



GCSE MARKING SCHEME

SUMMER 2019

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

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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.

COMPONENT 3

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. 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

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) COMPONENT 5
OPTION 5 - SIKHISM**

SUMMER 2019 MARK SCHEME

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

1. Beliefs and Teachings

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- The congregation or community.
- Those in the presence of the Guru Granth Sahib.

Refer to the marking bands for question (b).

(b) Describe the Sikh view of God's relationship with human life. [5]

- God is both mother and father. (GGS 921)
- God is responsible for human creation. (GGS 921)
- Humans should always be mindful of God and should aim to become God-centred (Gurmukh). (GGS 921)
- Humans can seek comfort through offering their mind to God and understanding his name (GGS 226)
- Through being God-centred (Gurmukh) a believer is 'absorbed in the True Lord' (GGS 125).
- God pervades his creation (GGS 581) and could therefore be found at home.
- God has decided to communicate with, and guide, humans through spiritual leaders (Gurus) and the Guru Granth Sahib.
- God becomes manifest as divine teacher and guide (Satguru).

Refer to the marking bands for question (c).

(c) Explain Sikh beliefs about rebirth. [8]

- Our rebirth is a result of our actions in our previous life (karma) (GGS 2).
- Liberation from rebirth can be obtained through the grace of God (GGS 2).
- Those who are man-centred (manmukh), as opposed to God-centred (Gurmukh), will suffer rebirth (GGS 78).
- Those who serve God will eventually be liberated from the cycle of rebirth. (GGS 11).
- The body is the clothing for the soul and this is discarded at death. (GGS2).
- It is believed an individual may be reborn as either an animal or another human being depending on their previous actions.
- Souls have to travel through many rebirths before their divine spark (Atma/Atman) is able to re-join God (Waheguru).

- Rebirth is a result of God's will (Hukam).
- It is only through being reborn as a human that a person is able to reach liberation (mukti).
- Several characteristics can stop us from reaching liberation and lead to rebirth e.g. greed, desire, attachment to the world etc.
- Certain religious and spiritual duties can impact rebirth.

Refer to the marking bands for question (d).

(d) 'Guru Nanak was the most important Guru'.

[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.)

- Without Guru Nanak's religious knowledge and experiences, Sikhism may not have begun.
- Guru Nanak's teachings influenced those who succeeded his leadership.
- Guru Nanak is responsible for writing the mool mantra, which is repeated by Sikhs daily, and exemplifies fundamental beliefs that salvation is reached through remembering God.
- Guru Angad created gurmukhi, the script which enables all Sikhs to access the teachings of the Gurus.
- As declared by Guru Gobind Singh, the Guru Granth Sahib was, and still is, the Guru.
- God always has been the most important Guru as shown through the term Satguru (true guru).
- Guru Arjan compiled the Adi Granth – the sayings of the Gurus before him.
- Guru Gobind Singh is responsible for initiating and uniting all Sikhs through the formation of the Khalsa.
- Guru Gobind Singh is responsible for requesting that Sikhs wear the Five Ks as symbols of identity.
- Guru Gobind Singh is responsible for requesting that Sikhs wear the turban as a symbol of identity and defiance against oppressors at time.
- Guru Arjan was the first to be killed for his beliefs and so began the Sikh tradition of soldiers in defence of their faith.
- Guru Nanak was the first to state that all humans are equal, regardless of caste or gender.
- Guru Nanak set up the first langar, which exemplifies two key principles of Sikhism: equality and servitude.
- Guru Arjan started the construction of the Golden Temple of Amritsar.

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

2. Practices

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- A Sikh place of worship.
- Anywhere where a Guru Granth Sahib is installed.
- Translated as ‘Gateway to the Guru’.

Refer to the marking bands for question (b).

(b) Describe how a Sikh might pray at home. [5]

- A Sikh may follow the Sikh code of conduct (Rehat Maryada), which states they are to wake 3 hours before sunrise to begin worship. (RM Chapter 3).
- A Sikh might bathe before meditating on the name of God (Waheguru).
- A Sikh might recite Guru Nanak’s composition, (the Asia di Var) in the early hours of the morning.
- A Sikh might recite or sing set prayers before breakfast (Guru Nanak’s Japji – the mool mantra).
- A Sikh might recite set prayers (Sodar Rahiras) in the early evening.
- A Sikh might sing a set selection of hymns (collectively known as Sohila), in the late evening before they go to sleep.
- A Sikh may recite the command of the day (hukam) before their breakfast.
- A Sikh might read from their Adi Granth at home.

Refer to the marking bands for question (c).

(c) Explain the significance of Amrit Sanskar for Sikhs. [8]

- It is a rite of passage.
- A Sikh may consider it important as the instructions are found in the Sikh code of conduct (Rehat Maryada).
- It is a baptism into the community of the ‘pure’ (khalsa).
- Sikhs who are undergoing the Amrit Sanskar are reminded of the principles of the Sikh faith.
- The preparation of the sugar water (amrit) and recitation of prayers allows the initiate to become more spiritually involved.
- The recitation of ‘The Khalsa is God’s, the victory is God’s’ reminds the initiate of the importance of the Khalsa for God.
- It is following in the footsteps of the ‘beloved five’ (Panj Piores) who were willing to sacrifice their lives for their faith.
- Sikhs become known as Guru Gobind Singh’s Khalsa, once initiated, and followers show devotion through following his requirements for his Khalsa Sikhs.

- Initiated Sikhs are considered to be children of Guru Gobind Singh and his wife, Mata Sahib Kaur, and thus part of one family.
- Completion of Amrit Sanskar shows loyalty to Guru Gobind Singh and his predecessors.
- The adoption of the names Singh and Kaur, following Amrit Sanskar, represent a rejection of caste-specific names and therefore promotes equality.

Refer to the marking bands for question (d).

(d) 'Divali is the most important Sikh festival.'

[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.)

- Guru Amar Das instructed Sikhs to gather in his presence at Divali, Vaisakhi and Mahashivatri celebrations in order to emphasise Sikh identity.
- Vaisakhi marks the formation of Panj Piores, the first to be initiated into the Khalsa.
- Vaisakhi was when the first amrit was taken, marking the inauguration of the Khalsa, and so many often choose to join the Khalsa at this time of year.
- Vaisakhi marks the harvest in the Punjab region of India and so grain crops would be gathered.
- Vaisakhi is important because the first Sikh initiation ceremony took place during Vaisakhi and all initiation ceremonies since have been modelled on this.
- Divali marks the occasion when Guru Hargobind's actions freed 52 imprisoned Hindu rulers.
- Divali marks the occasion when Guru Hargobind was released from prison and returned to the Golden Temple in Amritsar.
- Ramgharia Sikhs observe the fourth day of Divali, traditionally celebrated by Hindu craftsmen.
- Hola Mohalla celebrates the military tradition of Sikhism.
- As instructed by Guru Gobind Singh, during Hola Mohalla, Sikhs gather at Anandpur and hold martial arts competitions and sporting activities in order to develop the training of the Sikh warriors.
- Gurpurbs celebrate key anniversaries relating to the birthdays, and sometimes deaths, of the Gurus.
- Guru Nanak Gurpurb (Prakash Utsav) celebrates the birth of Guru Nanak who is believed to have brought enlightenment to the world.