



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Secondary Education

Religious Studies *Specification C*

3063/8/6 Sikhism

Mark Scheme

2005 examination – June series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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.

Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication (Refer to the criteria given in the chart on page 5).
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, ‘Is the candidate nearer those who have given a correct answer or those who have little idea?’
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word ‘seen’ on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' 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 the **allocated to the level** it best fits.

The **assessed level** or response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate 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 candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates 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.

Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

- | | |
|----------------|---|
| 3 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| 2 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| 0 mark | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |

Additional Guidance to Examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

Paper 6: *Sikhism*

Part A

A1 Worship and Rites of Passage

- (a) *What is karah parshad?*

Target: Knowledge of technical term

Sacramental sweet food offered to God, then distributed to all present at Sikh religious gatherings. Food prepared in the langar in which everyone shares at the end of worship. Demonstrates equality. Received in right hand as a gift. No-one leaves hungry.

(1 mark) AO1

- (b) *What is the amrit sanskar?*

Target: Knowledge of technical term

Initiation ceremony. Introduction into the Khalsa. Joining the Khalsa. Affirmation of faith. Guru Gobind Singh initiated the practice in 1699. The Amrit ceremony (baptism) is held in the presence of the Guru Granth Sahib and five baptized Sikhs (Panj Piyaras).

(1 mark) AO1

A2 The nature of God and the human condition

- (a) *Name two of the evils in Sikhism.*

Target: Knowledge of the evils

Any **two** from: lust, covetousness, attachment (greed), anger, pride.

Allow appropriate transliterations.

(2 marks) AO1

- (b) *Give three things the Mool Mantar says about God.*

Target: Knowledge and understanding of the Mool Mantar

Any from: One God; truth is his name; creator; without fear; hate. Beyond birth & death. Immortal and self-existent. Made known by name (grace) of the Guru.

One mark per point.

Accept benevolent, all powerful. To worship God.

(3 marks) AO1

A3 Sikh Personal Life**(a) What does Sikhism teach about sewa?**

Target: Knowledge and understanding of sewa

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some application of knowledge and understanding.	2 marks
Level 3	A clear application of knowledge and understanding with sound development.	3 marks

The application of selfless service to God and others as underlined by being Gurmukh and not Manmukh. Examples offered could be the three responsibilities, Langar, cultivating the virtues or even the five stages to liberation. Model of Guru Nanak and other Gurus. Teachings of the Gurus exemplify this.

(3 marks) AO2

(b) Explain the importance of a turban for a Sikh.

Target: Knowledge and understanding of the significance of a turban

Symbolises the discipline behind kesh (one of the 5 k's). Kesh / uncut hair – discipline; holiness / saintliness; strength; virility. Sometimes the small comb is kept inside or attached to it – Kanga / comb – cleanliness; inner purity; discipline.

(2 marks) AO1

Part B**B4 Guru Nanak and Sikh Responsibilities****(a) Explain the importance of Guru Nanak for Sikhism.**

Target: Knowledge and understanding of the role of Guru Nanak

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some application of knowledge and understanding.	2 marks
Level 3	A clear application of knowledge and understanding with some development.	3 marks
Level 4	A clear application of knowledge and understanding with good development.	4 marks

Model to which Sikhs can aspire. Founder of Sikhism. He delivered teachings of Sikhism. Began the Guru Granth Sahib. A messenger of God. Exemplary Sikh. Brought unity and peace.

(4 marks) AO2

(b) Explain Sikh teaching about Nam Japna.**Target: Knowledge and understanding of Nam Japna****Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Some clear knowledge and understanding.	2 marks
Level 3	A clear knowledge and understanding with good development.	3 marks

One of the three responsibilities. Daily meditation on God ('s name). Helps a Sikh prioritise and focus daily. Creates a mind ready for cultivation of the virtues, sewa and the stages of liberation, including union with God after death.

(3 marks) AO1**(c) What is the langar?****Target: Knowledge of the langar**

Technically the meal shared after worship involving kara parshad. Also refers to the kitchen area attached to the Gurdwara. Aim is to underline charity for the poor, equality and community.

(2 marks) AO1**(d) "You can only be a true Sikh if you devote your life to looking after the poor."**

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of the commitment of being a Sikh**Levels of Response**

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two simple reasons.	2 marks
Level 3	Opinions supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

For

Essential for Sikhs to perform sewa; ideal of the langar; following the examples of Gurus; underlines responsibility of giving to charity. Sikhs believe that religious action is more important than religious theory.

Against

Too broad a statement to make – Sikhs help the poor and this could be to get them back on their feet. Life is to worship God also. Giving to charity is only one of three responsibilities.

(5 marks) AO3

B5 The Five Ks and the Rahit Maryada

- (a) *Explain the importance of the kara and the kirpan for Sikhs.*

Target: Knowledge and understanding of the Five Ks

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 mark
Level 2	Some application of knowledge and understanding.	2 marks
Level 3	A clear application of knowledge and understanding with some development.	3 marks
Level 4	A clear application of knowledge and understanding with good development.	4 marks

Kara / bracelet – bond with God; God is eternal; member of Khalsa.

Kirpan / sword – courage; confidence and faith to defend the poor and one's religion.

Max. Level 2 if only one of kara and kirpan is mentioned.

(4 marks) AO2

- (b) (i) *What is the Rahit Maryada?*

Target: Knowledge of the Rahit Maryada

This document is the Official Sikh Code of Conduct. Produces an accurate portrayal of Sikh conduct and successfully achieved a high level of uniformity in the religious and social practices of Sikhism throughout the world. Discipline.

(1 mark) AO1

- (ii) *How is the Rahit Maryada used by Sikhs?*

Target: Understanding of the application of the Rahit Maryada

Used to clarify both moral and religious practices. Modern, universally accepted version (1931) is on the Internet for all Sikhs to refer to individually. Copies of book used by all Gurdwaras. Covers advice from worship to morality.

(2 marks) AO2

(c) *What is the Adi Granth?***Target: Knowledge of the Adi Granth**

Sikh scriptures

First collection or compilation

Name given to Guru Granth Sahib before Guru Gobind Singh's death

Guru Arjan.

(2 marks) AO1**(d) *“The teachings of the Ten Gurus give all the guidance that Sikhs need.”******Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*****Target: Evaluation of the significance of the Ten Gurus****Levels of Response**

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two simple reasons.	2 marks
Level 3	Opinions supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

For

All that is contained in the Guru Granth Sahib is what a Sikh needs; complete guide to religious and moral duties. Many Sikh's are able to live their lives by their teachings; even apply them to moral issues today successfully.

Against

There are some matters today which were not considered then, e.g. due to advancements in technologies; people's behaviour and sense of morality changes; Gurus teachings are idealistic and not always practical.

(5 marks) AO3

Part C**C6 Matters of Life and Death**

- (a)
- Explain what Sikhism teaches about life after death.*

Target: Knowledge and understanding of Sikh teaching on life after death**Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 - 2 marks
Level 2	Some clear knowledge and understanding.	3 - 4 marks
Level 3	A clear knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear knowledge and understanding with good development.	7 marks

The soul is reincarnated until it achieves enough merit to be reborn with God. Human form is final stage before being united with God. Former lives – all at lower levels of existence – will have been lived. Physical destruction of body only at death – soul leaves body and awaits another form. Soul is immortal and next life depends upon what a person deserves. Determined by the law of karma. Sikhs do not fear death. Jiva (soul) is deathless like God – with Him in the beginning – can be drawn back to God through Nam Japna. Idea of Mukti.

Accept practical responses of how Sikhs respond to death.

(7 marks) AO1

- (b)
- Explain Sikh attitudes to
EITHER abortion
OR suicide.*

Target: Knowledge and understanding of Sikh attitudes to both abortion and suicide**Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1-2 marks
Level 2	Some application of knowledge and understanding.	3-4 marks
Level 3	A clear application of knowledge and understanding with some development.	5-6 marks
Level 4	A clear application of knowledge and understanding with good development.	7-8 marks

Abortion

Life begins at conception therefore abortion is morally wrong. Life is a gift from God. We all have a ‘divine spark’ within us. God created all and is in all – a violation of this is therefore wrong. Mental / physical abnormalities are not sufficient reason. General understanding for rape / abnormality. Most Sikhs live in countries where abortion is legal.

Suicide

Seen as a sin. Life is to be cherished. Life is a gift from God. We all have a ‘divine spark’ within us. God created all and is in all – a violation of this is therefore wrong. There is no excuse when one can find joy in God and answers from Sikhism. When it happens there is much grief and the idea of karma and reincarnation is used to explain it.

(8 marks) AO2

(c) “Taking a life is always wrong.”

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Sikhism in your answer.

Target: Evaluation of the sanctity of life**Levels of Response**

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two simple reasons.	2 marks
Level 3	Opinions supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

For

Religious teachings agree and underline the value of human life. Life is a gift from God. We all have a ‘divine spark’ within us. God created all and is in all – a violation of this is therefore wrong.

Against

Sikhism teaches to defend the faith and the poor; role of Sikh martyrs; sometimes the lesser of evils to produce a greater good. Idea of karma and reincarnation.

(5 marks) AO3

C7 Sikh Worship and Justice**(a) Describe the main parts of Sikh worship.****Target: Knowledge and understanding of Sikh worship****Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 - 2 marks
Level 2	Some clear knowledge and understanding.	3 - 4 marks
Level 3	A clear knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear knowledge and understanding with good development.	7 - 8 marks

Main focus is the Guru Granth Sahib: how it is treated: placed on a stool / throne (takht); seen as the living Guru; canopy over it; fan (chauri) waved over it when read; Sikhs bow before it / do not turn their backs on it. Hymns of Guru Nanak are sung. Prayers. Sermons (by anyone or the Granthi). Guru Granth Sahib (verses read + verses sung by musicians). The Ardas prayer completes the service. Karah parshad ceremony. Bow and kneel in front of the Guru Granth Sahib. Make an offering of money / romalla or food.

Allow discussion of worship at home also.

(8 marks) AO1**(b) Explain why justice is important to Sikhs.****Target: Knowledge and understanding of the significance of justice for Sikhs****Levels of Response**

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A minimal application of knowledge and understanding.	1 - 2 marks
Level 2	Some application of knowledge and understanding.	3 - 4 marks
Level 3	A clear application of knowledge and understanding with some development.	5 - 6 marks
Level 4	A clear application of knowledge and understanding with good development.	7 marks

Guru Nanak taught equality through sewa, langar, 'there is no Hindu nor Muslim' etc. Giving to charity. Ideals expressed in nature of worship. Justice is at forefront of Sikh symbolism in terms of kirpan and what it represents. History of Sikhism tells how Gurus fought for justice and against injustices.

Confusion of justice with retribution maximum Level 2.

(7 marks) AO2

(c) ***“Sikh worship is based upon Sikh beliefs about equality.”***

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of Sikh teachings about equality

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two simple reasons.	2 marks
Level 3	Opinions supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

For

Role of the langar in seeking justice for the poor; equality and community in langar and worship; same dress; same posture; no seats etc. Teachings of Gurus emphasise this. ‘There is no Hindu nor Muslim.’

Against

Against the statement: always recognise supremacy of God; devotion and respect to the Gurus; some would say that women are treated with prejudice even today.

(5 marks) AO3