



**General Certificate of Secondary Education
June 2011**

Religious Studies

405014

Specification A

Unit 14 *Sikhism*

Final

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| <i>Mark Scheme</i> |
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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

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Methods of Marking

It is essential that, in fairness to candidates, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. 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?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. 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.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Marking using CMI+

All new GCSE Religious Studies papers will be marked electronically using a software application called CMI+ (Computer Marking from Image). Instead of paper scripts being sent to examiners, candidates' responses are scanned and sent electronically to examiners. The software is easy to use, but it demands a different approach from examiners than traditional paper marking.

1. Instead of marking script-by-script you will mark item-by-item. An item is a part-question. Each time you log on to mark you will need to choose an item to mark.
2. Before you start marking your own allocation you will need to mark some pre-marked items known as seeds. These items are not intended to trick you; their function to ensure that you are still applying the standard set at the standardising meeting. If you have drifted away from the standard you will need to speak to your Team Leader before you can continue marking.
3. It is possible to annotate the scripts in various ways: underlining, highlighting and adding icons from a drop-down menu. Your Team Leader will instruct you on which types of annotation to use. Examiners must not add extra annotation as this can be confusing for teachers and candidates if they request Access to Scripts.
4. As you mark each response, enter the numerical mark you are going to award for in the box at the bottom of the screen. If you realise you have made a mistake you will be able to go back one script to change the mark you have entered.
5. In Part B, responses to all parts of B5 or B6 will appear as one item. Thumbnails to the right of the screen will allow you to scroll through the response quickly. Read the whole response, then use the comments tool to indicate a level and a mark for each part, and enter the total mark out of 24 in the box at the bottom of the screen.

6. Your marking will be monitored throughout the marking period. This is to ensure that you continue to mark to the same standard regardless of factors such as how many clips you have marked and what time of day you are marking at. Rather than sampling your marking once and adjusting your marks after the marking period, this approach allows senior examiners to ensure that your marking remains at the right standard throughout. This means that your Team Leader can bring you back to the right standard should you start to drift away slightly.
7. If your marking of a particular question is found to be out of line you will be temporarily stopped from marking that question. Almost all examiners, including Team Leaders, are stopped at some point during the marking period. If it happens to you, contact your Team Leader as soon as possible to discuss why you have been stopped.

Levels of Response Marking

Levels of Response marking requires a quite different approach from the examiner than traditional 'point for point' marking. It is essential that the **whole response is read** and allocated to the level it **best fits**.

Marking should be positive, rewarding achievement rather than penalising the student for failure or omissions. The award of marks must be directly related to the marking criteria.

You should use your professional judgement to select the level that **best** describes the candidate's work. 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.

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.

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** 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.

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 6-mark AO2 questions. In awarding marks to these responses the Religious Studies content is the driver. Quality of Written Communication is secondary. If you are hesitating between two levels, the quality of written communication may help you to decide.

Candidates will be given credit for reference to diversity in belief and practice within Sikhism.

PART A

A1 Justice and Equality

(a) *Describe the role of women in Sikhism.*

Target: Knowledge of the role of women in Sikhism

| Levels | Criteria | Marks |
|---------|---|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |

Candidates may include some of the following points:

Equality with men / traditionally home makers / child carers / teaching faith to children / can be Granthis / members of the Khalsa / today many Sikh women have careers / dual roles / Guru Nanak admitted women to congregation with no restrictions / Guru Angad promoted the education of women / Guru Amar Das condemned Sati, female infanticide and wearing of the veil / Guru Hargobind declared women the conscience of men / Guru Gobind Singh declared equality of women in all aspects of Sikh life, etc.

(3 marks) AO1

(b) *'Sikh mothers should not have to work.'*

What do you think? Explain your opinion.

Target: Evaluation of the responsibilities of Sikh women

| Levels | Criteria | Marks |
|---------|---|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. | 3 marks |

Candidates may include some of the following points:

Working reduces time for family life / personal choice in the matter / father has duty to support family / 'They have rejected the lifestyle of their mothers and fathers, and their family cry out in distress.' (Granth) / 'Blessed are the mothers who gave birth to them.' (Granth), etc.

Childcare available to support working mothers / may have career / financial support of family / well educated / waste of talent / opportunity to demonstrate kirt karna (honest work) and vand chhakna (giving in charity) / caring for family is work, etc.

(3 marks) AO2

(c) Explain Sikh attitudes to wealth.**Target: Understanding of Sikh attitudes to wealth**

| Levels | Criteria | Marks |
|----------------|---|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |

Candidates may include some of the following points:

Guru Nanak taught all are equal regardless of caste, gender, wealth, etc. / wealthy have a responsibility to care for others / privilege and duty to provide for poor / poverty is wrong all should enjoy God's gifts, wealth should be shared / 'God's court is attained by service to others' (Granth) / equality and compassion central to spiritual life; wealth can obscure this / wealth should be earned honestly, 'kirat karna', etc.

(3 marks) AO1**(d) 'Sikhs should give all they can to help the poor.'****What do you think? Explain your opinion.****Target: Evaluation of the importance of giving to the poor in Sikhism**

| Levels | Criteria | Marks |
|----------------|---|--------------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. | 3 marks |

Candidates may include some of the following points:

Charity is important teaching in Sikhism / Sikhs give time and money to support others / duty and responsibility to earn and give / vand chhakna (giving in charity) / wrong to be wealthy and see others suffer, etc.

A true Sikh is on spiritual journey charity is only one part of that / responsibility to provide for family first / need to balance charity with personal needs / may have demanding jobs with little free time, etc.

(3 marks) AO2

A2 Beliefs and Sources of Authority**(a) Give two reasons why religious authorities are important to Sikhs.****Target: Understanding of the importance of religious authorities to Sikhs****Candidates may include some of the following points:**

They come from God / are inspired by God / guide Sikhs in everyday life / lead Sikhs on true path to God / inform teachings of the Gurus / record history of the faith, etc.

Award **one** mark for each valid reason given.**(2 marks) AO1****(b) 'The Mool Mantra is the most important Sikh teaching.'**

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 Mool Mantra to Sikhs

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|---------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 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. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks | |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 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. |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 marks | |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:**Agree:**

Mool Mantra is central creed of Sikhism / declares belief in God / God is ultimate source of truth / only with God's help can liberation be achieved / karam khand (God's grace) / devotion to God is essential aspect of Sikhism, first part of Guru Granth Sahib, etc.

Other views:

Teachings of Gurus guide Sikhs in all aspects of life / Guru Granth Sahib is inspired by God / belief in God is only one aspect of Sikhism / living as a Sikh requires understanding of many teachings, etc.

(6 marks) AO2

- (c) ***Explain how a Sikh can achieve liberation (release) from the cycle of birth, death and rebirth.***

Target: Knowledge and understanding of how a Sikh works towards liberation from the cycle of birth, death and rebirth

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Reference to key teachings / the 8 moral virtues – wisdom – justice – honest living – self control – patience – courage – humility – contentment / avoidance of 5 moral evils – lust – anger – greed – attachment – false pride / actions that promote these – sewa – meditation – worship – charity / reference to the five stages of liberation dharma khand (piety) gian khand (knowledge) sach khand (effort) karam khand (God's grace) sach khand (truth), etc.

(4 marks) AO1

A3 Practice and Organisation

(a) Describe worship in a gurdwara.

Target: Knowledge of the main act of worship in the Sikh gurdwara

| Levels | Criteria | Marks |
|----------------|--|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Congregation separated male and female / Guru Granth Sahib on central Takht / Kirtan (singing of hymns) / sermon / singing of Anand Sahib (hymn by Guru Amar Das) / Ardas prayers / Hukam (reading of random pages from Guru Granth Sahib) / sharing of Karah Parshad.

(4 marks) AO1

(b) Explain briefly why the langar is important in Sikhism.

Target: Understanding of the importance of langar

Candidates may include some of the following points:

Opportunity for sewa / support of poor / emphasises equality of all / strengthens community / maintains traditions of the Gurus, etc.

1 mark for a superficial comment or a single point.

2 marks for a developed answer or more than one point.

(2 marks) AO1

(c) ***‘The most meaningful worship for Sikhs takes place in the home.’***

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 worship in the home

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|--------------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 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. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 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. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 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. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:**Agree:**

Private devotion is more personal / can take place at any time / shared with family / code of conduct specifies morning devotions more practical at home / takes place every day / "A Sikh should wake up in the ambrosial hours (three hours before the dawn), take a bath and, concentrating his / her thoughts on One Immortal Being, repeat the name Waheguru (Wondrous Destroyer of darkness)." etc.

Other views:

Congregational worship is shared experience / hear and participate in Kirtan / opportunity to fulfil sewa / have guidance of Granthi in sermon / develops sense of community and belonging / in home of the Guru Granth Sahib, etc.

(6 marks) AO2**A4 Festivals and the Gurus****(a) Explain the importance of Guru Arjan in Sikhism.****Target: Understanding of the importance of Guru Arjan in Sikhism**

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

5th Guru / laid foundation of Golden Temple at Amritsar / introduced tithing of 10% of Sikh wealth to charity / father to Hargobind 6th Guru / compiled first copy of the Guru Granth Sahib / first Sikh martyr / was martyred for refusing emperor Jahangir's demands to remove writings of Hindu and Muslim saints from the holy book / endured extreme torture with dignity and serenity / accepted the will of God, etc.

(4 marks) AO1

- (b) **Give two reasons why the names Singh and Kaur are important to many Sikhs.**

Target: Understanding of the importance of the names Singh and Kaur in Sikhism

Two from:

Names instituted by Guru Gobind Singh / symbolise the brotherhood (sisterhood) of Sikhism / reflect spiritual ideals lion and princess / show membership of Khalsa / sign of belonging and commitment / demonstrate equality between men and women, etc.

Award **one** mark for each valid reason given.

(2 marks) AO1

- (c) **'Baisakhi is the most important Sikh festival.'**

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 Baisakhi in Sikhism

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|---------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 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. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 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. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 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. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:**Agree:**

Formation of Khalsa defining moment in Sikhism / biggest annual festival of Sikhs / Sikh new year / celebrates creation of the panj piare / introduction of the 5Ks / Amrit ceremony created / Gurdwara Nishan Sahib changed / joyous celebrations, etc.

Other views:

All festivals are important / gurburbs remember each of the gurus / Divali remembers martyrdom of Guru Tegh Bahdur and principles of equality and fight for justice / festival of light also remembers foundation of Amritsar / Hola Mohalla marks break with Hindu traditions as it replaced Holi / celebrates Sikh discipline and courage.

(6 marks) AO2**PART B****B5 Personal Lifestyle****(a) Explain why some Sikhs wear the 5 Ks.****Target: Knowledge and understanding of the importance of the 5Ks**

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Required of Khalsa membership / symbolic importance of each of the 5Ks / Kara – oneness of God and Sikh community / Kesh – acceptance of God's gifts / Khanga – spiritual cleanliness and discipline / Kirpan – spiritual strength and devotion to fight for justice / Kachera – modesty, humility and self control / demonstrates commitment to faith / personal and community identity, etc.

(4 marks) AO1

(b)(i) Outline the main features of the Rahit Maryada.

Target: Knowledge of some of the main elements of the Rahit Maryada

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Sikh code of conduct / statements of key beliefs / requirements of personal conduct as a Sikh / practice and purpose of worship and meditation on God's name / credit references to specific aspects of these, etc.

The Rahit Maryada is huge so candidates may refer to a breadth of general ideas or focus on one aspect in their responses. The main chapter headings are / 1. Definition of a Sikh / 2. Sikh lifestyle and spirituality / 3. Worship in the gurdwara / 4. Beliefs, duties and ceremonies / 5. Altruistic work / 6. Sikh community life.

(4 marks) AO1

(b)(ii) ‘Religious rules about how people should live their lives are out of date.’

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 Sikh attitudes to rules of personal conduct

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|--------------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 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. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 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. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 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. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree:

Holy books written hundreds of years ago / rules created by people living very different lives / written for different communities / religions now worldwide / issues of modern world not mentioned / rules don't necessarily fit today / can lead to isolation and discrimination, etc.

Other views:

Rules are commonsense / encourage positive healthy lifestyle / Sikh prohibitions on drugs and alcohol / promote stability / family life / positive virtues / universality of some rules / rules reflected in laws / choice to follow them, etc.

(6 marks) AO2

(c) Explain how Sikhs show respect for the created world.**Target: Understanding of Sikh attitudes to the created world**

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Take personal responsibility such as recycling / green transport / support environmental causes / protest peacefully / support environmental manifestos in politics / reference to Sikh community projects / influence of teachings in encouraging respect for the created world / reflection in worship and prayer, etc.

(4 marks) AO1

(d) ‘Caring for the created world is the most important issue for Sikhs today.’

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

Target: Evaluation of Sikh attitudes to the environment

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|--------------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 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. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 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. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 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. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree:

Created world in danger / problems of pollution, global warming, etc. / only have one earth that needs preserving / responsibility to others / future generations / created by God / the vehicle for achieving mukti, etc.

Other views:

Many other issues of concern, e.g. poverty / responsibility for family / spiritual growth and devotion to God / performing sewa and meditation more important / earth is everyone's responsibility not just Sikhs, etc.

(6 marks) AO2

B6 Family Life**(a)(i) Describe a Sikh marriage ceremony.****Target: Knowledge of the Sikh marriage ceremony**

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Milnee performed – meeting of families and exchange of gifts / Anand Karaj – blissful union / Granthi conducts ceremony / groom seated in front of Guru Granth Sahib / bride in traditional dress, red sari, comes to sit at his left side / prayers said asking for God's blessing / sermon addressed to the couple / bride's father places saffron scarf in groom's hand and over his shoulder and bride holds the end / couple walk 4 times around Guru Granth Sahib / Lavan (marriage hymns) are recited / karah parshad shared and celebrations follow.

(4 marks) AO1**(a)(ii) Explain why marriage is important in Sikhism.****Target: Understanding of the importance of marriage in Sikhism**

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Formation of new family unit / spiritual and physical bond / creation of one spirit in two bodies / haven for children / monogamous / family and community duty / sharing of love and commitment / shared spiritual journey and quest for detachment from material world / harmony and unity in life / quest to join with God, etc.

(4 marks) AO1

(b) 'A Sikh should never divorce.'

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

Target: Evaluation of Sikh attitudes to divorce

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|--------------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 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. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 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. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 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. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree:

Marriage is a lifelong union / blessed by God / sacred bond / have become one soul / accept good and bad / harm to children / failure to be disciplined work through problems / effects on karma, etc.

Other views:

No Sikh should divorce except in extreme circumstances / couples should try to resolve differences / Sikhs accept marriage may not work / divorce must be sought in civil courts / personal conscience and choice / may need to escape from abusive situation, etc.

(6 marks) AO2

(c) Explain why religious ceremonies take place when a Sikh dies.

Target: Knowledge and understanding of Sikh funeral rites

| Levels | Criteria | Marks |
|----------------|--|--------------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Elementary knowledge and understanding, e.g. two simple points. | 2 marks |
| Level 3 | Sound knowledge and understanding. | 3 marks |
| Level 4 | A clear knowledge and understanding with some development and / or analysis. | 4 marks |

Candidates may include some of the following points:

Antam Sanskar – funeral rites occur / show respect for deceased / allow bereaved to mourn / make final farewells / skull pierced to release soul / ceremonies in gurdwara to comfort bereaved / prayer for deceased / hope for good rebirth.

(4 marks) AO1

(d) ***‘Worshipping God is the most important part of any Sikh religious ceremony.’***

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 importance of worship during ceremonies

| Levels | Criteria | Marks | Quality of Written Communication |
|----------------|---|--------------|---|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |
| Level 1 | Opinion supported by simple reason. | 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. |
| Level 2 | Opinion supported by one developed reason or two simple reasons. | 2 marks | |
| Level 3 | Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 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. |
| Level 4 | Opinion supported by two developed reasons with reference to religion. | 4 marks | |
| Level 5 | Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion. | 5 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. |
| Level 6 | A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively. | 6 marks | |

Candidates may include some of the following points:

Agree:

Worship of God is duty of all believers / acknowledgement of God's presence at ceremonies / shared experience / development of faith / provides structure for service / nothing more important than God, etc.

Other views:

Ceremonies are about the people there / focus is purpose of ceremony, e.g. bride and groom, the bereaved / worship happens all the time, ceremonies don't / some ceremonies don't include full act of worship / don't have to take place in holy building, etc.

(6 marks) AO2

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