



GCSE MARKING SCHEME

SUMMER 2023

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 3
OPTION 5 - SIKHISM
C120U70-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) – COMPONENT 3

OPTION 5 – SIKHISM

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General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief
- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

Question (a)

See instructions provided with indicative content.

Question (b)

Band	Band Descriptor	Mark total
3	<p>An excellent, coherent answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	4–5
2	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	2–3
1	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark total
4	<p>An excellent, highly detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	7–8
3	<p>A very good, detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	5–6
2	<p>A good, generally accurate explanation showing some knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	3–4
1	<p>A limited and/or poorly organised explanation showing limited knowledge and understanding of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>	1–2
0	No relevant information provided.	0

Question (d)

Band	Band Descriptor	Mark total
5	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	13–15
4	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	10–12
3	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	7–9
2	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language and terms and/or few sources of wisdom and authority.</p>	4–6
1	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Little or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use, or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>	1–3
0	No relevant point of view stated.	0

1. Beliefs and Teachings

(a) What do Sikhs mean by the 'Guru Granth Sahib'? AO1 [2] Short Course

- The sacred scripture of Sikhism that is regarded as the revealed word.

(a) What do Sikhs mean by 'Amrit Sanskar'? AO1 [2] Full Course

- The name given to the ceremony that initiates a person into the Khalsa.

(b) Describe the role of the sangat for Sikhs. AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- To gather together before the Guru Granth Sahib for meditation and worship.
- To show unity and equality of worshippers.
- To support a Sikh in their spiritual progress towards Mukti.
- To feel a sense of belonging.
- The sangat may chant hymns and listen to the Ragis praising Waheguru.
- It is a place where they can collectively do Nam Japna (meditate on the name of God).
- It is a community of Sikhs where worship, rites of passage and festivals are conducted.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

'How is the Society of the Saints to be known? There, the Name of the One Lord is chanted. The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding.' Guru Granth Sahib: 72

'Show me the Path, O Saints. How can I meet God? I dedicate my mind to Him, and renounce my ego. This is the Path which I shall take. Joining the Sat Sangat, the True Congregation, I serve my Lord and Master continually. All my hopes are fulfilled; the Guru has ushered me into the Mansion of the Lord's Presence. I cannot conceive of any other as great as You, O my Friend, O Lord of the World.' Guru Granth Sahib: 1098

'If you long for honour for yourself, then renounce your ego in the Saadh Sangat, the Company of the Holy. If you fear the cycle of birth and death, then seek the Sanctuary of the Holy.' Guru Granth Sahib: 266

(c) Explain beliefs about equality in Sikhism.

AO1 [8]

Answers may include the following points, but other relevant and accurate points must also be credited.

- There is a spark of God in everyone.
- Guru Nanak said men and women were created equally by God.
- Men and women were equal partners in Guru Nanak's Sikh community in Kartapur.
- Human life has equal value.
- Guru Nanak welcomed people of all castes, gender and religions into the faith.
- Guru Nanak disagreed with the idea of ritual pollution.
- Men and women can participate in worship.
- Guru Nanak developed the sangat, where men and women can worship together.
- Guru Nanak also set up the Langar where men, women and people of all castes sit and eat together.
- Guru Gobind Singh informed the Khalsa not to be around men who showed disrespect to women.
- Guru Gobind Singh taught that women should be given full access to every aspect of religion.
- There are 4 doors in every gurdwara, illustrating that everyone is welcome to worship.
- Guru Amar Das trained women to be missionaries.
- Guru Nanak taught women should be treated with utmost respect.
- The Guru Granth Sahib argues that God has created all human beings, men and women, equal from birth.
- Anyone can reach mukti if they try to be gurmukh (God centred).
- Men were given the name Singh and women were given the name Kaur, to rid the impact of names connected to caste system.
- The action of the Langar, encouraged by all the Gurus, highlights that all are equal. Everyone eats the same food, no matter whether they are rich or poor.
- The teaching of Sewa (Tan, Man and Dhan) encourages all Sikhs to treat everyone, rich or poor, as equal.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

'If a beggar cries out at the door, the Master hears it in His Mansion. Whether He receives him or pushes him away, it is the Gift of the Lord's Greatness. Recognize the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter.' Guru Granth Sahib: 349

'How is the Society of the Saints to be known? There, the Name of the One Lord is chanted. The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding.' Guru Granth Sahib: 72

'Being one with each other the Guru and the Sikh have made the Lord perceptible (in the form of Guru). Getting initiated by the Guru the disciple has become a Sikh. It was the Lord's desire that the Guru and the disciple would become one. It seems as if the diamond cutting the diamond has brought the other one in one string.' Bhai Gurdas Var 3.11

(d) 'Becoming God-centred (gurmukh) is too difficult for Sikhs to achieve.'

Discuss this statement, showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

AO2 [15]

Answers may include the following points, but other relevant and accurate points must also be credited.

- It is more difficult to go through reincarnation again, therefore, it is better to be God-centred in this life.
- Becoming God centred is a clear pathway which allows you to reach mukti.
- Sikhs could achieve Jivan Mukti (spiritual Liberation in their lifetime), therefore, it cannot be too difficult as Sikhs have achieved this.
- This pathway helps you reject the vices, rejection of Haumai (pride/ego).
- If a Sikh is not gurmukh, they are manmukh and are more likely to go through reincarnation.
- It aids the atman (soul) in realising God.
- It should not be difficult to follow in the pathways of the Gurus.
- The 5 Khands that lead to liberation provide the key basis for living a good life, therefore, it is clear how you can be a gurmukh.
- It is not difficult to live a life in devotion to Waheguru.
- It is more difficult to live in a world of maya (illusion).
- There are too many expectations and requirements to be a gurmukh, some Sikhs decide not to join the Khalsa but still live a good life.
- Many Sikhs may want to fit into society more than being gurmukh.
- Doing practices as a gurmukh can be time consuming.
- It is difficult to follow the virtues and avoid the vices.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

'The Gurmukhs are celebrated in life and death. Their lives are not wasted; they realise the Word of the Shabad. The Gurmukhs do not die; they are not consumed by death. The Gurmukhs are absorbed in the True Lord. The Gurmukhs are honoured in the Court of the Lord.' Guru Granth Sahib: 125

'The Perfect True Guru has imparted this understanding. I have enshrined the Naam, the One Name, within my mind. I chant the Naam, and meditate on the Naam. Singing His Glorious Praises, I enter the Mansion of the Lord's Presence.' Guru Granth Sahib: 1054

'The self-willed manmukh is lured by another man's wife. The noose is around his neck, and he is entangled in petty conflicts.' Guru Granth Sahib: 226

'Pride in Maya is poison, O my soul; through the Ambrosial Nectar of the Name, this poison is eradicated.' Guru Granth Sahib: 538

'The thieves, adulterers, perjurers, evil-doers and sinners - after using up what good karma they had, they depart; have they done any good deeds here at all?' Guru Granth Sahib: 466

2. Practices

(a) What do Sikhs mean by the 'Mool Mantra'? AO1 [2]

- Means 'basic teaching' and these are the first statements of each section of the Guru Granth Sahib. These underpin the Sikh religion and are the basic beliefs about the nature of God.

(b) Describe how Sikhs might celebrate Guru Nanak's birthday. AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Candles are lit in the gurdwara, homes, shops and offices.
- Fireworks are used to celebrate.
- Cards are exchanged.
- Continuous reading of Sikh scripture, the Guru Granth Sahib (Akhand Path).
- Flowers and flags decorate the gurdwara.
- Sikhs dress up in new or smart clothes and join together for special services.
- Hymns are sung from the Guru Granth Sahib, poems are recited in praise of the Guru and there are lectures on the Guru.
- There are processions where the Guru Granth Sahib is paraded around.
- Five people representing the first five members of the Khalsa (the Panj Piare or Five Beloved Ones) head the procession carrying the Sikh flag.
- Musicians perform Kirtan.
- Karah prashad is offered.
- Outside some gurdwaras, free sweets are offered to the general public, regardless of their faith.
- Special langars (free community kitchen) are held for all those taking part in the celebrations.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

'If you long for honour for yourself, then renounce your ego in the Saadh Sangat, the Company of the Holy. If you fear the cycle of birth and death, then seek the Sanctuary of the Holy.' Guru Granth Sahib: 266

'Being one with each other the Guru and the Sikh have made the Lord perceptible (in the form of Guru).' Bhai Gurdas Var 3.11

(c) Explain different Sikh views about the Khalsa and the Five K's. AO1 [8]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Sikhs who have done the Amrit Sanskar believe they must wear the Five Ks to demonstrate their faith and follow the rules of the Rehat Maryada.
- Following the path of the Khalsa can aid a Sikh in reaching Mukti.
- Khalsa Sikhs may want to stand out and be seen as the 'Pure Ones'.
- Following the expectations of the Khalsa can aid a Sikh in becoming gurmukh.
- The Khalsa Sikhs are copying the traditions of started by Guru Gobind Singh and the Panj Pyare.
- Sahajdhari are still part of the sangat but have not declared the commitment of the Five Ks and the Rehat Maryada.
- Sahajdhari are on the rise in Punjab because they don't want to practise kesh – uncut hair.
- Some Sahajdharis may wear the Five Ks and follow the Rehat Maryada but do not want to be an Amritdhari, as they don't want the pressure of keeping such strict rules.
- Many people in the sangat are not Khalsa Sikhs but they do believe in the teachings of the 10 Gurus and the Guru Granth Sahib.
- Guru Nanak and the 8 other Gurus after him did not wear the Five Ks, nor were they initiated into the Khalsa
- The only important thing is belief in God.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

'Being one with each other the Guru and the Sikh have made the Lord perceptible (in the form of Guru). Getting initiated by the Guru the disciple has become a Sikh. It was the Lord's desire that the Guru and the disciple would become one. It seems as if the diamond cutting the diamond has brought the other one in one string.' Bhai Gurdas Var 3.11

'If you long for honour for yourself, then renounce your ego in the Saadh Sangat, the Company of the Holy. If you fear the cycle of birth and death, then seek the Sanctuary of the Holy'. Guru Granth Sahib: 266

'How is the Society of the Saints to be known? There, the Name of the One Lord is chanted. The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding.' Guru Granth Sahib: 72

(d) 'Meditating on the name of God is the most important practice in Sikhism.'

Discuss this statement, showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

AO2 [15]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Meditating on the name of God is the most important practice to aid you to become gurmukh.
- Meditating in the name of God is important as it is part of Naam Simran – constantly having God on your mind.
- Meditating of God's name is important because it will aid the Sikh in connecting to the infinite reality (Waheguru).
- Meditating on God's name is important because it will aid a Sikh being less ego centric (Haumai).
- It could aid a Sikh in gaining Jivan Mukti.
- This is a daily practice that Sikhs are expected to do at home or in the gurdwara.
- This will ensure God is constantly on their mind instead of being distracted by the world.
- Being part of the sangat is more important as you are worshipping God collectively.
- Kirat Karni (earning money honestly) is more important, as it stops you exploiting people.
- Vand Chhakna (sharing with others who are less fortunate) is more important.
- Sewa (selfless service) is the most important practice as it shows compassion for those in need.
- Celebrating the festivals is the more important as it brings the Sikh community together in praise and worship of Waheguru.
- All practices are equally important in showing devotion to Waheguru.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

'Being one with each other the Guru and the Sikh have made the Lord perceptible (in the form of Guru). Getting initiated by the Guru the disciple has become a Sikh. It was the Lord's desire that the Guru and the disciple would become one. It seems as if the diamond cutting the diamond has brought the other one in one string.' Bhai Gurdas Var 3.11

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'How is the Society of the Saints to be known? There, the Name of the One Lord is chanted. The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding.' Guru Granth Sahib: 72

The Mool Mantra- Guru Granth Sahib