

**GCSE
RELIGIOUS STUDIES
8062/17**

SIKHISM

Mark scheme

Additional specimen

V1.1

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

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

01 BELIEFS

Qu	Part	Marking guidance	Total marks
01	1	<p>Which one of the following started the Sikh faith?</p> <p>A Guru Gobind Singh. B Guru Nanak. C Guru Granth Sahib. D Gurmukh.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: B Guru Nanak.</p>	1
01	2	<p>Give two ways in which God as creator is understood by Sikhs.</p> <p>Target: AO1:1 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>God shown in and through the universe/God as immanent in the natural world/God in the soul of each person/God as separate from the universe/God as transcendent.</p>	2

01	3	<p>Explain two ways in which a belief in the aim of mukti influences the behaviour of Sikhs today.</p> <p>Target: AO1:2 Knowledge and understanding of religion and belief: influence on individuals, communities and societies.</p> <p>First way Simple explanation of a relevant and accurate influence – 1 mark Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Second way 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"> • it motivates Sikhs to develop the Sikh virtues such as wisdom, truthful living, justice, temperance, self-control, patience, courage, humility and contentment • it reminds them of the importance of God centred life and overcoming manmukh (self-centredness) • it encourages them to overcome the barriers to mukti, illusion, self-centredness, lust, anger, greed and pride • it gives an incentive to perform sewa • they will follow the Sikh life fully adhering to its moral values and social action. 	4
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01	4	<p>Explain two ways in which the oneness of humanity is expressed in the stories of the lives of the Gurus.</p> <p>Refer to sacred writings or another source of Sikh belief and teaching in your answer.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>First teaching Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Second teaching 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"> • Guru Nanak’s revelation ‘There is no Hindu, there is no Muslim so we should follow God’s path,’ etc • Guru Nanak included and befriended significant Muslim and Hindu saints • the story of Malik Bhago, etc. • Guru Gobind Singh included hymns from Hindus and Muslims, etc. • Guru Tegh Bahadur embraced martyrdom to protect the rights of the Hindu princes to follow their faith, etc • Guru Tegh Bahadur’s friend Bhai Ganaya who worked tirelessly to help all sorts of people especially wounded soldiers and who ‘saw the Guru’s face in everyone,’ etc. 	5
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01	5	<p>'In Sikhism, the main aim of human life is to unite with God.'</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> • refer to Sikh teaching • give reasoned arguments to support this statement • give reasoned arguments to support a different point of view • reach a justified conclusion. <p>Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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		<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p>Arguments in support</p> <ul style="list-style-type: none"> • the ultimate goal of Sikhism is to become God-centred and reach mukti • the purpose of human existence is to be reabsorbed or fully united with God • all the aspects of Sikh life including sewa, although social in nature 																			

		<p>are aimed at developing the spiritual qualities and moral virtues selflessness which will enable them to progress towards unity with God</p> <ul style="list-style-type: none"> • the social and moral action is a means of union with God, etc. <p>Arguments in support of other views</p> <ul style="list-style-type: none"> • the main aim of human life in Sikhism will vary according to the commitment and cultural context • for some Sikhs the main aim of human existence is to create a harmonious and equal society in which the strong community spirit ensures the wellbeing of all members • for other Sikhs the main aim of human existence life is service to society with full engagement in honest living and caring for the needy, etc. <p>SPaG 3 marks</p>	
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02 PRACTICES

Qu	Part	Marking guidance	Total marks
02	1	<p>Which one of the following refers to the continuous reading of the Guru Granth Sahib?</p> <p>A Akhand Path. B Kaur. C Langar. D Sewa.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: A Akhand Path.</p>	1
02	2	<p>Give two features of the gurdwara.</p> <p>Target: AO1:1 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>Entrance hall for shoes/diwan hall or prayer hall/palki raised platform for the Guru Granth sahib/takht raised bed for the Guru Granth Sahib/ langar hall/rooms for educational activities/Nishan sahib (flag)/ distinctive features of Punjabi gurdwaras such as pools and domes.</p>	2

02	3	<p>Explain two contrasting ways in which gurburbs are celebrated in India and Great Britain.</p> <p>Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.</p> <p>First contrasting way Simple explanation of a relevant and accurate contrast – 1 mark Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Second contrasting way 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"> • in India the celebrations take place on the actual anniversary of the original event/schools are closed, etc • in India the celebrations are lively and colourful/there are firework displays/fairs are held, etc • in the UK the gurburbs are celebrated on the Sunday nearest the actual anniversary/so there is no school holiday/the actual celebrations tend to be lower key/they are centred around the gurdwara, etc. 	4
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02	4	<p>Explain two reasons why it is important to visit Sikh historical gurdwaras, especially the Golden Temple at Amritsar.</p> <p>Refer to sacred writings or another source of Sikh belief and teaching in your answer.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>First way Simple explanation of a relevant and accurate way – 1 mark Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Second way 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"> • visiting the historical gurdwaras especially the Golden Temple at Amritsar is important as it provides the opportunity to connect with the historical foundations of Sikhism, etc • it enables Sikhs to express their faith by engaging in devotional acts which renew and strengthen their faith, etc • it enables Sikhs from all parts of the world to feel united in their identity and culture, etc • it gives direct contact with the teachings and practices of the historical Gurus, etc • the original scriptures are placed in the Golden temple as a living Guru so Sikhs who visit this place are able to fully appreciate and understand the meaning of these scriptures in a personal and significant way, etc. 	5
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02	5	<p>'For Sikhs in Great Britain, festivals are the most important aspects of the Sikh faith.'</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> • refer to Sikh teaching • give reasoned arguments to support this statement • give reasoned arguments to support a different point of view • reach a justified conclusion. <p>Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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		<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.</p> <p>Arguments in support</p> <ul style="list-style-type: none"> • the celebration of festivals are important to Sikhs in Great Britain as they make possible the coming together and consolidation of the Sikh community in a particular location 																			

	<ul style="list-style-type: none"> • festivals remind Sikhs of the most significant historical events which contributed to the founding and development of Sikhism in the Punjab • in Great Britain these festivals are a means of educating Sikhs in a different culture of their distinctive beliefs and practices • without the celebration of festivals younger Sikhs born outside the Punjab might have a limited knowledge of their religious traditions • festivals provide both social and religious experiences which unite and strengthen the Sikh community, etc. <p>Arguments in support of other views</p> <ul style="list-style-type: none"> • the celebration of festivals is the least important aspect of the Sikh faith and has become commercialised events which encourage social parties rather than religious and spiritual insights • other aspects of the Sikh faith are more important in Great Britain, such as wearing the 5 'Ks', living according to Sikh moral values, maintaining regular attendance at the gurdwara and developing personal devotion through daily prayers and meditation • Sewa in its various forms both within the Sikh community and for the wider community are more important and relevant for Sikhs living in Great Britain, etc. 	
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