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GCSE
RELIGIOUS STUDIES A
8062/17

Paper 1: Sikhism

Mark scheme

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners 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 examiner understands and applies it in the same correct way. As preparation for standardisation each examiner 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, examiners 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.

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as creditable or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

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

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../.. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../..) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

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Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

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.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only**, **wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

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Level of response marking instructions

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

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

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 examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

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.

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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.

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.

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

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0 1 **Sikhism: Beliefs**

0 1 . 1 **Which one of the following is the Sikh word for the religious community?**

[1 mark]

A **Gurmukh**

B **Haumai**

C **Khand**

D **Sangat**

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

Answer: D Sangat

0 1 . 2 **Give two ways in which Sikhs show their belief in equality today.**

[2 marks]

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

1 mark for each of two correct points.

If a student provides more than two responses, only the first two responses should be considered for marking.

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

Via names Kaur and Singh / men and women are allowed to join Khalsa / both may read from Guru Granth Sahib in gurdwara / fight for justice is central to Sikhism / many Sikhs work in jobs which work for equality and justice / practices in langar, etc.

Accept responses which are descriptive of actions, such as – their treatment of others / the way they speak to others / their support for campaigns for justice / they do not use discriminatory language / etc.

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0 1 . 3 **Explain two ways in which belief in God as Creator 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

To be a 'detailed explanation' the 'influence' of the way must be included.

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

- Believe the world to be created by God / hence should be looked after / not destroyed / so join environmental groups.
- As God is the Creator / gives a sense of awe and wonder at God's creation / magnifies respect for the power and intelligence of God / might lead them to express their beliefs to others.
- God willed the existence of the universe / 'God spoke one word and created the whole of creation' - GGS / hukam (will or command of God) / so God is all-powerful / humans are dependent on God's will / hence they feel grateful to and dependent on God.
- A sense of gratitude / all exists because of God / including each person / so there is gratitude for life, for a world to live in, for all possessions, etc.
- They might reflect that everything links back to God / because God is creator / all good fortune, events, health / might see God at work in the world (general revelation) / might see nature and feel they are seeing God, eg in the vastness of the universe.
- Believe God created all life / so life is considered sacred / so try to protect it / e.g. human rights, anti-abortion, etc.

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0 1 . 4 **Explain two Sikh teachings about the barriers to mukti (liberation).**

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:

- Maya / illusion / that humans do not see the world as it really is / because the Vices muddy a person's perspective / or because the ego makes humans see everything around them as they want it to be / hence maya deludes the mind / preventing it from achieving the truth which is mukti / 'In haumai there is maya (worldly attachment), and doubt, its shadow' - Adi Granth, etc.
- Haumai / pride or ego / that humans are so self-obsessed that they think of themselves before all else / mukti is achieved through being selfless, not selfish / so is the opposite of mukti / becoming more egotistical pushes a person further away from mukti / haumai leads a person to believe that belief in God is not necessary / 'Egotism [haumai] is opposed to the Name of the Lord; the two do not dwell in the same place ....' GGS 560 / 'We degrade ourselves from the human order because of haumai' Adi Granth, etc.
- The Five Vices / 'As many are the vices, so many are the chains around one's neck' – GGS / aka Five Thieves / lust, greed, anger, attachment, pride / these begin as positive emotions but become corrupted / humans are consumed by any/all of them / this affects the way a person responds to others and to situations negatively / pushes away from mukti, etc.
- The barriers to mukti are attractive to humans / who are weak / and so are influenced toward the barriers and away from mukti because of that weakness / hence Sikhs need to show self-discipline to protect against this weakness, etc.

Sources of authority might include:

Adi Granth - 'In haumai there is maya (worldly attachment), and doubt, its shadow' / 'We degrade ourselves from the human order because of haumai'
Guru Granth Sahib – 'Egotism [haumai] is opposed to the Name of the Lord; the two do not dwell in the same place ....' / 'As many are the vices, so many are the chains around one's neck', etc

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0 1 . 5 **'For Sikhs, the only purpose of human life is to unite with 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 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

- All Sikh practices are designed to bring this closer / as stated in Rahit Maryada, there are three key duties / Nam Japna, truthful lifestyle, and sewa.
- Nam Japna is the most important Sikh practice / meditating on the name of God, being always aware of God / everything a Sikh does should be out of devotion to God / this brings union / 'Those who meditate on you, Oh Lord...They are liberated...Those who serve my Dear Lord are absorbed into the being of the Lord', GGS 11.4-5.
- Sikhs try to develop the personal virtues within themselves / by this method, they become humble, truthful, and so on / this makes them fit for union with God / as they are allowing

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themselves to recognise the divine spark in themselves and others / and be guided by it to union with God.
- The aim of Sikhism is mukti (liberation) / which is union with God in the fifth stage (Khand) / hence all practices are leading to this union directly or indirectly.
- The GGS describes the bliss of union with God / this encourages a focus on achieving that union / 'Your soul belongs to Him; remain united with Him, and the Lord will come to dwell in your mind…The Lord infused His Light into you, and then you came into the world.' GGS 921, etc.

Arguments in support of other views

- Sikhs have other duties / to marry / Nam Japna / sewa / truthful living / have children educated in Sikhism / all duties in Rahit Maryada.
- Most Sikhs find the life of complete devotion difficult / modern world throws up many distractions / barriers to mukti / so there must be lesser purposes.
- There are five stages of mukti / only the fifth is union with God / hence for any Sikh below the fourth stage, their purpose is to achieve the next stage rather than union / ie they have to be ready and not all Sikhs are / would not apply to sahajdhari Sikhs.
- Union with God is not possible / God is separate to the universe / hence humans cannot unite with something so different.
- Mool Mantra describes God as something humans cannot even aspire to be / without fear, without hate, timeless, without form / thus humans cannot unite with what they cannot even conceive of fully, etc.

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0 2 **Sikhism: Practices**

0 2 . 1 **Which one of the following is not one of the 5Ks?**

[1 mark]

A Head covering

B Steel bracelet

C Steel sword

D Uncut hair

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

Answer: A Head covering

0 2 . 2 **Give two reasons why the names Kaur and Singh are important in Sikhism.**

[2 marks]

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

1 mark for each of two correct points.

If a student provides more than two responses, only the first two responses should be considered for marking.

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

Guru Gobind Singh commanded they be used / tradition in Sikhism to use these connects Sikhs / they represent equality / represent that women have their own identity separate to that of their father or husband, hence gender equality / respect for females / denotes member of Khalsa / name denotes honour of bearer, ie lion, princess, etc.

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0 2 . 3 **Explain two contrasting ways in which Sikhs can fulfil the duty to meditate on the name of God (Nam Japna) in their daily lives.**

[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

Contrasting may mean opposing ways or may mean different ways.

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

- They can meditate first thing in the morning / after making themselves clean for worship / hence start their day in the right mind / be focused on God from the start / which will influence moral behaviour.
- They can meditate before going to sleep / hence seeking a closure to any issues of the day / and being right with God before sleep / allowing them to reflect and learn from their day.
- They could attend the gurdwara each day / to join in acts of worship / or to engage in the delivery of acts of worship / hence showing devotion.
- They could help others to understand the Guru Granth Sahib / or their duty as a Sikh / or how they can develop the personal virtues / or of the goals of Sikhism / that is, share their knowledge to help teach others / sewa.
- By carrying out NitNem prayers each day / reciting Japji Sahib, Mool Mantra, Jaap Sahib / reciting hymns by the Gurus / reading from and reflecting on the Gutka.
- By learning to read the Guru Granth Sahib in its original Gurmukhi script / because this is to study the word of God / so they become closer to its full and true meaning.
- They could recite prayers / listen to prayers / whilst they are doing other things / such as driving, household chores and so on / so as to devote every activity to God, etc.

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0 2 . 4 **Explain two reasons why historical gurdwaras, including the Golden Temple, are still important to Sikhs today.**

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 reason

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

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 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 fact that these are gurdwaras / places consecrated to Sikhism with the possession of a Guru Granth Sahib / often consecrated by a Guru / makes them more important / GGS - How does one recognise Sat Sangat? Sat Sangat is where the Lord's name is recited'
- These places are sources of authority / eg the Five Takhts / from where decisions on the implementation of Sikh law in daily life are made.
- The Rahit Maryada gives these places importance / there is no requirement to visit / they are important of themselves / Guru Gobind Singh – 'Make pilgrimage only for seeing gurdwaras'
- These places link to the Gurus / eg Nankana Sahib in Pakistan is where Guru Nanak was born / 'touching history' by going to them.
- To join in festival celebrations on a different scale / with Sikhs from around the world / which are usually very big events at Amritsar, for example / with firework displays / eg at Divali, the whole temple is lit by thousands of lights.
- Going to the historical gurdwara means joining with thousands of others / all focused on their religion / the spiritual atmosphere is overwhelming for some.
- To take part in acts of worship / at the places which recall historical people and events / making those acts more meaningful to the worshipper.
- To learn more about the history of Sikhism / eg the Golden Temple complex has a museum of Sikhism / which includes actual artefacts owned by the Gurus / eg the cloak with 52 tails which Guru Hargobind wore is in the Sikh Museum at Amritsar.
- To perform sewa / in the holiest of Sikh places / replicating that done by the Gurus in the place they did it / eg by helping in the langar at Amritsar / hence fulfilling a duty for Sikhs in a place of great importance and history / 'Sewa must be offered to all' (Rahit Maryada), etc.

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Sources of authority might include:

Rahit Maryada – Sikh Code of Conduct granting importance to Takhts / 'Sewa must be offered to all'
Guru Granth Sahib – 'How does one recognise Sat Sangat? Sat Sangat is where the Lord's name is recited.',
/ Guru Gobind Singh – 'Make pilgrimage only for seeing gurdwaras', etc

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0 2 . 5 **'Birth ceremonies are not important for Sikhs today.'**

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

- The baby has no idea of what is going on / so the ceremony is really not for the child / rather for the parents or tradition / traditions are out-dated in the modern world / the child might not have wanted this ceremony if they had been able to express themselves.
- Rahit Maryada gives little detail on what must happen in the ceremony / whereas other ceremonies are clearly detailed therein / suggesting lesser importance.
- Other ceremonies, such as the naming ceremony, are more important / as these are done publicly, and witnessed by many / whereas the birth ceremony is done at the hospital or at home / without witnesses / so there is no public accountability in the birth ceremony for the promises made by the couple.

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- Sikhism is about devotion to God / the child is too young to show devotion / so this ceremony has no value / they should wait until the child is older and able to decide for themselves if they want to be dedicated to God, etc.

Arguments in support of other views

- If they were not important, Sikhs would not continue to have them / they are the norm for Sikhs rather than an exception, so must still be important.
- This is a way to welcome the child into the Sikh faith / their life begins with an introduction to and blessing from God / 'The True Lord has sent this gift' (Guru Granth Sahib) / shows their gratitude to God when they have this ceremony.
- The parents are making a statement that they want their child to be a Sikh / to live the Sikh way / to be devoted to God / which is important because it shows the parents devotion as well as their intention for their child.
- Most people – religious or not – have some sort of celebration for the birth of a child / hence birth is something universally seen as important / people should celebrate that as per their culture, etc.