



**General Certificate of Secondary Education**

**Religious Studies 3063/3068**

*Specification C*

**Paper 6 Sikhism**

**Mark Scheme**

*2007 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.

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## 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, which should be credited appropriately.

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.

<b>3 marks</b>	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.
<b>2 marks</b>	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.
<b>1 mark</b>	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.
<b>0 mark</b>	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*

### Section A

#### A1 The 5 Ks and the 5 Evils

- (a) *Name one of the 5 Ks.*

**Target: Knowledge and understanding of the 5 Ks**

Any one from: kara (bracelet), kirpan (sword), kesh (long hair), kangha (comb),  
kach / kachera (shorts, trousers)

**(1 mark) AO1**

- (b) *Name one of the Evils in Sikhism.*

**Target: Knowledge and understanding of the 5 Evils**

Any one from: lust, anger, greed, worldliness and pride.

**(1 mark) AO1**

#### A2 Sikh Gurus

- (a) *Give three reasons why Guru Gobind Singh is important for Sikhs.*

**Target: Knowledge and understanding of Sikh Gurus**

Any three from:

Founded the Khalsa (story may be explained)

Last of the human Gurus

Enthroned the Adi Granth / Guru Granth Sahib as the sole and final Guru

He was a very gifted leader

He introduced the 5 Ks

**(3 marks) AO1**

- (b) *Give two ways in which Guru Arjan helped Sikhism to develop.*

**Target: Knowledge and understanding of Sikh Gurus**

Any two from:

Built the Harimandir in Amritsar

Compiled the Adi Granth

Placed the Adi Granth in the Harimandir

First martyr of Sikhism

**(2 marks) AO1**

**A3 Diet and Dress**

- (a) **State two Sikh attitudes towards diet.**

**Target: Knowledge and understanding of Sikh attitudes towards diet**

Any two from:

Many Sikhs are vegetarian

Allowed to eat meat not slaughtered for religious purposes / rituals

Sikhs aim to provide food that will not offend i.e. vegetarian

Drunkenness or losing self-control is avoided

**(2 marks) AO2**

- (b) **Explain Sikh attitudes towards dress.**

**Target: Knowledge and understanding of Sikh attitudes towards dress**

**Levels of Response**

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

Candidates may include some of the following:

Modesty - 'shalwar' baggy trousers and 'kameez' (tunic) popular amongst women

Khalsa Sikhs to wear 5 K's because it is official religious dress to indicate identity.

Turban worn by many Sikhs because it relates to uncut hair and is a practical sign of identity.

Non-khalsa Sikhs may wear a kirpan (sword) set in a bracelet or necklace or even embedded into their comb as a symbol of their faith but also as a practical means of obeying laws regarding dangerous weapons.

Simple lists without explanation max. L2

**(3 marks) AO2**

**Part B**

**B4 The Gurdwara and the Guru Granth Sahib**

- (a) **Give two ways in which Sikhs show respect when reading from the Guru Granth Sahib.**

**Target: Knowledge and understanding of The Gurdwara and the Guru Granth Sahib**

Any two from:

Bow and kneel in front of the Guru Granth Sahib

Make an offering of money / romalla or food

Wave the chauri

Keep feet facing away

Meditate on God

**(2 marks) AO1**

**(b) Explain what religious duties the Granthi has.****Target: Knowledge and understanding of religious duties of the Granthi****Levels of Response**

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

Candidates may include some of the following:

Leads worship, leads prayers, reads the Guru Granth Sahib (all in the Gurdwara).

Involvement in ceremonies / festivals.

Offers spiritual comfort /guidance.

**(3 marks) AO1****(c) Explain the different ways in which Sikhs use the Gurdwara.****Target: Knowledge and understanding of the way in which Sikhs use the Gurdwara****Levels of Response**

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

Candidates may include some of the following:

Worship

Religious ceremonies e.g. festivals

Rites of passage e.g. weddings and funerals

Feeding the poor (langar)

Demonstrating equality

In some there may be clinics and dispensaries

Social centre

Learn Punjabi / religious instruction

School rooms / libraries

NB Focus is on **different** and so for L3/4 more than two uses must be developed.**(4 marks) AO2**



- (d) ***'The reading from the Guru Granth Sahib is the most important part of Sikh worship.'***

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

**Target: Evaluation of the importance of the Guru Granth Sahib**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

**Agree**

It is a seminal teaching and reflects one of the three responsibilities (nam japna); gain insight and instruction concerning religious truths; it is a form of worship; it helps a Sikh with advice for living; it focuses the mind on God.

**Other views**

Sikh is also a practical religion; worship should penetrate all aspects of life; it is no good spending all life in worship and neglecting the poor and needy.

**(5 marks) AO3**

**B5 Manmukh, the Stages of Liberation and Abortion**

- (a) ***State two Sikh teachings about manmukh.***

**Target: Knowledge and understanding of Manmukh**

Any two from:

It is becoming self-centred  
Subject to reincarnation / aim to escape  
Free will / all humans are equal  
Only through grace can one escape  
The human condition  
They will not achieve mukhti

**(2 marks) AO1**

**(b) Give three of the five stages of liberation in Sikhism.****Target: Knowledge and understanding of the Stages of Liberation**

Any three from:

Dharam khand (religious duty)

Saram khand (effort)

Karam khand (grace)

Gian khand (knowledge)

Sach khand (truth)

**(3 marks) AO1****(c) Explain Sikh attitudes towards abortion.****Target: Knowledge and understanding of Sikh attitudes towards Abortion****Levels of Response**

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

Candidates may include some of the following:

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.

**(4 marks) AO2****(d) 'All life is sacred.'**

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

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

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

**Agree**

To harm or take life is morally wrong; violation of the 'divine spark'; life was created by God; to be absolutely true to Sikhism all life must be revered. Life is a gift from God.

**Other views**

Some situations conflict with the above e.g. war, abortion, euthanasia, self-defence; forgiveness is up to God and not human beings who judge one another (there are certain very difficult circumstances).

**(5 marks) AO3**

**Part C**

**C6 Wealth and Poverty and the Role and Status of Women**

**(a) Explain Sikh attitudes to wealth and poverty.**

**Target: Knowledge and understanding of Sikh attitudes to wealth and poverty**

**Levels of Response**

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

Candidates may include some of the following:

Main message of Sikhism is "neither no Hindu nor Muslim"

Idea of equality

Idea of sharing – role of the Langar

Looking after poor is following teaching and example of Gurus

Story of Malik Bhago and Bhai Lalo

Encourage giving to charity – one of the three responsibilities (vand chakna)

**(7 marks) AO2**

**(b) Explain Sikh attitudes towards the role and status of women.**

**Target: Knowledge and understanding of the role and status of women**

**Levels of Response**

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

Candidates may include some of the following:  
 All are equal and there should be no distinction based on gender  
 All bow before Guru Granth Sahib in Gurdwara  
 All sit and are equal in Gurdwara  
 Boys and girls are treated the same, some can have the same first names  
 Differences between men and women are based in culture and not in Sikhism  
 Gurus improved the position and status of women in society e.g. today, since 1981, there have been women members on the Supreme Religious Council of the Sikhs based in Amritsar  
 Women can fulfil any role a man can in Sikhism  
 "A Sikh should respect another man's wife as he would his own mother" (Rahit Maryada)  
 Women can re-marry, are protected from child marriage and sati/suttee is outlawed  
 Senior member of family and designated 'head' can be male or female  
 Traditional role of woman is caring for children but it is not uncommon for women (especially western) to be well educated and have a variety of careers

**(8 marks) AO2**

**(c) 'Everyone is equal in Sikhism.'**

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

**Target: Evaluation of equality**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

**Agree**

Sikh teaching; everyone is equal; different roles does not mean difference in status; women are becoming more and more involved and also instrumental in the future course of Sikhism and important decisions. Other areas may be used e.g. examples drawn from other areas of prejudice, or the difference between cultures and generations.

**Other views**

There are many cultural traditions that remain; in today's society (non-Sikh) it could be argued that women do not have equal status; it could be argued that women are expected to fulfil traditional roles; Sikh teachings concerning women are theoretical rather than being practical. Other areas may be used e.g. examples drawn from other areas of prejudice, or the difference between cultures and generations.

**(5 marks) AO3**

**C7 Rites of Passage and The Importance of the Family**

- (a) **Describe what happens at**  
**EITHER a Sikh funeral**  
**OR the amrit sanskar.**

**Target: Knowledge and understanding of Rites of Passage**

**Levels of Response**

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

Candidates may include some of the following:

**Funeral**

The body washed and clothed with all the five symbols of faith  
 Waheguru recited and hymns sung over body when taken to crematorium/pyre  
 Special prayers are read – Ardas, Sohilla, Sukhmani  
 A close relative lights the funeral pyre for cremation  
 Continuous reading of the Guru Granth Sahib  
 Sharing of parshad  
 Relatives hear readings from the Guru Granth Sahib for next 10 days  
 Guru Granth Sahib covered with silk cloth after 10 days  
 No sadness as life and possible union with God is celebrated

**Amrit Sanskar**

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).  
 Also known as Amrit Pahul.  
 Five (amrit-dhari Sikhs) assemble, in ceremonial saffron dress, before Guru Granth Sahib and explain the faith  
 Sikh accepts these principles  
 One of the five says a prayer and they all then sit around an iron container full of fresh water and this is mixed with sugar by the sword  
 Five handfuls of water, now blessed (amrit), are placed on the eyes and ears /or by drinking a handful of amrit five times  
 Mool Mantar (mantra) recited five times  
 Sikh repeats this and is then received into the Khalsa and named singh or kaur  
 Sharing of Prasad from the same container

**(7 marks) AO1**

**(b) Explain the importance of the family for Sikhs.****Target: Knowledge and understanding of the importance of the family****Levels of Response**

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

Candidates may include some of the following:

Family is the basis for society

Correct place for children to be brought up and be made aware of God

Emphasis on the search for God being at home / anti-ascetic

Respect each other and members of each other's families

Family is a place to nurture Sikh traditions and teachings of Gurus- righteous living

Importance of worship as a family

Celibacy is not seen as a virtue

Importance of extended family

Role of family in choosing marriage partners, careers etc.

Role of the head of an extended family, usually most senior member

**(8 marks) AO1****(c) 'The idea of reincarnation makes death easier to accept.'*****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 life after death****Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may include some of the following:

**Agree**

Reincarnation means that death is not the end; comfort for those that lose relatives; the essence of life, the 'divine spark' cannot be destroyed

**Other views**

Suicide means being reincarnated in less auspicious circumstances; there is a 'stigma' attached to this type of death; in practice, nothing can make the loss of a friend or relative this way 'easier'.

Murder or violent death does not make it easy for the family. Idea of heaven in other religions is just as effective for mourners as the idea of reincarnation.

**(5 marks) AO3**