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# GCSE RELIGIOUS STUDIES A 8062/17

Paper 1: Sikhism

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Mark scheme

June 2024

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Version: 1.0 Final



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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners 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 examiner understands and applies it in the same correct way. As preparation for standardisation each examiner 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, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

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.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

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## Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

*Students may include some of the following points, but all other relevant points must be credited:*

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being creditworthy they should consult their team leader.

### Structure

The mark scheme for each question shows:

- the question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- the total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- the typical answer(s) or content which are expected
- generic instructions related to the question target of how to award marks (ie levels of response grid).

### Themes papers guidance (Specification A and Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The mark scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

### General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../.) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

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.

### **1-mark multiple-choice questions**

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

### **2-mark short-answer questions**

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances:

- **award for the first two answers only, wherever they appear**
- if a student gives more than one answer on the first line and another answer/other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored
- if on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer
- if the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it
- however, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark.

### **4 and 5-mark answer questions**

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

### **12-mark answer questions**

The 12-mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

## Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

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 examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

### 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.

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.

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

0 1

**Sikhism: Beliefs**

0 1 . 1

**Which one of the following is not a barrier to mukti?**

**[1 mark]**

- A Anger**
- B Greed**
- C Illusion**
- D Wisdom**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: **D** Wisdom

0 1 . 2

**Give two ways that Sikhs can carry out sewa.**

**[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If a student provides more than two responses, only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Allow use of key terms – tan (physical sewa) / man (mental sewa) / dhan (material sewa).

Allow general or specific examples of these, for example: helping in the langar / donating food / paying daswandh / cleaning the gurdwara / using skills to help the community / fund raising for a good cause / giving time and support to help other Sikhs / supporting other worshippers at the gurdwara / teaching people to read and understand the Guru Granth Sahib / gaining a better understanding of their faith / working in the caring professions / volunteer work / participating in an Akhand Path / leading worship / giving out karah parshad, etc.

0 1 . 3

**Explain two ways in which belief in the equality of women with men influences Sikhism today.**

**[4 marks]**

**Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies**

**First way**

Simple explanation of a relevant and accurate influence – 1 mark  
Detailed explanation of a relevant and accurate influence – 2 marks

**Second way**

Simple explanation of a relevant and accurate influence – 1 mark  
Detailed explanation of a relevant and accurate influence – 2 marks

**To be a ‘detailed explanation’ the ‘influence’ of the way must be included.**

**Students may include some of the following points, but all other relevant points must be credited:**

- Influences Sikhs to see all as equal / ‘divine spark within all’ (GGS) / hence influences Sikhs to be fair-minded / treat everyone with respect / not to discriminate / to work or fight for justice for those discriminated against / to set up equal opportunities in all Sikh endeavours (religious or not).
- Guru Granth Sahib (GGS) declares the equality of women with men in all things / ‘Women and men, all by God are created. All this is God’s play. Says Nanak, all thy creation is good’ (GGS) / Sikhism teaches that there is a oneness of humanity / God created everything and everyone / ‘All made from the same clay’ (Guru Arjan) / ‘It is from woman that we are conceived and born. Woman is our lifelong friend who keeps the race going. Why should we despise the one who gives birth to great men’ (Adi Granth 473) / since Sikhs read the GGS or gutka daily, they constantly are aware of this message / so it influences their behaviour and attitudes.
- Men and women may be the granthi / or a ragi / or prepare and give out karah parshad / all the key roles in the gurdwara / criteria are entirely about character and ability / the gurdwara committee – sewadars – can be led by women / women lead some of these committees.
- Women and men have the same right to be in the Khalsa / take amrit Sanskar / Guru Gobind Singh’s wife was in the Khalsa / led the Khalsa after his death / women must follow the Rehit Maryada / no difference in expectation on them / women can be warriors / fought historically / eg Mai Bhago.
- The langar is prepared, cooked and served by men and women alike / no sense that it is a woman’s job / at Amritsar it is noticeable how many men do this role / eating in the langar shows equality / as all sit on the floor without any hierarchy.
- Women all take the name ‘kaur’ / which showed they were their own person / not belonging to a father or husband / kaur means princess, coming from term for ‘prince’ / to show greater respect.
- Nam Japna, Kirat Karni and Vand Chakna apply equally to men and women / Sikh women are encouraged to get a high level of education / Sikh women are decision makers / Sikh women are councillors, politicians, CEOs / Guru Amar Das set up 22 administrative regions for the spread of Sikhism / 8 of the 22 were led by women / at a time when few places allowed women to lead, etc.



**0 1 . 4** Explain two Sikh beliefs about the elimination of pride or ego (haumai).

Refer to sacred writings or another source of Sikh belief and teaching in your answer.

[5 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Sikh belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

- Haumai prevents a person from being gurmukh / which is the ideal state for any person / haumai makes a person manmukh / opposite of gurmukh / eliminating haumai makes a person gurmukh / nearer to mukti / haumai reinforces the illusion of the material world / pushing them away from mukti.
- Pride (ahankar) is one of the Five Evils / which all Sikhs must try to eradicate / because these keep a person clinging to this material world / and prevent mukti / because of making them more manmukh.
- Haumai by its very nature makes a person miserable / by eliminating haumai a person is happier / which is the desire of all people.
- Pride makes a person selfish / the contrast to Sikh teachings about selflessness / so Sikhs must try to eradicate this / in order that they can fulfil their duties as a Sikh / and become gurmukh not manmukh.
- Haumai is selfishness / Sikhism is a religion of service / so haumai is the opposite of what it is to be a Sikh.
- Haumai is a disease / the human attitude to disease is to eliminate it / because disease hurts people / even leading to their death / the same is true of pride.
- Both haumai and pride prevent a person from reaching the Khands / even the lowest of the five / and certainly prevents a person from being with God / the fifth Khand – Sach Khand / which is the aim of life.
- The Gurus all taught that it is important to eliminate haumai / and the Five Evils, including pride / as does Guru Granth Sahib (GGS) / so basic Sikh teaching tells them to eliminate haumai and pride / they show respect to this teaching.
- It is very difficult to eliminate haumai / takes many lifetimes / 'those who do not serve the true Guru...they go through 8.4 million reincarnations, and they are ruined by death and rebirth' (GGS) / because of illusion encouraging haumai.

- The examples of the Gurus show elimination of haumai / as role models their example is to be followed / the great good they did relied on eliminating haumai / so it follows that Sikhs can also do great good if they eliminate haumai.
- The work of the Sangat shows it is important to eliminate haumai / as the Sangat is supporting others, and not exploiting them / so living a life according to Sikh principles is itself an attempt to eliminate haumai / a person cannot have haumai and serve the Sangat / a person cannot have pride and be humble / which is necessary to serve others, etc.

**Sources of authority might include:**

‘Haumai and the remembrance of God are opposites of each other.’ – GGS

‘The self-willed manmukh separates themselves from God.’ – GGS

‘Haumai is ‘the filth that clings to man.’ – Guru Amar Das

‘Haumai is a great malady. The remedy is to attune oneself with God.’ – GGS

‘Those who do not serve the true Guru...they go through 8.4 million reincarnations, and they are ruined by death and rebirth’ (GGS)

‘The Gurmukhs are absorbed in the True Lord...eradicate selfishness and conceit from within...sing the glorious praises of the Lord...Through selfless service, eternal peace is obtained.’ – GGS

‘Within this body dwell the Five Thieves...egoism; the self-willed manmukh does not realise...is blind without the Guru.’ - GGS

‘If you long for honour for yourself, then renounce your ego in the Sat Sangat, the company of the holy.’ – GGS

**Accept all other sources of authority that correctly support the beliefs given.**

0 1 . 5

**‘The Sangat’s most important role is to support its religious community in their religious beliefs.’**

**Evaluate this statement.**

**In your answer you should:**

- 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.

**[12 marks]  
[SPaG 3 marks]**

**Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- The Gurus taught that the Sangat was best for all / ‘Egotism is never eradicated without the Sat Sangat, the company of the holy...Joining the Sat Sangat, the true congregation, I serve my Lord and Master continually’ (GGS) / it is clearly the will of the Gurus that a Sikh be part of the Sangat / as this is their best chance of full happiness and bliss / so this must be the highest of the roles.
- ‘The Sat Sangat is the school of the soul, where the Glorious Virtues of the Lord are studied’ (GGS) / shows that the Sangat is the best place to become more gurmukh / because it is a place to learn about the beliefs amongst like-minded others, and being supported by them / and hence to come closer to God / aim of life for Sikhs / by supporting spiritually, the Sangat is helping Sikhs to achieve that core goal / helping sahadhari become amritdhari.

- The Gurus set up and commended the Sangat for precisely this role / it dates back to Guru Nanak / so must be the most important / similarly, the GGS does not describe any other role for the Sangat / so it must be the central or most important role.
- It could be argued that everything the Sangat does supports the spirituality of the community either directly or indirectly / so all roles do that / because God should be in mind at all times / the aim being to help themselves and others towards mukti, etc.

### **Arguments in support of other views**

- The Sangat's most important role is to help the religious community in their religious practice / ie lead worship (granthi) / support understanding of the GGS via the ragis / prepare and distribute karah parshad / organise festivals / as belief is not enough / Sikh gurus required faith be translated into action / worship outwardly shows inner devotion to God / so Sangat needs to support believers in the practical expression of their beliefs.
- The Sangat organises and provides opportunities for sewa / allocating roles to people / ensuring they have sufficient training / encouraging all to participate.
- The teaching role of the Sangat is more important / teaching Punjabi language so that children retain their heritage / teaching Sikh history so that Sikhs know how their religion was shaped and practised / teaching methods of meditation, Nam Japna / teaching Gurmukhi so that a Sikh can read their holy book / teaching Sikhi.
- The wider roles of the Sangat are very important to less devout Sikhs / and to helping the wider community understand Sikhism / so reducing intolerance and creating community harmony / for example, the Sangat organises events for the community / such as the festival celebrations / which are open to all.
- The Sangat is the backbone of the community / protector of the community / involved in inter-faith and wider community relations / this inter-faith and inter-communal role is crucial in a pluralistic society / and allows the spiritual side to flourish.
- The Sangat provides much pastoral care / for some Sikhs that is the most important thing at any one time / so the Sangat helps a person in their ordinary life as well as religious life / being a member allows a person to access that support as well as become part of the network of support for others.
- Not all Sikhs live near a physical Sangat / so cannot take advantage of spiritual support / and have to rely on themselves / for example, in areas of UK where there is no gurdwara / non-Sikh countries.
- Not all those born a Sikh practise their faith to the extent that they want to belong to the Sangat / they might be non-practising or Sikh in name only / to them other roles of the Sangat are more important / eg provision of classes for health.
- The Sangat's duty is to the wider community / not just their religious community / making the wider community respectful of the Sangat community / being a part of not separate to the non-Sikh community / giving back or integrating / living up to the idea of Sikhism being a religion of service / shown in how the Gurus helped non-Sikhs / eg Guru Hargobind and the 52 princes, etc.

0 2

**Sikhism: Practices**

0 2 . 1

**Which one of the following describes the palki in a gurdwara?**

**[1 mark]**

- A A domed structure for the Guru Granth Sahib**
- B An area where Sikhs sit facing the Guru Granth Sahib**
- C The Sikh who reads the Guru Granth Sahib**
- D The symbol of Sikhism above the Guru Granth Sahib**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: **A** A domed structure for the Guru Granth Sahib

0 2 . 2

**Give two reasons why Sikh families hold religious ceremonies for babies.**

**[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If a student provides more than two responses, only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Traditional / expected by the family and/or community / to welcome a baby into the family / to welcome a baby into the community / recognise it as a Sikh / recognise as a gift from God / to introduce the baby to the religious community / to show devotion to God / in the expectation that they will grow up in the faith / to give them a name / based on the inspiration of the GGS / so the baby is blessed by God / to celebrate the birth / to give thanks for the child / prescribed by the Rehit Maryada, etc.

**0 2 . 3 Explain two contrasting roles of an Akhand Path.**

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting role**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast– 2 marks

**Second contrasting role**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast– 2 marks

Contrast may mean opposing or may mean different views.

If similar roles are given, only **one** of them may be credited up to 2 marks max.

**Students may include some of the following points, but all other relevant points must be credited:**

- To dedicate and bless something / eg a marriage / baby / work venture and so on / since the AP takes place at the home or business / it brings great merit to that place as well as the focus for the AP.
- To provide comfort at sad times / eg funeral / reminding of God, mukti and other beliefs / bringing the community together to support the bereaved.
- To give support for the spiritual development of those in the community / as everyone is welcome to attend / it is open house for worship / being in the community might mean people attend who are not regular gurdwara attendees / hearing the words of the GGS is a spiritual aid.
- To bring the community together / for example, in support of members in the case of an AP for someone who has died / and to bless their memory.
- To provide support for acts of worship / APs give extra opportunities for worship to take place / hence a chance to be more gurmukh.
- To maintain traditions / first full reading was for Guru Gobind Singh / first AP was done for Bibi Sundari (female Sikh warrior) who asked to hear the whole of the GGS before she died / this established the tradition.
- To usher in a festival or gurpurbs / so the right tone begins these celebrations / demonstrates the festivals are founded on faith and spirituality / and the importance of the Gurus.
- To remember the lives of the Gurus / also historical occasions / brings a blessing to that memory, etc.

**0 2 . 4** Explain two ways in which Sikhs pray in the home.

**Refer to sacred writings or another source of Sikh belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First way**

Simple explanation of a relevant and accurate way – 1 mark  
Detailed explanation of a relevant and accurate way – 2 marks

**Second way**

Simple explanation of a relevant and accurate way – 1 mark  
Detailed explanation of a relevant and accurate way – 2 marks

Relevant and accurate reference to sacred writing or another source of Sikh belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

- Through the daily routine of prayer (NitNem) / morning prayer taking up to an hour / Japji Sahib which includes Mool Mantra plus Jaap Sahib written by Guru Gobind Singh plus ‘With your grace’ hymn / prayer at dusk / called Rehras Sahib / prayer at bedtime (Sohila) / called Kirtan / recitation of prayers.
- Through Nam Japna – meditating on the name of God / can be done anytime for any length of time / possible to do whilst mechanically doing another task, eg cleaning / or as total focus meditation.
- Reading GGS or Gutka / holy scriptures / amritdhari should read at least five verses daily / reading also allows reflection / provides focus for meditation.
- Through personal prayer / done at any time / additional to the formal daily routine of prayer / for example, as extra prayers if someone is ill.
- Might play religious music / kirtans / so as to meditate on their words / or remain mindful of God when doing any activity / or resting / sing gurbani.
- Might pray as a family / for example, before eating a family meal / showing thanks for the food and the companionship, etc.

Allow answers which describe the method of prayer, such as getting washed and ensuring cleanliness then praying, etc.

**Sources of authority might include:**

‘O servant Nanak, some are united with the Guru: to some, the Lord grants peace, while others – deceitful cheats – suffer in isolation. Those who have the treasure of the Lord’s Name deep within their affairs.’ – GGS 305:4

‘Continuously sing the Glorious Praises of the Lord, day and night; singing the Lord’s praises, I cannot find the limits.’ – GGS

‘Haumai is a great malady. The remedy is to attune oneself with God.’ – GGS

‘Pray, pray, pray and be at peace.’ – GGS

‘You are wasting your life on worldly pleasures, have not practised meditation, self-discipline and responsibility, not been of service, nor served holy people, nor recognised the divine.’ – GGS

‘Meditating on your name, I achieved tremendous happiness.’ – Guru Arjan

‘Shall rise early and meditate on God’s name...at rising of the sun sing gurbani’ – GGS/Guru Ram Das

**Accept all other sources of authority that correctly support the beliefs given.**



**0 2 . 5** ‘For Sikhs, remembering events of the past is the most important part of Vaisakhi (Baisakhi).’

**Evaluate this statement.**

**In your answer you should:**

- 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.

**[12 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- Vaisakhi was the start of the Khalsa / this is considered the most devoted form of Sikhism / in that these Sikhs are focused on attaining mukti / so the festival's origins have to be the central focus / without those origins, the Khalsa would not exist.
- Generally speaking, the origins of a festival are important for making sense of the festival / so are necessarily a big part of the celebration / it is impossible to either not mention them or to only make brief reference to them / it would also be wrong to reduce their importance and significance / because then the festival would be meaningless / importance to helping children to understand the faith and its origins / ‘The stories of one’s ancestors make the children good children.’ (GGS).
- Vaisakhi is the best time to take part in an Amrit Sanskar / making full commitment to the Khalsa / which is a promise about how to live and behave / this is certainly not about the past / however

the ceremony is taken from past events / and made more special and binding by that historical link.

- Many Sikhs go to Amritsar / where the festival began for Sikhs / even though they might do sewa whilst there, they are still going because of the past / hence past events are the key driver for these activities.
- Many Sikhs recall events of religious persecution which have happened on previous Vaisakhis / eg in 1919, Sikhs were shot and killed by the British Army / after ruler issued orders to stop Sikhs from coming together to celebrate the festival / considered a risk of insurgency / Sikhs will remember that everyone should be allowed to practice their religion / and that right must be defended, etc.

### **Arguments in support of other views**

- The most important thing is what is learned and applied / hence it is more important to tell people what the message of the festival is / and how they should go about making that part of their daily practice / as that is what will bring goodness and change in a troubled world or community / so whilst the past events are important, it is really their message which is most important not the actual events / making the worship during this festival more significant than the past events.
- The most important themes of Vaisakhi are shown in the ways it is celebrated / for example, commitment shown through the Amrit Sanskar, and through the Nihang Sikhs / for example, the stress on the importance of sewa in sermons at the gurdwara / for example, the importance of community as the whole community is invited to be involved / for example, the fight for justice, demonstrated by the fight displays, and so on / whilst these link to the past events, they are of themselves more important and significant by happening now.
- The most important point is that it allows for a pilgrimage to Amritsar, for example / thus enabling a greater show of commitment and devotion to the faith / which aids the path to mukti.
- The most important is the activities which take place at Vaisakhi / washing the flag pole to signify purity and renewal / done as a community / showing it is better to explore the faith as a group / the procession / which takes Sikhism to the wider community / and shows pride in the religion (not hiding) / the community langar which fulfils the Guru's teaching / performing sewa.
- The most important aspect of Vaisakhi is that it is a festival open to the entire community / including non-Sikhs / so it helps bring greater understanding and community cohesion / which is important in the world of today / links Sikh communities across the world / reinforcing Sikhism's identity as a global faith.
- The most important part of Vaisakhi is the Khalsa ceremony / as that is when Sikhs make full commitment to the pursuit of mukti / goal of life for Sikhs / whilst this links to the past, it is important to focus forward, etc