



GCSE Religious Studies A

8062/17 – Paper 1: Sikhism

Mark scheme

June 2018

Version/Stage: 1.1 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 Assessment Writer.

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	• 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	• 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	• 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	• 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 not a barrier to mukti?

[1 mark]

- A Lust**
- B Anger**
- C Greed**
- D Physical strength**

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

Answer: D: Physical strength

0 1 . 2

Name two of the human Sikh Gurus.

[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.

Guru Nanak / Guru Angad / Guru Amar Das / Guru Ram Das / Guru Arjun / Guru Hargobind /
Guru Har Rai / Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

0 1 . 3 Explain two ways in which the Sikh virtues influence 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

If the response is entirely about **why** the virtues are important, award one mark per reason up to a maximum of 2 marks

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

Generally –

- The virtues are examples of good moral behaviour traits / so following them makes someone a better person
- The virtues were recommended by the Gurus / keeping them is doing as the Gurus said
- Keeping the virtues might encourage greater religious devotion / eg more meditation, worship, study of the gutkas or Guru Granth Sahib etc
- GGS 'Want to give up and gain goodness, Give up lust, anger and greed' – suggesting temperance is key to mukti (liberation)

Specifically –

- Wisdom - encourages study of the gutkas and Guru Granth Sahib and other teachings to better understand their religion and how to live as a good Sikh
- Truthful living – encourages a Sikh to speak with honesty and behave in a morally honest way
- Justice – might encourage a Sikh to treat others fairly, but even to work in a job which tries to bring justice
- Temperance is self-control / so being self-controlled in all matters (thoughts, words, actions), but also abstention from alcohol or drugs – might encourage not just abstention, but not working in a job which helps addicts
- Self-control - might encourage meditation on God's name (nam japna) to help gain (greater) self-control
- Patience – might encourage a Sikh to show patience in their treatment and expectations of others
- Courage - might encourage a Sikh to be strong in difficult situations, perhaps to speak up for others
- Humility – might encourage a Sikh not to be boastful and proud
- Contentment - might encourage a Sikh to not be greedy or avaricious for what they do not have, etc.

Credit virtues when expressed in other wording, eg honesty (truthful living), fairness (justice)

0 1 . 4 Explain two Sikh teachings about human life.

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 teaching

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

Second teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 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:

- Life is sacred / created by God/ highest level of a soul's evolution in the physical realm
- Develop the virtues in oneself / so as to live a cleaner, purer life
- Purify oneself in order to have a better rebirth, and move nearer to mukti / avoid being manmukh: strive to be gurmukh / life is a test
- Meditate on God / so as to come closer to God / always be aware of God / achieve a better rebirth and move nearer to mukti
- Break away from the cycle of rebirth / ie achieve mukti (liberation)
- Reach union with God / to live according to the virtues / be a good person
- Carry out sewa / so as to generate good karma and improve rebirth or attain mukti
- Clean living / health and exercise are important / respecting the body God gave
- Marry and have a family / earn money fairly / use money wisely
- Fight for justice and equality / defend the poor and oppressed / be a warrior for good
- Guru Granth Sahib – This human body has been given to you. This is your chance to meet God. All other works are of no use. Join the holy congregation and meditate on the name of God
- Guru Granth Sahib – Pray, pray, pray and be at peace
- Guru Granth Sahib – worship God of the world, do not forget – this alone is the benefit of the human form
- Guru Granth Sahib – You are wasting your life on worldly pleasures, have not practised meditation, self-discipline and responsibility, not been of service, nor served holy people, nor recognised the divine, etc.

0 1 . 5 'The most important teachings of Sikhism are about equality.'

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]

[Plus SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including 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

- Given equality is the basis of the Sikh faith in practice, it must be the most important teaching
- GGS– call everyone exalted; no one seems lowly. The One Lord has fashioned all the vessels, and His One Light pervades the three worlds
- GGS – There is only one breath; all are made of the same clay; the light within all is the same
- Guru Gobind Singh in particular taught the equality of all people / particularly with the creation of the Khalsa, a caste-less, classless society of equals / story of the Five Beloved Ones / women adopting the name Kaur to show the equal value of women (Singh for men) /

- the five Ks
- Guru Nanak and the langar as an expression of equality
- Guru Amar Das set up the 22 administrative regions (manjis) to spread Sikhism; for 8 of these he made women the leader
- Anyone can lead a congregation in worship (no need for special qualifications, for example)
- Male and female can become amritdhari Sikhs
- Guru Nanak – without woman, there would be none at all
- No castes in Sikhism, etc.

Arguments in support of other views

- All teachings are important, eg Mool mantra, the Khalsa, reincarnation and mukti, social justice and sewa, manmukh/gurmukh, etc
- Aim in life is to achieve union with God, so teachings about that are most important
- Teachings about God are the most important, as the religion comes from understanding God and practise is focused around God – eg nam japna
- Responsible living is most important as actions lead to union with God
- Those teachings which are easiest to follow are the most important
- There is no such thing as a 'most important' teaching, etc.

[Plus SPaG 3 marks]

0 2 **Sikhism: Practices**

0 2 . 1 **Which one of the following is the name for a Sikh place of worship?**

[1 mark]

- A Gurdwara**
- B Amrit**
- C Mool Mantra**
- D Gurmukh**

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

Answer: A: Gurdwara

0 2 . 2 **Give two reasons why Sikhs celebrate gurpurbs.**

[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:

To remember or celebrate key people or events / to have fun / traditional celebrations / bring a community together / birthday of any Guru, eg Nanak / to strengthen the faith of individual Sikhs / for education purposes (for children especially) / to remind of Sikh priorities / their upbringing / family and community does / honour the religion / promote equality / share the religion (with non-Sikhs) etc

0 2 . 3 Explain two contrasting ways in which a Sikh's life is affected by becoming a member of the Khalsa.

[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 only one way is given, award up to two marks maximum

For a response which only describes the Khalsa, award up to two marks maximum

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

- Wear 5Ks, so perhaps become more visibly a Sikh, rather than wearing everyday clothes
- Do more sewa, including perhaps working in a job which can be seen as such, eg doctor or nurse
- Take on altruistic work – as job or volunteer – which shows they are acting on their faith
- Do more for their religious community, eg by taking a greater part in activities such as teaching younger Sikhs, and leadership
- Pray daily using set prayers (Japa Sahib, Jap Sahib, 10 Swayyas, Sodar Rahiras, Sohila), instead of just using one prayer, or making up prayer, or praying occasionally – ie showing more focused devotion
- See all Sikhs as spiritual brothers, so perhaps change language and behaviour towards them
- Keep rules of Rehat Maryada – be vegetarian, not cut hair, not cohabit outside marriage, not use intoxicants, eg tobacco, alcohol, drugs, etc, not gamble, not to arrange marriages for profit, no veil for women, not to believe in magic or superstition – ie intentionally keeping them, rather than keeping some or most by accident
- Tithing, hence giving a set amount regularly, rather than token donations irregularly
- Living following the tenets of the Gurus, rather than living without any such spiritual structure
- Cultivate qualities of discipline, compassion, humility, love for Gurbani and God, so as to become a more morally upright person, etc.

0 2 . 4 Explain two religious practices that happen during Sikh worship.

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 practice

Simple explanation of a relevant and accurate practice – 1 mark

Detailed explanation of a relevant and accurate practice – 2 marks

Second practice

Simple explanation of a relevant and accurate practice – 1 mark

Detailed explanation of a relevant and accurate practice – 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:

- Resting the Guru Granth Sahib in its own room, on its own bed / romallas
- Processing the Guru Granth Sahib from its room to the takht
- showing respect to the Guru Granth Sahib, eg by bowing, prostrating, sitting lower than the Guru Granth Sahib etc
- Reading the Guru Granth Sahib / prayers, eg Mool Mantra etc
- Listening to the Guru Granth Sahib being read or explained
- Singing kirtans and shabads
- Eating karah parshad after it has been shared to everyone
- Participating in the langar (either making, serving or eating)
- Reading the gutka in private
- Meditating on the name of God (nam japna) / reciting the name of God whilst doing a task
- Akhand Path / 48 hour non-stop reading of Guru Granth Sahib
- The GGS contains many points of guidance and command, e.g. 'My brothers, let us meet together' / Concentrate on the Gurus' teachings and recite prayers to God / At the gurdwara, the Gurus' gate, the kirtan of the Lord's praises are sung / Meeting with the True Guru, one chants the Lord's praises / 'Pray, pray, pray, and be at peace' / Guru Arjan – 'Meditating on your name, I achieved tremendous happiness', etc.

0 2 . 5 'For Sikhs, the langar is the best way to perform sewa.'

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 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

- Initiated by Guru Nanak, ie dates back to the foundations of the faith
- link to equality – clearly mitigates against racism, sexism, caste difference and wealth difference
- serving all in the langar shows humility
- in the langar, one meets the whole community so serves the whole community
- the act of preparation or serving can be done whilst focusing on God as a meditation, and also gives an example for others to see, thus allowing several forms of sewa to happen at once
- langar ensures there is no extreme poverty so is a service to the wider community as well

- Guru Gobind Singh – ‘Keep the langar open’ – supposedly his last statement before death, etc.

Arguments in support of other views

- Any form of sewa is just as important
- it is the attitude behind the act, not the act, so that determines the most important – ‘through selfless service, eternal peace is obtained’ (GGS)
- it depends what a person is capable of or excels at – they may be an awful cook but understand the Guru Granth Sahib very well, so use their talent that way
- dhan (material) sewa helps others more by giving to the disadvantaged, thus helping the wider community – ‘One who works for what he eats, and gives some of what he has – O Nanak, he knows the Path’
- man (mental) sewa helps people on the spiritual path, eg teaching the GGS, so this is more vital to do since the aim of life is liberation, etc.