b>27-25</b>
<b>5</b>	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Some use is made of evidence or examples where appropriate. Form and style of writing are suitable. Most of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>24-20</b>
<b>4</b>	A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>19-15</b>
<b>3</b>	Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate.	<b>14-10</b>
<b>2</b>	A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	<b>9-5</b>
<b>1</b>	Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	<b>4-1</b>
<b>0</b>	No accurate, relevant knowledge or understanding demonstrated.	<b>0</b>

<b>Level</b>	<b>Units 1 and 2 AS AO2 Descriptor</b>	<b>Marks</b>
<b>7</b>	A thorough response to issue(s) raised in the time available. Different views are analysed and evaluated. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation.	<b>15-14</b>
<b>6</b>	A fairly full response to issue(s) raised in the time available. Different views are considered, with some critical analysis or comment. The argument is adequately supported by reasoning and/or evidence. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	<b>13-12</b>
<b>5</b>	Addresses the main issue(s). More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. The argument is partially supported by reasoning and/or evidence. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>11-10</b>
<b>4</b>	Some grasp of the main issue(s) is shown; analysis or comment is limited. An attempt is made to construct an argument, partially supported by some reasoning and/or evidence. Little or no recognition of more than one view. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>9-7</b>
<b>3</b>	Issue(s) only partly understood and appreciated. Some limited attempt made at analysis or comment. Reasoning is simplistic and basic. Evidence is minimal. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate.	<b>6-5</b>
<b>2</b>	Some brief attempt made to address the question in a very simple way, with little understanding, analysis or reasoning. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	<b>4-3</b>
<b>1</b>	Some isolated points relevant to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	<b>2-1</b>
<b>0</b>	No valid relevant reasoning.	<b>0</b>

**GCE RELIGIOUS STUDIES (AS)**

**SUMMER 2016 MARK SCHEME**

**RS1/2 ER INTRODUCTION TO EASTERN RELIGIONS**

**SECTION A**

**Introduction To Buddhism**

1. (a) Explain how events in the Buddha's life influenced his teaching. [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

- His early life in his father's palace – experience which led him to believe that the meaning of life is not in excesses.
- His experience of the Four Sights made him question the meaning of life and encouraged his spiritual quest leading to his teaching on the three marks of existence – dukkha, anatta and anicca; fourth sight led to his belief and teaching that dukkha can be overcome and enlightenment found.
- His experience with the ascetics led to his teaching on Buddhism as the 'middle way'.
- His enlightenment and his experiences during his enlightenment led to many of his teachings on such things as rebirth; the realisation that dukkha can be eliminated and how; the need for perfect wisdom; the importance of meditation.

- (b) 'The Buddha's enlightenment is not really important to Buddhists.' Assess this view [AO2 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

- Historicity of the Buddha's life not important to all Buddhists;
- Buddha's enlightenment is just an example – Buddhist's must find the right path for themselves - be a lamp unto yourselves;
- If the Buddha had not found the path to enlightenment it would have been somebody else.

**Against:**

- In the Theravada tradition he is regarded as the only Buddha, a man who found enlightenment;
- His enlightenment is an inspiration to Buddhists that enlightenment is possible;
- His enlightenment is an example of how it can be achieved.

2. (a) **Explain how the wheel of life illustrates the concept of pratitya samutpada(connectedness).** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

- An explanation of the principle of pratitya samutpada;
- The wheel being held by Yama, god of death, who eats and regurgitates the wheel showing the relationship between life, death and rebirth;
- The twelve links, what they are, and that ignorance of cause and effect leads to suffering – each one connected to the other;
- The six realms – realms after death or physical realms? ; how the realms are interconnected;
- Rising and falling bodies – representing Karma and the connection between cause and effect;
- The three poisons of ignorance, craving and aggression at the hub of the wheel represented by the pig, cock and snake, each biting each other's tails and feeding off one another.

- (b) **Assess the view that the wheel of life expresses all that is important in Buddhism.** [AO2 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For :**

- It is the Buddha's whole philosophy of life;
- It includes all the Buddha's main teaching – that everything is connected; samsara; karma and rebirth; the three poisons;
- It shows that enlightenment is possible.

**Against :**

- It is only an outline of Buddhist teaching; there are many other things that are important in Buddhism.
- The dhamma contains much more – e.g. the Noble Eightfold path;
- Other aspects of Buddhism not included in the wheel – the Buddha's life, the sangha, importance of meditation and puja;
- It does not reflect the personal aspects of Buddhism.



3. (a) **Explain how the Noble Eightfold Path is related to the Four Noble Truths.** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

Expect candidates to identify and explain the Four Noble Truths. Many candidates will explain them in terms of a doctor's diagnosis of the human condition - what's wrong with life, why it is wrong, the good news that something can be done and the prescription.

Expect candidates to exemplify each truth:

- (i) All life is suffering
- (ii) Suffering is caused by tanha (craving)
- (iii) It is possible to overcome tanha
- (iv) The way to overcome tanha is through following the Noble Eightfold Path.

- Expect an overview of the eight parts of the path and that each one must be worked on at the same time - right view, right attitude, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Expect an explanation of how the Noble Eightfold Path overcomes tanha and therefore dukkha.
- Influences Buddhists to live the middle way;
- Helps Buddhists to develop in every aspect of their lives;
- Candidates may refer to the eight parts individually and explain their influence on overcoming tanha and, therefore, dukkha.

- (b) **'Following the Noble Eightfold Path is the only way to enlightenment.'** Assess this view. [AO1 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited:**

**For :**

- The path is a clear guideline to following the middle way to enlightenment;
- The Buddha taught that the path is the way to overcome dukkha which is a requirement for enlightenment;
- The path includes the main Buddhist principles of wisdom, morality and meditation which are the features of an enlightened being.

**Against :**

- Buddhism needs to be taken as a whole if enlightenment is to be gained;
- There is no one correct path to enlightenment – people must find their own way;
- The noble eightfold path is only a guideline;
- Other aspects of Buddhism help on the way to enlightenment – other parts of the dhamma and the sangha.

4. (a) **Explain the purposes of the various practices in Buddhist puja. [AO1 30]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

Expect candidates to refer to puja not as worship but as a way of showing respect. Features could include – prostration; three times repetition of going for refuge in the three jewels; temple and home shrines – Buddha statues; symbolism of hand movements; use of incense to symbolise the dharma disseminating to all corners of the world; use of flowers symbolising the fragility of life and candles symbolising the overcoming of the darkness of ignorance; offering of food on poya days.

(b) **Assess the view that it is impossible for Buddhist puja to be worship. [AO2 15]**

**For :**

- The Buddha was not a god and every Buddhist has to be a lamp unto himself;
- In puja the Buddhist is not seeking help for the Buddha - it is not seeking a relationship with a supernatural being;
- Many of the practices of puja show the features of worship - however the Buddha was a man who is revered not worshipped;
- It is the way a Buddhist shows his commitment to his religion;
- It is the way a Buddhist follows the Buddha's teaching and of his quest in life.

**Against :**

- The concept of the bodhisattva includes many of the features of worship;
- Buddhists kneel before the Buddha;
- They place offerings on a shrine;
- Meditation is a form of prayer;
- In Mahayana puja heavenly Buddhas can be called upon to help.

**SECTION B**  
**Introduction to Hinduism**

1. (a) **Examine the relationship between atman and Brahman in Hindu thought.** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**Brahman:**

- The ultimate spiritual reality; the universal spirit and life force;
- Impersonal and beyond form; the supreme godhead;
- Ultimate being manifested in Trimurti and lesser deities;
- Eternal and indestructible; essence of life; same reality as atman;
- Eternal and indestructible.

**Atman:**

- Spirit within every living thing; the life force; not limited to this existence; it is impersonal and without characteristics; eternal and unchanging; regarded as the 'breath of God'.

Expect candidates to refer to comparisons used to explain the relationship between Brahman and atman bees making honey; salt and water; space in a jar and space outside.

- (b) **Assess the view that labels like 'polytheism' and 'monism' are useless to describe Hinduism.** [AO2 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For :**

- Many would argue that they are useless - that fundamentally Hinduism is a monotheistic religion;
- All gods in Hinduism are ultimately manifestations of Brahman;
- Worship of any god in Hinduism is really worship of Brahman.

**Against:**

- Many would argue that it is not impossible – that fundamentally Hinduism is a monotheistic religion;
- All gods in Hinduism are ultimately manifestations of Brahman;
- Worship of any god in Hinduism is really worship of Brahman.

2. (a) **Examine how the duties of Hindus in daily life vary according to their varna and stage of life.** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

- Expect candidates to give an overview of the significance of - varna - caste, ashrama - stage in life and dharma - duty;
- Reference to Hindu belief that the universe is ordered and that each person has a role to play within it; if people fulfil their roles the universe operates harmoniously; acting outside their given role threatens cosmic order; each varna and ashrama has its own specific dharma; a Hindu's life is governed by his dharma according to his varna and ashrama; fulfilling one's dharma also leads to good karma.

- (b) **Assess the view that Hinduism is above all, a religion of duty.** [AO2 15]

Candidates are likely to include some or all of the following, but other relevant points will be credited.

**Agree**

- Candidates may cite the huge number of norms and regulations found in Hinduism;
- Importance of the execution of dharma in all aspects of the religion;
- Hinduism is often described as Varnashramadharmā – a term which refers purely to actions relating to duty and purity rather than to theology.
- Very little personal freedom of choice e.g. occupation, marriage etc is a duty;

**Disagree**

- Hindus are free to make choices within the religion e.g. choice of deity;
- Importance of bhakti – loving devotion, which is not a duty;
- Belief not duty is the basis of all Hindu actions, rituals and festivals.

3. (a) **Explain various reasons why Hindus value stories about gods and goddesses.** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

- Candidates will be expected to exemplify points made with specific references to stories;
- Gods/goddesses as being manifestations of Brahman – helping Hindus to understand the nature of Brahman e.g. through the Trimurti;
- Gods/goddesses as being different ways of approaching Brahman – e.g. Krishna;
- Gods/goddesses as being role-models for human relationships – Rama and Sita;
- Gods/goddesses as being a source of strength and comfort – Ganesh, Durga and Kali;
- Gods/goddesses as being a way to show the importance of certain virtues – love and support in the Ramayana.

- (b) **‘Gods and goddesses are not relevant role models in the modern world.’ Assess this view with reference to Hinduism.** [AO2 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

- Many of the stories about gods and goddesses are in the realm of science fiction and fantasy - gods have special powers which humans do not have;
- Some of the actions of the gods and goddesses are not really good examples of how to act in given situations or how to solve problems;

**Against:**

- It is not the gods themselves that are important but the virtues they represent;
- Their relationships represent human relationships;
- It is not the actions themselves that are important but the motivation behind them e.g. the overcoming of evil;

4. (a) **Examine ways in which Hindus worship.** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

- Features of different types of puja – puja in the home; puja in the temple; puja associated with specific deities e.g. Ganesh Lakshmi puja;
- Bhakti worship;
- Yoga;
- Yajna – public worship;
- Features of festivals as a form of worship.

- (b) **Assess the view that all forms of worship are of equal importance in Hinduism.** [AO2 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For :**

- All forms of worship help people to concentrate on spiritual matters;
- They all confirm and support people's faith;
- They show commitment to the religion in different ways;
- All are ways of affirming religious beliefs; of showing and of expressing one's religious identity.

**Against :**

- Candidates may argue for the greater importance of one form over another;
- Daily puja showing more commitment than celebrating festivals;
- Bhakti worship showing greater devotion than puja;
- Festivals as the most important way of showing religious identity and praising the divine.

**SECTION C**  
**Introduction to Sikhism**

1. (a) **Examine the contribution made to the development of Sikhism by any two of the Ten Gurus.** [AO1 30]

**Candidates are likely to include some of the following, but other relevant points concerning any two of the Ten Gurus will be credited.**

**Guru Nanak** - he is the founder of Sikhism;

- sikh doctrine is essentially that taught by Nanak;
- started congregational worship and the langar;

**Guru Arjan** - is important for compiling the Adi Granth; building of temple in Amritsar; installing the Adi Granth in the temple; completing building of the city of Amritsar; instituting almsgiving to the poor; impact of martyrdom on further development of Sikhism.

**Guru Har Gobind** - was imprisoned in Gwalior Fort; freeing of 52 princes imprisoned with him; historical background to festival of Diwali; introduced wearing two swords and nishan sahib; beginning of concept of a standing sikh army;

**Guru Tegh Bahadur** - defence of the beliefs and practices of Sikhism through his resistance to Islamisation;

- his martyrdom in defence of Sikhism;
- composition of hymns to defend and preserve the main beliefs.

**Guru Gobind Singh** - He created the Khalsa within Sikh community as a defence against the threat to Sikh beliefs and practices.

- Introduced special vows of loyalty; amrit ceremony;
- Introduced the 5Ks;
- Conferred guruship on the scripture as a way of defending and preserving Sikh beliefs.

- (b) **'The Gurus changed Sikhism until in the end it looked nothing like the religion of Guru Nanak.'**  
**Assess this view.** [AO2 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

- Candidates could argue that each Guru changed Sikhism according to his situation and needs;
- Political and social factors meant that each Guru had to revise the teachings of Guru Nanak accordingly;
- The Sikhism of Guru Gobind Singh is very different to that of Guru Nanak.

**Against:**

- All were deemed worthy of being conferred with guruship and therefore entrusted with the development of Sikhism
- Their contribution to Sikhism is different but contribute to developing not changing the religion of Guru Nanak
- Every Guru further developed the work of his predecessor as well as reacting to his own circumstances at the time
- Every contribution was of equal importance to safeguard Sikhism for the future.



2. (a) **Explain how the Sikh teachings on equality affect life at home and in the gurdwara.** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

- Sikhism teaches that God does not privilege any section of society – reflected in practices in the gurdwara;
- Gurdwara open to anyone regardless of caste or creed; no distinction of social status or caste or between Sikh and non-Sikh
- No notion of ritual purity as a result of birth or gender; - no caste system;
- Critical of practices that promote inequality;
- Births of any child, boy or girl, welcomed equally;
- Social separation of men and women has no place in Sikhism;
- Expressed in different practices of Sikhism such as langar and sewa.

- (b) **Assess the view that the teaching on equality is the only unique teaching in Sikhism.** [AO2 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

- It is one of the main characteristics of Sikhism
- Distinguishes Sikhism from other religions
- Many important Sikh practices based on equality
- Many features of the teachings about God common with other world religions, especially Hinduism and Islam.

**Against:**

- Many other important features in Sikhism
- Teaching on God and worship is different from other religions
- Importance of Guru Granth Sahib
- Many important Sikh teachings based on the teachings about God such as the soul and rebirth and the importance of Guru Granth Sahib.

3. (a) **Explain the origin and symbolic significance of the five 'k's.'** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

- Modern Sikhs wear them as a sign of their tradition and history and because of their symbolism;
- Kesh – symbol of devotion and not to interfere with what is given by God;
- Kangha – cleanliness, neatness and discipline;
- Kara – unity of the community and God;
- Kirpan – the struggle against evil;
- Kaccha – purity;
- They are the signs of the Khalsa given originally to the Panj Piare in 1699 by Guru Gobind Singh as a sign of their commitment;
- To many Sikhs the 5Ks are a symbol of acceptance into the Khalsa.

(b) **'Symbols are a weak way of expressing identity.'** [AO2 15]  
**Assess this view with reference to Sikhism.**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

- Symbols can be misunderstood and misinterpreted;
- Many symbols out of date and not relevant;
- Superficial expression of identity – no real commitment to belief or practice;
- Other stronger ways of expressing identity – e.g. actions - strong tradition within Sikhism of good actions within the community and of defending the weak.

**Against:**

- Traditions of dress are very important;
- 5'k's worn to affirm religious identity so no-one can deny they are a Sikh;
- Remind Sikhs of their history and major beliefs;
- Give Sikhs a sense of belonging;
- Very effective statement of religious identity;
- Outward sign of the Sikh community.

4. (a) **Examine ways in which Sikhs worship.** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

- Worship in the home;
- Worship in the Gurdwara;
- Public celebrations;
- Rituals;
- Festivals.

- (b) **‘Festivals are of little importance as a way of Sikh worship.’  
Assess this view.** [AO2 15]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

- Festivals can be more social occasions than religious ones
- Strong religious beliefs are not necessary to take part in festivals;
- The events which are celebrated in some of these festivals have lost their meaning or are irrelevant in today's world.
- Candidates may argue for the greater importance of other forms of worship - in the Gurdwara

**Against:**

- Celebrating festivals can be a way of affirming religious beliefs; of showing belonging to a religious community, of expressing one's religious identity.
- Celebrating festivals can be a way of affirming religious beliefs; of showing belonging to a religious community; of expressing one's religious identity.
- Festival in Sikhism remember events that shaped the religion;