



GCSE MARKING SCHEME

SUMMER 2024

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

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) – COMPONENT 3

OPTION 5 – SIKHISM

SUMMER 2024 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.

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

Please note: the mark scheme is not a checklist. Other valid points must also be credited.

1. Beliefs and Teachings

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks.

(a) What do Sikhs mean by 'gurdwara'? [2] Full Course

- The name given to a Sikh place of worship; it means 'gateway to the Guru'

(a) What do Sikhs mean by 'gurmukh'? [2] Short course

- Someone who has become God-centred rather than self-centred (manmukh).

Refer to the marking bands for question (b).

(b) Describe two examples of how the Gurus promoted equality. [AO1 5]

- Guru Nanak treated men and women equally.
- Guru Nanak preached that all humanity is created by God and are equal, stating: 'There is no Hindu, no Muslim.'
- Guru Nanak rejected the caste system in Hinduism.
- Guru Nanak taught about the oneness of humanity.
- Guru Nanak developed the idea of the langar.
- Guru Nanak's story of the Two Villages (equality rich/poor).
- Guru Amar Das – creating daswandh (equality rich/poor).
- Guru Amar Das appoints women preachers.
- Guru Gobind Singh naming women Kaur and men Singh, to rid the oppression and stigma of the caste system.
- All gurus practise sewa – demonstrating equality.
- Guru Ram Das & Guru Arjan developing the Sri Harmandir Sahib (Golden Temple), having 4 entrances, showing all are welcome.

"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**

The woman is born from woman; there is none without her. **Guru Nanak, Var Asa, pg. 473**

'There is no Hindu nor Muslim' **Janam Sakhis**

Refer to the marking bands for question (c).

(c) Explain Sikh beliefs and teachings about the nature of God. [8]

- The Mool Mantra highlights the different aspects of the nature of God.
- Ik Onkar – there is only one God, a clear belief in monotheism. God is self-contained; God depends on nothing for His existence. The whole of existence depends upon God.
- Sat Naam – whose name is truth. God is seen as the Ultimate Reality and truth.
- Karta Purkh – the Creator. Waheguru existed from the infinite past. We don't know how God created the world but everything that exists comes from God. God put something of himself into everything he created, demonstrating His omnipotence.
- Nir Bhau – without fear. God has nothing to fear as there is no force or power that is greater than God.
- Nir Vair- Without hate. God cannot hate anything because He is in everything. He is an omnibenevolent God, who shows love to all.
- Akaal Moorat – Immortal, without form. God cannot die, He is beyond humans and animals. He has no shape, colour, gender or body. Therefore God can only be experienced with devoted meditation, Naam Japna.
- Ajooni – Beyond birth and death. God was never created and therefore always existed. God is immortal, so will always exist. Death and birth are ideas that do not apply to God. God is therefore both transcendent, beyond the universe, but also immanent, within the universe.
- Saibhang – Self-illuminated. God is independent of everything, beyond that of Maya – illusion. Waheguru is illuminated from his own self and supports every aspect of creation.
- Gur Parsaad – Realised by the kindness of the True Guru. God is omnibenevolent, to which all beings will eventually turn to and return to. This is only due to God's grace, mercy and kindness.

"You have so many Names, Lord, I do not know their limit. There is no other equal to you." **Guru Granth Sahib 877**

"He permeates the winds and the waters. He is pervading in the four corners and in the ten directions. Without Him, there is no place at all." **Guru Granth Sahib 294**

"In the forests, fields and mountains, He is the Supreme Lord God. As He orders, so do His creatures act." **Guru Granth Sahib 294**

"He Himself is the love, and He Himself is the embrace; the Gurumukh contemplates him forever." **Guru Granth Sahib 921.**

Refer to the marking bands for question (d).

(d) 'Mukti is the most important aim for Sikhs.'

[15]

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

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

- Mukti is the most important aim as it is release from ignorance and illusion (maya).
- Mukti is the most important aim as it is a result/reward of gaining good karma.
- Mukti is the most important aim for Sikhs as it is spiritual union with God.
- Mukti is the most important aim as it releases you from the cycle of samsara.
- Equality is the most important aim for a Sikh, as it is one of the key teachings by the Guru. Giving people equal status is an important aim as there is a spark of God in everyone.
- Sewa is the most important aim for a Sikh, serving others takes many forms in all aspects of Sikh practice (Dhan, Tan & Man). All of the 10 Gurus practiced sewa, therefore it is important that we copy this aim.
- Following the 3 pillars of Sikh practice is the main aim, as they make a Sikh focused on God (Naam Japna), aid in an honest living (Kirt Karni) and encourage sharing (Vand Chakna).
- Removing ego (manmukh) and following the ways of the guru is more important, as you become more God Centred (gurmukh).
- Getting rid of the 5 Thieves is more important as it helps you to be a more moral Sikh. Living a more virtuous life can also aid you in becoming gurmukh.

Where appropriate, relevant references are likely to include:

- *The Mool Mantra*
- "They are liberated, they are liberated – those who meditate on the Lord. For them, the noose of death is cut away" **Guru Granth Sahib 11**
- "The body is the field of karma in this age; whatever you plant, you shall harvest. Says Nanak, the devotees look beautiful in the Court of the Lord; the self-willed manmukhs wander forever in reincarnation." **Guru Granth Sahib 78**
- "By the karma of past actions, the robe of this physical body is obtained. By His Grace, the Gate of Liberation is found." **Guru Granth Sahib 2**
- "Arising each day, you cherish your body, but you are idiotic, ignorant and without understanding. You are not conscious of God, and your body shall be cast into the wilderness." **Guru Granth Sahib 43**
- "Recognise 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**

2. Practices

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks.

(a) What do Sikhs mean by 'Vaisakhi'? [2]

- The Sikh harvest festival that also marks the day in which Guru Gobind Singh formed the first Khalsa in 1699.

Refer to the marking bands for question (b).

(b) Describe how the festival of Diwali might be celebrated by Sikhs. [5]

- A Sikh may take part in Akand Path.
- A street procession may be organised.
- Lights might be put outside the gurdwara.
- Fireworks might be lit.
- A Sikh might clean and decorate their home.
- Clay oil lamps might be put on garden walls and/or in windows.
- A Sikh may take part in the Kirtan performed by Ragis.
- Speakers may deliver lectures and may recite songs or poems about the story of Guru Hargobind being freed.
- Sikhs may offer gifts of cash, flowers, karah parsad, rice, butter, milk and flour at the Gurdwara.
- Sikhs may view the Golden Temple gates, the golden canopy with its bejewelled peacock, the pearl tassels, the golden fans and the fly whisk.
- A Sikh might visit The Golden Temple which is decorated with thousands of lamps.
- Some Sikh women might pray for the health and long life of their husbands.
- A Sikh might buy new clothes to wear.
- Sikh children might be given presents.
- A Sikh might set up or attend the langars.

"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**

*The story of **Guru Hargobind**.*

Refer to the marking bands for question (c).

(c) Explain why the names Kaur and Singh are used in Sikhism. [8]

- Members of the Khalsa take the names Kaur or Singh as their new name, as it rejects the inequality of the Hindu caste system.
- Some may give the name Singh or Kaur to their child during the naming ceremony to show that the newborn is joining the Sikh community or to show the one-ness of humanity.
- Some Sikhs might wait until they have taken part in Amrit Sanskar to take the name Singh or Kaur, as it shows that they are part of the Khalsa (the pure ones).
- Women take the name 'Kaur,' commonly understood to mean 'princess'.
- Men take the name 'Singh,' commonly understood to mean 'lion'.
- Some Sikhs might consider Kaur to mean 'lioness', stressing equality between males and females.
- The name Singh is symbolic of a hero or someone with great courage; qualities which many of the Gurus showed.
- Kaur and Singh were intended to be a way to break the control and inequality of caste in the Khalsa, and to be a symbol of Sikh belief in equality.
- Guru Gobind Singh encourage the equal status of women through the use of the name Kaur. They were seen as equal to men as they fought in battles, led religious services etc.
- The name Kaur was a way of discouraging prejudice towards females as it replaced the Hindu caste family names, taken in marriage.
- The names highlight the equality of both genders, that everyone has a spark of God within them.
- The practice began with Guru Gobind Rai becoming Guru Gobind Singh and his wife Mata Sahib becoming Mata Sahib Kaur. Taking the names Singh and Kaur is following their example.
- Taking the names Singh or Kaur after Amrit Sanskar suggests the new roles and responsibilities in life and how others should treat them.
- The names Singh and Kaur promote the idea of the one-ness of humanity. All Sikhs can be seen as belonging to one family as they share the same surnames.
- The names symbolise their duty to defend the weak, protect the innocent and promote justice.

"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**

"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**

Refer to the marking bands for question (d).

- (d) 'For Sikhs it is more important to worship in the gurdwara than at home.' [AO2 15]
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer)

- It might be more important to worship at the gurdwara as every gurdwara has a copy of the Guru Granth Sahib.
- Guru Nanak felt a gurdwara was an important place to worship and so he built one in 1522 at Kartarpur.
- Worshipping in the gurdwara might be seen as more important as they can collectively do Naam Japna and take part in Kirtan.
- The gurdwara might be more important as it is where Sikhs can collectively worship together as part of the sangat.
- The gurdwara might be more important as it helps a Sikh feel part of a religious community, the sat sanghat, the true congregation gathered in the presence of the Guru Granth Sahib.
- The gurdwara might be more important as they have langar, which shows equality by eating together and serving each other, and allows a Sikh to perform an act of seva.
- At the gurdwara they can collectively listen to the reading at random (hukam) and sometimes a sermon; gaining more insight into their faith.
- Worship at home allows for flexible worship.
- It is easier to do the 5 daily prayers at home.
- Waheguru is omnipresent; therefore, a Sikh can worship anywhere.
- Some Sikhs have a Guru Granth Sahib in their house, which will be treated with the same respect as at the gurdwara, therefore, they might not feel the need to attend a gurdwara.
- Sikhs cannot be expected to worship in the gurdwara every day, this could be inconvenient due to work or other commitments.
- Worshipping at home might be thought of as easier and less time consuming in today's society.
- A Sikh may wish to follow the Sikh code of conduct (Rehat Maryada), which states that they are to wake three hours before sunrise to begin worship. This begins the requirements of worship at home (RM Chapter 3).

"He permeates the winds and the waters. He is pervading in the four corners and in the ten directions. Without Him, there is no place at all" **Guru Granth Sahib 294**

Mool Mantra

"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**