

---

**GCSE**  
**RELIGIOUS STUDIES**  
**8062/17**

SIKHISM

---

Mark scheme

Specimen

---

V1.0

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

**01 BELIEFS**

Qu	Part	Marking guidance	Total marks
01	1	<p>Which <b>one</b> of the following is the name of the holy book of Sikhism?</p> <p><b>A</b> Guru Granth Sahib.  <b>B</b> Sangat.  <b>C</b> Singh.  <b>D</b> Mool Mantra.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: A Guru Granth Sahib.</p>	1
01	2	<p>Give <b>two</b> examples of how someone might show 'haumai'.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Being proud/being selfish/being angry/discriminating against others/talking down to others/etc.</p>	2

01	3	<p>Explain <b>two</b> ways in which belief in karma influences Sikhs today.</p> <p><b>Target: AO1:2</b> Knowledge and understanding of religion and belief: influence on individuals, communities and societies.</p> <p><b>First way</b>            Simple explanation of a relevant and accurate influence – 1 mark            Detailed explanation of a relevant and accurate influence – 2 marks</p> <p><b>Second way</b>            Simple explanation of a relevant and accurate influence – 1 mark            Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• the belief that positive actions lead to a better rebirth means that Sikhs will make every effort to do positive actions – such as sewa</li> <li>• the belief that negative actions lead to negative consequences and a worse rebirth means that Sikhs will make every effort to avoid doing negative actions such as theft</li> <li>• a belief in karma makes it important for Sikhs to understand what are positive and what are negative actions so that they understand the consequences of what they are doing.</li> </ul>	4
----	---	--	---

01	4	<p>Explain <b>two</b> Sikh teachings about God.</p> <p>Refer to sacred writings or another source of Sikh belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First teaching</b>            Simple explanation of a relevant and accurate teaching – 1 mark            Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second teaching</b>            Simple explanation of a relevant and accurate teaching – 1 mark            Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• Monotheism – there is only one God, the creator and controller of all things; depends on nothing but all things depend on God Guru Granth Ji 45</li> <li>• God is immortal – is not born and does not die Guru Granth Ji 144</li> <li>• God is without form – He is not a thing within creation so cannot be described, Guru Granth Ji 14 , 283</li> </ul>	5
----	---	---	---



01	5	<p>'For Sikhs, sewa (service to others) is the most important duty.'</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> <li>• refer to Sikh teaching</li> <li>• give reasoned arguments to support this statement</li> <li>• give reasoned arguments to support a different point of view</li> <li>• reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
		<table border="1"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     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.  <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.                      Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.  <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     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.  <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table>	Levels	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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6	1	Point of view with reason(s) stated in support.	1–3	0	Nothing worthy of credit.	0	
Levels	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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6																			
1	Point of view with reason(s) stated in support.	1–3																			
0	Nothing worthy of credit.	0																			
		<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• selfless service is the most important because it develops compassion for others rather than the selfishness of doing something only for your own benefit/so it promotes gurmukh rather than manmukh attitudes</li> <li>• it was one of the first duties to be taught by Guru Nanak who</li> </ul>																			

		<p>promoted sewa in the first langars</p> <ul style="list-style-type: none"> <li>• Sikh way of life is a way of service to God and everything done can count as sewa (tan, man, dhan)/good deeds for others is believed to be essential for Sikhs to show their allegiance to God/It benefits the community – fulfils one of the core principles of Sikhism- the common good of all etc.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• Duties to God are more important – nam simran</li> <li>• Amritdhari Sikhs believe that upholding the faith is more important because Guru Gobind Singh lay such emphasis on this/leading a pure life –self-discipline in an attempt to become gurmukh/communicating with God so that the soul becomes pure is the priority</li> <li>• Knowing and doing the will of God – may involve sewa but in itself it is not the most important duty, etc.</li> </ul> <p>SPaG 3 marks</p>	
--	--	--	--

**02 PRACTICES**

Qu	Part	Marking guidance	Total marks
02	1	<p>Which <b>one</b> of the following is the festival that celebrates the founding of the khalsa in Sikhism?</p> <p><b>A</b> Vaisakhi.  <b>B</b> Gurmukh.  <b>C</b> Gurpurb.  <b>D</b> Amrit.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: A Vaisakhi.</p>	1
02	2	<p>Give <b>two</b> of the 5 Ks of Sikhism.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <ul style="list-style-type: none"> <li>• Kesh (uncut hair)</li> <li>• Kara (bracelet)</li> <li>• Kirpan (sword/knife)</li> <li>• Kangha (comb)</li> <li>• Kachera (shorts)</li> </ul>	2

02	3	<p>Explain <b>two</b> contrasting ways of following the Sikh Path taken by sahajdhari and amritdhari Sikhs.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.</p> <p><b>First contrasting way</b>            Simple explanation of a relevant and accurate contrast – 1 mark            Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p><b>Second contrasting way</b>            Simple explanation of a relevant and accurate contrast – 1 mark            Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• a Sahajdhari Sikh is one who is not a member of the khalsa, they are known as ‘slow adopters’. They hold the beliefs of Sikhism but may not wear the 5Ks, they may cut their hair and their beard and not wear a turban. All Sikhs will have been sahajdhari at some point in their lives because no one is born a Sikh. Sikhs believe that sahajdhari are working towards amritdhari, developing their faith. They could be gurmukh and obeying God’s will but not yet prepared to take on the additional responsibilities of amritdhari Sikhs</li> <li>• an Amritdhari Sikh is a member of the khalsa and will have taken the name Singh or Kaur. He or she is baptised into Sikhism and is expected to follow all the beliefs and teachings including the Khalsa Code of Conduct. They should not cut their hair, use tobacco or any intoxicant, eat halal meat, commit adultery. They will wear the 5 Ks so their Sikh identity is clear to everyone and should pray seven times each day including first thing in the morning and last thing at night.</li> </ul>	4
----	---	--	---

02	4	<p>Explain <b>two</b> ways in which the takht is important in a Sikh Gurdwara.</p> <p>Refer to sacred writing or another source of Sikh belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First way</b>            Simple explanation of a relevant and accurate way – 1 mark            Detailed explanation of a relevant and accurate way – 2 marks</p> <p><b>Second way</b>            Simple explanation of a relevant and accurate way – 1 mark            Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• this is the ‘Throne of the Guru’ where the Guru Granth is put during worship. It must be absolutely clean to ensure that the Guru Granth Sahib is kept absolutely clean and treated with the respect due to a living Guru</li> <li>• the throne is at the front of the worship hall so that all the worshippers are facing the Guru. This reflects the equality of all worshippers. According to Sikh teaching anywhere there is a takht on which the Guru Granth Sahib is enthroned is a Gurdwara</li> <li>• the Guru is opened on the throne and read from there. It may be left open all day as long as an attendant is present to ensure that no disrespect is shown to it, and people are coming for guidance from it. It should be covered if there is any possibility of disrespect being shown. Teaching about the status of the Guru Granth Sahib.</li> </ul>	5
----	---	---	---

02	5	<p>‘The best way for Sikhs to gain an understanding the nature of God is by meditating on the name of God.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> <li>• refer to Sikh teaching</li> <li>• give reasoned arguments to support this statement</li> <li>• give reasoned arguments to support a different point of view</li> <li>• reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
<table border="1"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     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.  <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.                      Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.  <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     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.  <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table>				Levels	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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6	1	Point of view with reason(s) stated in support.	1–3	0	Nothing worthy of credit.	0
Levels	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. <b>References to religion applied to the issue.</b>	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. <b>Clear reference to religion.</b>	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. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6																			
1	Point of view with reason(s) stated in support.	1–3																			
0	Nothing worthy of credit.	0																			
<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• meditation allows deep understanding/meditation allows connection with God/meditation allows focus and thinking needed to understand, it is a disciplined and focused way, so facilitates true</li> </ul>																					

		<p>understanding</p> <ul style="list-style-type: none"> <li>• Nam Japna is one of Three Responsibilities of Sikhs, so its importance is stressed</li> <li>• they can read Mool Mantra, but without thinking about it (meditation on), this does not lead to understanding.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• some people are too closed by haumai, or being manmukh to understand God or to meditate</li> <li>• could read the Guru Granth Sahib or could speak to learned scholars/studying Mool Mantra tells a person about God and may be all they can understand</li> <li>• no one can truly understand the nature of God – that is beyond man.</li> </ul>	
--	--	--	--

