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# **GCSE MARKING SCHEME**

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**SUMMER 2022**

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

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2022 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**

### **SUMMER 2022 MARK SCHEME**

#### **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)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	<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>	<b>4–5</b>
<b>2</b>	<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>	<b>2–3</b>
<b>1</b>	<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>	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<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>	<b>7–8</b>
<b>3</b>	<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>	<b>5–6</b>
<b>2</b>	<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>	<b>3–4</b>
<b>1</b>	<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>	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (d)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<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>	<b>13–15</b>
<b>4</b>	<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>	<b>10–12</b>
<b>3</b>	<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>	<b>7–9</b>
<b>2</b>	<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>	<b>4–6</b>
<b>1</b>	<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>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

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

**1. Beliefs and Teachings**

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

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

- spiritual liberation from the cycle of birth, life, death and rebirth.

Refer to the marking bands for question (b).

**(b) Describe how a Sikh can become God-centred (gurmurkh).** [5]

- They can follow the 5 Khands – Piety, Knowledge, Effort, Grace and Truth.
- Meditating on God's name.
- Recite daily prayers (Nitnem) e.g. Japji Sahib and the Jap Sahib, the Ten Swayyas, the Sodar Rahiras and the Sohila.
- They need to be praising the Lord daily.
- They reject the five evils: anger (krodh), Lust (kam), greed (lobh/ lobdh), worldly attachment (moh) and pride (ahankar).
- Stop being self-centred (Manmukh) and prideful (Haumai), this will lead to misery and reincarnation.
- They follow the acts of Sewa (Tan, Man and Dhan), serving the sangat in all ways.
- Contribute one-tenth, (Daswandh) of their income for religious purposes.
- Join the Khalsa and become amritdhari.
- Follow the Sikh codes from the Rehat Maryada e.g. wear the 5ks, worship one God and accept the teachings of the Guru Granth Sahib.

**Where appropriate, relevant references are likely to include:**

- "Gurmukhs sing, the Durmukhs dance, and focus their consciousness on the Lord." **GGS 125**
- "The self-willed manmukhs are miserable forever. But those who serve the Perfect True Guru are forever happy in the Court of the Lord." **GGS 78**



Refer to the marking bands for question (c).

**(c) Explain the Sikh teachings in the Mool Mantra.**

**[8]**

Reference to the extended version of the Mool mantra will be credited.

- Ik Onkar- Only One God. God depends on nothing else in order exist. They do not represent God in images. Also, Ik Onkar is used as a symbol. This highlights that the religion is monotheistic.
- Sat Naam – Whose name is truth. God is deemed as the Ultimate Reality. God provides the pathway to Mukti. Who is outside maya, delusion.
- Karta Purakh – The creator. God created the universe, everything that exists comes from God. God is the source of our existence. God being in creation allows Sikhs to have a personal relationship with God. God shown through the universe – Sargun (with qualities or form).
- Nirhau, Nirvair- No fear, No hatred. God is so powerful, there is nothing greater than God; hence why Sikhs should not be fearful. Fear is not in God's nature.
- Akaal Moorat – Immortal, without form. Nirgun – without qualities or form. God is timeless and faceless. God is not like a human or animal, having no shape or gender. As a result, there should be no physical images/idols of God. God can be known through meditation and chanting the name of God.
- Ajooni – beyond birth and death. God is transcendent and immanent, he has always existed and is the first cause of the universe. God's omnipotence prevents him from death.
- Siabhang – Self-illuminated. God would exist whether universe was created or not. Everything depends upon God, God is self-sufficient within himself.
- Gur Prasad- Realised by the kindness of the true Guru.

**Where appropriate, relevant references are likely to include:**

*“By His Command, bodies are created; His Command cannot be described. By His Command, souls come into being; by His Command, glory and greatness are obtained.” GGS 1*

*“In the forests, fields and mountains, He is the Supreme Lord God...He creates the expanse. As it pleases Him, He becomes the One and Only again. His powers are so numerous, they cannot be known. As it pleases Him, He merges us into Himself again. Who is near, and who is far away? He Himself is Himself pervading everywhere.” Guru Granth Sahib: 294*

*“So every name for God describes God partially, but all are true. In fact, the phrase ‘Sat Naam’ (‘Whose name is truth’ in Punjabi) is used as a name for God on its own. In this sense, it means that God is the ultimate reality.” Guru Granth Sahib, 877*

Mool Mantra: **Guru Granth Sahib 1**

Refer to the marking bands for question (d).

(d) 'Without the sangat there would be no 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.)

[15]

The following points indicate expected or likely responses. However, other relevant and accurate points must also be credited.

**Indicative content here:**

- Brings a sense of unity.
- Preserves the faith.
- Helps people to become a gurmurkh.
- Provide sewa with langar.
- The sangat continue the traditions that were laid down by the 10 Gurus.
- Learn from the Guru Granth Sahib together.
- Guru Nanak rejected an ascetic life, therefore, worshipping and being part of a community is important.
- Worship God together.
- Develop spiritual and moral values by learning from Amritdhari Sikhs.
- The Individual can learn from the Guru Granth Sahib on their own.
- A Sikh can become God-centred by meditating on God's name, earning money honestly and doing sewa without being part of a sangat.
- Membership of the sangat is not necessary in order to avoid the 5 evils.

**Where appropriate, relevant references are likely to include:**

*"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. ... Union with God is not obtained by arguments and egotism. But by offering your mind, the comfort of the Naam is obtained. In the love of duality and ignorance, you shall suffer. Without money, you cannot buy anything in the store. Without a boat, you cannot cross over the ocean. Without serving the Guru, everything is lost."* **Guru Granth Sahib: 226**

*Pride in Maya is poison, O my soul; through the Ambrosial Nectar of the Name, this poison is eradicated. ... Through egotism, the self-willed manmukhs are separated, O my soul; bound to poison, they are burnt by egotism.* **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**

*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***

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

**1. Practices**

- **An accurate definition of the word, as it is used in the specification – 2 marks**
- **If the definition is accurate, an example is not necessary for 2 marks.**
- **If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.**
- **The definition does not have to be the official definition given in the Eduqas/WJEC ‘Key Concepts’ resource.**

**(a) What do Sikhs mean by ‘gurdwara’? [2]**

- This is the name given to a Sikh place of worship; it means ‘gateway to the Guru’

**Refer to the marking bands for question (b).**

**(b) Describe the features of the Harmander Sahib (Golden Temple) in Amritsar. [5]**

- Akal Takht (throne of the Timeless One).
- Amrit Sarovar (Pool of nectar).
- Ragis (musicians).
- Granthi (a person reading the GGS).
- 4 doors.
- Booths – carry Karah Prashad.
- Nihang Sikhs present distributing Amrit.
- Langar.
- Golden dome.
- Guru’s bridge.
- Adi Granth (first book).
- Rest Room.

Refer to the marking bands for question (c).

(c) Explain the importance of meditating on the name of God. [8]

- Naam japna is a core Sikh practice.
- Meditating on the name of God links to Naam Simran – constantly having God in one's mind.
- Become more aware of the Ultimate Reality – Waheguru.
- Aids a person in becoming Gurmurkh.
- Aids them getting out of reincarnation and reaching Mukti.
- Aid a Sikh to become a Jivan mukti.
- Sing Shabads (hymns), can aid in this meditation, which is an expression of love to Wahguru.
- They can understand who Waheguru is and learn how to act upon his teachings.
- Meditating on the name of God is one of the key virtues of a Sikh, alongside living an honest life and doing sewa (charity).
- Meditating on God is being in touch with the spark of Waheguru that lives within us.
- By putting God at the centre of a Sikh's life they are more likely to do service to God and others (Sewa).

Where appropriate, relevant references are likely to include:

*"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***

Mool Mantra. **Guru Granth Sahib 1**

Refer to the marking bands for question (d).

(d) 'You are not a Sikh unless you are part of the Khalsa.'

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

[15]

Indicative content here:

- Khalsa Sikh is an Amritdhari – Amrit Sanskar initiation; making a public declaration of their faith.
- Continuing the traditions that Guru Gobind Singh conducted.
- Khalsa Sikhs are more likely to preserve the faith.
- Khalsa Sikhs are more likely to follow the morals of the Rehat Maryada.
- Khalsa Sikhs show they are Sikhs by wearing the Five K's.
- Khalsa Sikhs feel they have an obligation to represent the community and religion.
- Khalsa Sikhs are more likely to become a Gurmukhi and attain Jivan Mukti.
- Khalsa Sikhs should not regard themselves as a superior Sikh.
- Sahajdhari (slow adopters) still accept the teachings and practices of the Sikh faith.
- Sahajdhari believe in the teachings and in Waheguru, then they must be a Sikh.
- Sahajdhari are still part of the sangat – Sikh community.
- The original Sikh followers were not part of the Khalsa.
- Guru Nanak was not part of the Khalsa.

Where appropriate, relevant references are likely to include:

***Rehat Maryada***

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

*"Union with God is not obtained by arguments and egotism. But by offering your mind, the comfort of the Naam is obtained. In the love of duality and ignorance, you shall suffer. Without money, you cannot buy anything in the store. Without a boat, you cannot cross over the ocean. Without serving the Guru, everything is lost."* **Guru Granth Sahib: 226**