



GCSE RELIGIOUS STUDIES A 8062/17

Paper 1: Sikhism

Mark scheme

June 2019

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Levels of response marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine**

religious studies skills. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. 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 laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence**
- Reference to different views**
- Detailed information.**

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

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

0 1 **Sikhism: Beliefs**

0 1 . 1 **Which one of the following is a Sikh term meaning ‘God-centred’?**

[1 mark]

- A Manmukh**
- B Gurmukh**
- C Haumai**
- D Khalsa**

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

Answer: B: Gurmukh

0 1 . 2 **Give two Sikh teachings about equality.**

[2 marks]

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

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

- Sikhism teaches that men and women are equal.
- It teaches against caste discrimination.
- Other faiths are to be tolerated.
- All are made by God / and all are able to achieve liberation.
- No hierarchy within the leadership – Guru Arjan made it a rule that all would eat before speaking with him / all leaders included, hence equality shown
- Ik Onkar – Oneness of God, and from this oneness of humanity
- Specific teachings might include (quotations from GGS) – Your Light is the light in all beings, O Creator. All Your Expanse is True / All beings and creatures are His; He belongs to all / Recognize the Lord's Light (Spirit) within all, and do not consider social class or status; there are no classes or castes in the world hereafter / The special feature of the Sikh or the Guru is that he goes beyond the framework of caste-classification and moves in humility. Then his labour becomes acceptable at the door of God / He Himself creates, O Nanak; He establishes the various creatures. How can anyone be called bad? There is One Lord and Master of all; He watches over all, and assigns all to their tasks. Some have less, and some have more; no one is allowed to leave empty / He looks alike upon the high and the low, the ant and the elephant. Friends, companions, children and relatives are all created by Him, etc.

0 1 . 3 Explain two ways in which belief in the five stages of liberation (Five Khands) influences Sikhs today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies.

First way

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

Second way

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

Award maximum of 2 marks where the response gives only description/explanation about the Five Stages

Note: responses may be about the Five Khands generally – as a whole concept influencing a believer; or may focus on individual Khands and how any two can influence a believer. Credit either format.

Students may include some of the following points, but all other relevant points must be credited:

- Sikhs believe there are five realms through which Sikhs move in their spiritual journey to attain mukti / generally, belief in the Khands leads to greater devotion / greater religious effort / and more altruistic behaviours.
- ‘The earth exists for dharma to be practised’ (Guru Granth Sahib) – the first Khand (dharam) is of righteous action / truthful living / believing in this stage, Sikhs will be more aware of their actions and how they affect others / and of how others may be suffering and what they can do to help / hence they are also influenced to help.
- They might take a job helping others as a result of belief in the first Khand.
- The second Khand (gian) – ‘In the realm of knowledge, knowledge is ignited so that illumination dawns’ / so believing in the Khands leads Sikhs to make more effort to understand religious truths / especially the nature of God / this might influence a Sikh to read more of the sacred writings or explanations of them / or to study with religious teachers.
- The third Khand is saram (spiritual efforts) / having gained greater understanding a person sees the need to work hard at being a good person / and at becoming worthy of achieving mukti / this might lead them to be more involved in the work of the gurdwara / or in teaching others about the faith.
- The fourth Khand (karam) is one of grace / a Sikh might be influenced to do great works/deeds because s/he sees they are at one with God and all the creation / they do not just keep their religious devotion to themselves, but are selfless.
- The final Khand (sach) cannot be defined / because the devotee has become one with God / however belief in this potential can be the motivation for all actions anyway / may be understood as God is truth, etc.

0 1 . 4 Explain two Sikh beliefs about the role of the sangat (religious community).

Refer to sacred writings or another source of Sikh belief and teaching in your answer.

[5 marks]

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

First belief

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

Second belief

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

Relevant and accurate reference to sacred writing or another source of Sikh belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- The sangat is any meeting of Sikhs for the purpose of worship.
- The sangat supports and builds the faith of those in the community.
- It gives pastoral support of its members in times of difficulty or religious query.
- It allows access to higher levels of understanding of the faith / so as to guide people in their daily life and decisions / through more highly educated Sikhs and religious leaders.
- The sangat generates worship and spirituality by leading these / eg being able to read the Guru Granth Sahib / to lead prayer, etc.
- It teaches the community about its faith, its history and its practice.
- It gives access to role models / eg amritdhari, for ceremonies, etc.

Specific teachings from the Guru Granth Sahib:

- Join the Sat Sangat, the True Congregation, and find the Lord.
- Sitting in the Sangat, the True Congregation, the mind is comforted and consoled by the True Name.
- According to the company it keeps, so are the fruits it eats.
- The Sat Sangat is the school of the soul, where the Glorious Virtues of the Lord are studied.
- How does one recognise Sat Sangat? Sat Sangat is where the Lord's name is recited.
- In the Sat Sangat, you shall become absolutely pure, and the noose of death shall be cut away.
- In the Sat Sangat, fear and doubt depart.
- Joining the Sat Sangat, I have found peace and tranquillity; I shall not wander away from there again, etc.

0 1 . 5 'For Sikhs, it is easy to understand the nature of God.'

Evaluate this statement.

In your answer you should:

- refer to Sikh teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]
[SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- The Mool Mantra begins 'Ik Onkar' – 'One Supreme Being' / and goes on to describe God / all Sikhs learn this / so all can have an idea of God.
- For humans to understand anything of God, they must be able to at least perceive God / which requires God to be involved in the world hence if God is involved, humans can understand Him on some level.
- Sikhs speak of God as loving, and involved in his creation / which shows knowledge of God / creation itself is the visible message of God.
- God can be experienced through worship and contemplation / which means God can be understood.
- God can be seen as merciful, bestowing grace on His devotees / knowledge of God.

- Sikhs believe all have the divine spark within / hence they might feel they already have a connection with God / which gives them a better chance of understanding Him
- Guru Granth Sahib, Adi Granth say much about the nature of God / so on a simple level everyone can understand God, etc.

Arguments in support of other views

- God created the universe – He is Karta Purakh (Eternal Creator) / so how can mere humans understand that? / it is too difficult.
- Sikh scriptures tell us God is Par-Brahm / beyond human thought / which shows God is different to and separate from the universe / and beyond human understanding / so it is not easy.
- God being Ik Onkar (One Supreme Being) makes Him so unlike anything in the created universe / that He must be beyond our comprehension / hence not easy to understand.
- God is God, we are human / ineffable nature of God / so there is no possibility that humans can really comprehend God / hence even if humans can get ideas about God, they can not really understand God.
- Some cannot see the reality of God because they are blinded by pride/egoistic consciousness (haumai) / hence not easy to understand God.
- We might understand the words about God / but that does not mean we fully realise their meaning, etc.

[Plus SPaG 3 marks]

0 2 Sikhism: Practices

0 2 . 1 Which one of the following is the Sikh term meaning ‘meditating on the name of God’?

[1 mark]

- A Amrit
- B Sewa
- C Mool Mantra
- D Nam Japna

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

Answer: D: Nam Japna

0 2 . 2 Give two reasons why a Sikh might ask for an Akhand Path.

[2 marks]

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

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

- An Akhand Path could be requested for any major rite of passage / birth / wedding / funeral.
- Before the start of a festival or gurburb, it is normal to hold an Akhand Path
- It could be requested to celebrate moving into a new house / and so to bless it.
- It could be requested before significant activities / eg opening a new business / for an anniversary / a birthday.
- It could be requested to recall a significant event / for a spiritual purpose / graduation / following an illness / or when someone is ill, to hope for their recovery,
- To be a role model or set an example for others in the community,
- To develop a person’s understanding of the (practices of) the faith, etc.

0 2 . 3 Explain two contrasting ways in which prayer in the home is important for Sikhs.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.

First contrasting way

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

Second contrasting way

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

If similar ways are given, only one of them may be credited up to 2 marks.

Students may include some of the following points, but all other relevant points must be credited:

- Prayer in the home is important for Sikhs because it brings people into contact with God / without prayer there is no communication with God.
- It deepens their relationship with God / 'He Himself designed the whole universe; He Himself bestows His grace' (GGS) / by showing greater devotion.
- 'The prayer of the devotee is never unfulfilled' (GGS) / ie praying brings benefits to the person praying, if only the benefit of well-being.
- Guru Ram Das – start every day by remembering God / amritdhari Sikhs must pray every morning after rising and bathing / part of Rahit Maryada
- It ensures that they focus on God in ordinary life / not confining religious behaviour/activities to the gurdwara.
- Sikhs can pray at the beginning of the day to seek guidance / and at the end of the day to thank God / or to say sorry / it is easier to do this at home as it can be the very first and last thing of each day.
- 'The body is wild, and the mind is foolish' (GGS) / by praying at home / ie praying more / there is greater self-discipline being always reminded of God / so that a Sikh might commit fewer negative actions / eg not being controlled by greed, lust, etc.
- Families might pray together / so this brings the family closer.
- An Akhand Path is a form of extended prayer in the home / Akhand Paths are important celebrations and religious observances / which reflect/showcase the piety of the holder, etc.

0 2 . 4 Explain two religious activities that take place during a Sikh naming ceremony.

Refer to sacred writings or another source of Sikh belief and teaching in your answer.

[5 marks]

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

First activity

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

Second activity

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

Relevant and accurate reference to sacred writing or another source of Sikh belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Naam Karan/the naming ceremony takes place at the gurdwara in the presence of relatives/friends / this shows it is a religious act, and a joyful one to be shared with others / it recognises the belief that God has gifted the couple with this child / 'The true Lord has sent this gift' (GGS).
- Gifts are given to the gurdwara/GGS / eg donations (for the gurdwara) / the karah parshad (for the congregation), a romalla (for the GGS itself) / parents may also provide the langar / all of this shows thankfulness for the birth of the child, but also to the religious community.
- Prayers are offered on behalf of the child / for good health, long life / and that the child be devoted to the faith (Gursikhi).
- Holy water is sprinkled on the child's eyes / hoping that the child will see the truth.
- Mool Mantra may be recited / whispered in the babies ear / to give it knowledge of God
- The Guru Granth Sahib is consulted to help decide the name / it is opened at random and the first letter at the top left is taken to begin the name / hence God has guided this decision (hukam) / if the name is chosen then the congregation cheer and praise God.
- The name 'Kaur' (princess) is given to girls, and 'Singh' (lion) to boys / to show that they are part of the Sikh faith / it is also the case that many Sikh names can be given to males or females / so the use of Kaur/Singh helps distinguish by name the gender of the person.
- The ceremony follows the process described in the Rahit Maryada (Sikh code of conduct), etc.

0 2 . 5 'Having the name Kaur or Singh is the best way of showing commitment to the Sikh faith.'

Evaluate this statement.

In your answer you should:

- refer to Sikh teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Only Sikhs have these names / so it does mark a person as a Sikh.
- The name is given during a religious naming ceremony in the gurdwara / so it shows the child has been committed to the religion by their parents / obviously they will be brought up in the faith or why would parents go through this ceremony?
- These names strengthen a person's sense of belonging to a tradition and faith / so this is an outward sign of their commitment.
- Since Guru Gobind Singh said these names should be taken by Sikhs, and he set up the Khalsa / which is a religious commitment / then the names are part of that commitment.
- Converts to Sikhism adopt the name / showing their commitment, etc.

Arguments in support of other views

- Commitment is not about a person's name / it is about their inner motivation and outward behaviours.
- The names were given by parents / but the child may grow up not to be committed to the faith at all.
- The names are a reflection of belief in equality / rather than reflecting commitment to the faith / Guru Gobind Singh was showing women should have equality when he said women were his 'princess' (kaur) and saying that they did not have to take a man's surname when married / (which showed subservience, not equality) / when he set up the Khalsa, the five men were from different levels of society, and all renamed Singh – equality, etc.