

Write your name here

Surname

Other names

Centre Number

Candidate Number

**Edexcel GCE**

# Religious Studies

**Advanced**

**Unit 4: Implications – Sikhism**

Friday 14 June 2013 – Afternoon

**Time: 1 hour 15 minutes**

Paper Reference

**6RS04/1H**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses  
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

## Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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**PEARSON**

## Sikhism

The doctrine of non-violence (ahimsa) permeates India as strongly as the social phenomenon of caste. It is usual to read that Guru Nanak was a pacifist and that Guru Gobind Singh changed the religion by creating the militant Khalsa. Elsewhere we have already noted that the transformation began with Guru Hargobind acting upon the advice of his father to arm himself and his followers. Here it is necessary to question the view that the early Gurus were pacifist. The fact of the matter seems to be that pacifism was not an issue. Guru Nanak was a spiritual preceptor who also told those who became his disciples how to order their lives. His immediate successors were responsible for spreading the same message and establishing the community. After Babur's invasion in the early sixteenth century, the Punjab enjoyed peace until Emperor Akbar's death and better government and security than it had known for several centuries. Only later when Mughal policy alienated the Sikhs as well as other indigenous groups was there violent unrest. When Guru Arjan told his son to arm the Sikhs he does not seem to have considered himself to be creating a new doctrine and rejecting an established tradition, but merely responding to the changed needs of the time. He was also rejecting the Mughal regulation that only Muslims and Rajputs should be allowed to bear arms. It was the changed religious situation that forced Sikhs to distinguish allegiance to the Panth from loyalty to the state in certain circumstances.

(Source: Cole W O and Sambhi P S. *The Sikhs: their Religious Beliefs and Practices*, Sussex Academic Press, 1995. p.262 Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

**(Total for Question 1 = 50 marks)**

**Start your answer on page 3.**



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**TOTAL FOR PAPER 1H = 50 MARKS**

