



## **General Certificate of Secondary Education**

# **Religious Studies 3063/3068** *Specification C*

## **Paper 6 Sikhism**

# **Mark Scheme**

*2008 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.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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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 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.

<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

### Part A

#### A1 The Rahit Maryada and Gurmukh

- (a) *What is the Rahit Maryada?*

**Target: Knowledge and understanding of the Code of Conduct**

Sikh Code of Conduct

**(1 mark) AO1**

- (b) *What does Gurmukh mean?*

**Target: Knowledge and understanding of the word Gurmukh**

God-centred / following Guru's mind / teaching.

**(1 mark) AO1**

#### A2 Festivals

- (a) *Give two ways in which Sikhs celebrate a Gurburb.*

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

Candidates may include some of the following:

- Congregational worship
- The Akhand Path/ continuous reading of the Guru Granth Sahib which is timed to reach its conclusion at the major part of the festivities
- Street procession of the Guru Granth Sahib/ especially at the celebration of the birth of Guru Nanak and Gobind Singh
- Banners are put up outside the gurdwara
- Firework displays

General comments will not be credited e.g. attending Gurdwara.

**(2 marks) AO1**

**(b) Give three ways in which Sikhs celebrate Baisakhi.**

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

Candidates may include some of the following:

- Renewal of Nisham Sahib
- Cards are sent to wish happy Baishaki
- Flag pole is taken down and washed in yoghurt / symbol of purity and cleanliness
- New Year, first day of Sikh New Year
- Gurdwara committees are selected
- If living in the Punjab a Sikh would try to visit the Golden Temple-
- Attend political rally-
- Take part in processions
- Bhangra dancing

**(3 marks) AO1**

**A3 Sewa**

***Explain how Sikhs perform Sewa.***

**Target: Knowledge and understanding of Sewa**

**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.	3 marks

Candidates may include some of the following:

- Understanding of the word Sewa/selfless service to others
- How they perform it is by Tan, Dhan and Man, English words acceptable also.
- Tan (Physical) – service to the community, for example working in the Langar or helping to maintain the Gurdwara., washing dishes, cleaning floors
- Man (Mental) – service to the Guru, for example by studying and helping others to understand the teaching of the Gurus and Guru Granth Sahib – prayer etc
- Dhan (Material) – service to humanity, for example charity, giving up your time to help others.

**(3 marks) AO2**

**A4 The Three Responsibilities**

**Name two of the three Sikh responsibilities.**

**Target: Knowledge and understanding of the three responsibilities**

Any from:

- Honest work (Kirat Karna),
- Meditation on God's name (Nam Japna)
- Giving to charity (Vand Chhakna).

Both the English or Punjabi words are acceptable.

**(2 marks) AO1**

**Part B****B5 Worship, The Mool Mantar (Mantra) and Euthanasia**

**(a) Explain the importance of karah parshad in worship.**

**Target: Knowledge and understanding of different areas of worship**

Karah parshad is the name of the food.

Any from:

- It is the symbol of equality,
- Sanctified food,
- Food from the Guru.

**(2 marks) AO2**

**(b) Explain how Sikhs worship in the home.**

**Target: Knowledge and understanding of worship in the home**

**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:

- Bathing before worship (symbol of cleansing and forgiveness)
- God surrounds the worshipper and is within
- At dawn the Japji of Guru Nanak is repeated
- Also the Nam Japna (Jap and Awayyas) is said to help the Sikh meditate in the name of God
- Mool Mantra could be also recited.
- A mala (prayer rope) can be used to help meditation (there are 108 knots which are passed through the fingers to repeat wonderful Lord-Waheguru-as they meditate).
- In the evening two more hymns are repeated, a mala may be used again
- A Sikh may not have the Guru Granth Sahib in their home but would use a Gutka (a collection of Sikh hymns) to read and focus on instead.

**(3 marks) AO1**



- (c) ***Explain how the Mool Mantar (Mantra) helps Sikhs to understand what God is like.***

**Target: Knowledge and understanding of the meaning of the Mool Mantar (Mantra)**

**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.	3 marks

Candidates may include some of the following:

- Mool Mantar (Mantra) makes many important statements about God:
- Only one God
- Truth is His name
- Creator
- Eternal- without beginning or end
- No Fear
- No Hate
- Can be known throughout revelation
- God is perfect.

Credit will be given for those candidates who write out the Mool Mantar

**(3 marks) AO2**

- (d) ***'Euthanasia is against God's will.'***

***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: Knowledge and understanding of Prejudice and Discrimination**

**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**

- Life is a gift from God
- We all have a divine spark within us, and, therefore, to kill that spark is going against God.
- God created all and is in all of us – a violation of this is therefore wrong.

**Other views**

- Some Sikh authorities accept euthanasia under certain circumstances, such as brain death etc.
- Students also may comment on how you would not let an animal suffer so why a human.
- People have a right to choose to die if there is no hope.

**(5 marks) AO3**

**B6 The Langar, Prejudice and Discrimination and the Created World**

**(a) Give three reasons why there is a Langar in the Gurdwara.**

**Target: Knowledge and understanding of the importance of the Langar**

Any three from:

- Symbol of equality
- Everyone is welcomed
- People who come to the Gurdwara know they will be given a vegetarian meal
- One way a Sikh can perform Sewa (service) in the community
- It is a Sikh way of life
- Started by Guru Nanak- important to a Sikh
- Place where food is prepared and shared
- Given hospitality

**(3 marks) AO1**

**(b) Explain Sikh attitudes towards prejudice and discrimination.**

**Target: Knowledge and understanding of the Sikh attitude to prejudice and discrimination with reference to race and religion**

**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

- Everyone is equal in the eyes of God, therefore a Sikh would promote generosity and justice
- Equality is very important to Sikhs and if they see anyone being treated with prejudice and discrimination they would not be afraid to stand up and fight for what is right and protect those weaker than themselves,
- The kirpan even though it is not a weapon is the symbol that they would be prepared to 'stand up and be counted'

**(3 marks) AO2**

**(c) Explain why Sikhs show respect and concern for the created world.**

**Target: Knowledge and understanding of the created world**

**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:

- The main focus is to show how Sikhs respect the world and all of God's creation.
- Guru Nanak taught that humans should be kind to animals.
- The wilful cause of suffering to others is wrong.
- The world belongs to God. God is given the name Karta Purukh that means the Creator so Sikhs regard God as within creation.
- Misuse of God's creation is regarded as injuring God.
- Creation is a continual process, therefore it should always be looked after.
- Important to follow Guru's teaching about creation.
- Respect and enjoy the natural world.
- Natural environment is a gift from God.

**(4 marks) AO2**

**(d) 'All Sikhs should be vegetarians.'**

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

**Target: Knowledge and understanding of the created world**

**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**

- The Langar only serves vegetarian food.
- Gurus teachings of 'friend, avoid food which harms the body and provokes evil thoughts'.
- In India eating meat was traditionally thought to produce bad temper and high blood pressure.
- Healthier for a Sikh – encouraged to eat pulses and vegetables.
- God is in all living creatures.

**Other views**

- Lifestyles change; fast food is popular amongst young Sikhs.
- As long as they do not eat ritually prepared meat the Gurus do not forbid it.
- Sikhs can choose if they want to eat meat, as long as it is not ritually prepared meat they can eat it. A good source of protein, can be healthy if eaten in moderation.
- Eating meat is a personal choice e.g. chicken, turkey etc, which is healthy for you as it builds up cells and tissues.

**(5 marks) AO3**

**Part C**

**C7 The 5 Ks, the Gurdwara and the Guru Granth Sahib**

**(a) Explain the importance of the 5Ks for Sikhs.**

**Target: Knowledge and understanding of the importance of the 5 K's**

**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:

- Symbol of belonging
- Being part of the Khalsa
- Following Guru Gobind Singh's instructions / unite Sikhs in times of persecution and strife.
- Commitment to their beliefs
- Strong sense of equality
- Explain the symbolism of each of the 5 K's
- Kachera (shorts) – originally worn as suitable for battle / so showing preparedness to take up arms to defend their faith / symbolises modesty / control lust.
- Kangha (comb) – keeps hair in place and clean and tidy / symbolises discipline needed to control and develop spiritual side of one's nature and faith / removing sin.
- Kara (steel band) – symbol of unity and equality / reminder of eternal nature of God – no beginning and no end.
- Kesh (uncut hair) – symbol of Sikh's devotion to God (the turban worn to cover the uncut hair) / strength, virility and saintliness / acceptance of God's gifts.
- Kirpan (sword) – symbol of both the power and freedom of the faith / courage to defend the faith and the poor.

**(7 marks) AO2**

**(b) Explain how the Guru Granth Sahib is shown respect in the Gurdwara.**

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

**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

Various explanations will be shown but the main emphasis will be on how the Guru Granth Sahib is shown the utmost respect:

- Has a throne / platform (takht) in the Gurdwara – above everyone else
- Kept on a manji (large stool)
- Covered by a palki (canopy)
- Stool has silk cloths covering it (Romallas) the cloths cover the book when it is not being read.
- The holy book has pride of place in the prayer hall, and is the focus point for worshippers.
- A Chauri is waved over the holy book as a sign of respect for and the submission to the sovereignty of the Holy Granth.
- Shoes will be removed and hands washed and the worshippers, after entering the prayer hall, will bow low before the holy book, and also on leaving the prayer hall.
- Offerings are given to the holy book
- The worshipper will never turn their backs on the holy book and it is disrespectful to point their feet towards it.
- The holy book has its own room and it is placed there at night
- At the beginning and end of the day the holy book is taken and returned to its resting place by a form of processing it on the head of a respected member of the community – the chauri is waved during the procession.

**(8 marks) AO2**

**(c) ‘Studying the Guru Granth Sahib is the most important duty for a Sikh.’**

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

**Target: Knowledge and understanding of the Guru Granth Sahib in relation to other duties.**

**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:**

- The holy book provides the framework by which Sikhs should live / studying it is an important duty
- It teaches Sikhs how to live their lives in a meaningful way
- It also teaches them to always be mindful of God / encourages them to believe in one God
- All celebrations, rites of passage etc. are always in the presence of the holy book
- Because the Guru Granth Sahib is the central importance to a Sikh life studying it is very important to their life, work and worship in the community.

**Other views:**

- One should not just spend their whole time studying the Holy Book there are other important duties for a Sikh / selfless service (Sewa), meditating on God's name, honest work, generosity and many more. (candidates may show a variety of opinions in the other view section, it is important to credit them if they show a good link to the practices and application of Sikhism)

**(5 marks) AO3**

**C8 Gurus and Marriage**

- (a) ***Explain the importance for Sikhs of EITHER Guru Nanak OR Guru Gobind Singh.***

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

**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

**Guru Nanak**

Candidates may include the following:

The list below reflects the importance of Guru Nanak

- Was born into a Hindu high caste family, some of Sikh practice is similar to Hinduism e.g. cremation, but also some of Sikh practice is very different, e.g. no caste system
- Founder of Sikhism
- Without him there would be no religion
- Aim of his teachings was to show equality to all, whatever caste, religion etc.
- The spiritual and social welfare of the common people was his prime concern.
- His teachings were a direct challenge to the authority of the priestly class and the ruling tyrants of the time
- Spent his life travelling, teaching, preaching and showing, by his example, what he claimed to be the way of life that was pleasing to God.
- Taught people about the oneness of God

- He encouraged his followers to be prepared to work hard in the service of God and humanity.
- He established the first Sikh community in Kartarpur in the Punjab.
- He declared himself to be belonging to neither Hindu nor Muslim but the whole human race.

### **Guru Gobind Singh**

Candidates may include the following

The list below explains the importance of Guru Gobind Singh

- Founded the Khalsa
- The 5 K's
- Amrit ceremony of baptism
- United the Sikhs in times of persecution, and used as a reminder for Sikhs today e.g. when they celebrate Baisakhi
- Gave Sikhs courage to fight for justice and equality
- Ended the line of human Gurus, if he did not do this what would the religion be like today?
- Instigated the completion of the Guru Granth Sahib as the living Guru - Another name is the Adi Granth
- Symbol of equality by introducing Singh (lion) and Kaur (princess) into the Sikh faith
- Gave Sikhs a sense of identity and belonging by the membership of the Khalsa.
- Role and status of women improved

**(7 marks) AO1**

**(b) Describe what happens at a Sikh wedding ceremony.**

**Target: Knowledge and understanding of a Sikh wedding**

#### **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 the following:

- Another name for a Sikh wedding is Anand Karaj – Ceremony of Bliss.
- Ceremony usually takes place in the bride's home or the Gurdwara.
- The marriage party arrives and the Milni is performed – this is a formal meeting of the fathers, grandfathers and uncles of the couple – presents are given e.g. length of cloth for turban, gift of money.
- A reception meal is then eaten by all present.
- The marriage ceremony is then performed in front of the Guru Granth Sahib.
- The groom is called forward and sits facing the holy book. The bride then sits on his left side. They listen to the ragis (musicians).
- The granthi will then give a short talk on the couple's responsibilities 'union of two bodies make one soul' and the respect they must give to each other and their families.



- The bride and groom then vow to accept the duties of marriage, bowing before the Holy Granth.
- The bride's father hands over one end of the groom's scarf to the bride, while the other end is held by the groom – symbolism of giving his daughter away.
- During this the ragis recite a shabad for the Holy Granth.
- The granthi recites the Lavan or marriage hymn composed by Guru Ram Das
- The ragis then repeat this and the couple will walk around the Holy Granth clockwise. (Led by the groom).
- They bow and sit at the end of the verse, and this is repeated for the four verses of the Lavan.
- At the end of it flower petals may be thrown over the couple.
- The whole ceremony is concluded with the Anand hymn and then the Ardas prayer and the congregation is given karah parshad (sacred food).
- Gifts are given and a reception is then held in the Langar and then maybe at a hotel.
- Sikh practice requires no formal certificate but if they live in Britain they have to comply with the law and registration.

**(8 marks) AO1**

**(c) 'Arranged marriages are more successful.'**

***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: Knowledge and understanding of Sikh attitude to 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

Candidates may include some of the following.

**Agree**

- Chosen by family hence are more suited / education, interests, family background, employment are all considered
- Partner is of the same religion, therefore no conflict in beliefs and the way the children are raised
- Supportive extended family
- Encourages ties between families involved
- Families contribute financially and practically / relieves pressures
- Divorce rate is lower in arranged marriages

**Other views**

- Difficulty living in western culture where they may have friends who choose their own partner
- Families may not necessarily chose someone who is suitable / you may like them at first but then realise that you are not suitable when married, especially if you have only met them a few times.
- Sometimes they may feel forced into a relationship
- They may have already chosen a fellow Sikh but their family does not approve of him / her.

**(5 marks) AO3**