



GCSE MARKING SCHEME

AUTUMN 2020

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

INTRODUCTION

This marking scheme was used by WJEC for the 2020 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. 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

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

AUTUMN 2020 MARK SCHEME

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

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

1. Beliefs and Teachings

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

- The 'basic teaching' of Sikhism which are the first statements of each section of the Guru Granth Sahib.

Refer to the marking bands for question (b).

(b) Describe how the sangat (community) might support Sikhs. [5]

- Members of the sangat provide support for one another in spiritual matters, e.g. discussion of how best to perform religious duties.
- Members of the sangat may support one another at particular times of need, e.g. charity.
- The sangat performs prayers (ardas).
- The sangat conducts acts of selfless service (sewa) through e.g. langar.
- The sangat will be present and participate in important ceremonies, e.g. naam karan, amrit sanskar.
- The sangat will take part when singing songs of praise (kirtan).

Where appropriate, relevant references are likely to include:

- *"Without the Saadh Sangat, the company of the holy, he will not be satisfied. Without the name, all suffer in sorrow."* GGS 20.
- *"One who joins the Sat Sangat, the true congregation, is saved."* Guru Arjan (GGS 10)

Refer to the marking bands for question (c).

(c) Explain how a Sikh might overcome haumai (pride/ego). [8]

- Through acts of selfless service (sewa).
- Through acts of donations in the name of God (daswandh).
- Becoming God-centred (gurmukh).
- Keeping God in mind at all times (Nam japna).
- Calling God's name to mind (Nam simran).
- Living an honest, truthful life and avoiding immoral actions (kirt karna).
- Sharing one's wealth with others through charitable donations (vand chhakna).
- Overcoming delusion (maya) and no longer focusing on material priorities.
- Through rejecting the 5 thieves/vices, lust (kama), anger (krodh), greed (lobh), attachment (moh) and pride (ahankar).

Where appropriate, relevant references are likely to include:

- *"The, Amrit, the Ambrosial Nectar, is in the Guru's Will. With intuitive ease, it is obtained. Those who are destined to have it, drink it in; their egotism is eradicated from within."* GGS 31
- *"Truth is the highest of all virtues, but higher still is truthful living."* Guru Nanack
- *"Pride in Maya is poison, O my soul; through the Ambrosial Nectar of the Name, this poison is eradicated."* GGS 538
- *"Through egotism, the self-willed manmukhs are separated, O my soul; bound to poison, they are burnt by egotism."* GGS 538
- *"Union with God is not obtained by arguments and egotism. But by offering your mind, the comfort of the Naam is obtained."* GGS 226
- *"Hearing the Naam, the Name of the Lord, is equal to millions of cleansing baths. Meditating on it is equal to millions of worship ceremonies."* GGS 238

Refer to the marking bands for question (d).

(d) 'Men and women are treated equally 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.)

[15]

- Women and men can lead the religious service as Granthis.
- The majority of people on committees responsible for running a gurdwara are men.
- Only one woman has been president of the SGPC (Shiromani Gurdwara Parbandhak Committee).
- Men and women are different beings and have different roles within the family/community.
- Women are not allowed to play Gurbani Kirtan at the Harmandir Sahib (Golden Temple).
- Women might not form part of the panj piores (beloved five) or be allowed to carry the Guru Granth Sahib while parading the text through the streets to mark key festivals.
- Women and men have equal hereditary rights.
- Initiation into the khalsa is open to both men and women.
- Women have played a key role throughout Sikh history. E.g. 52 female missionaries sent by Guru Amar Das, Guru Gobind Singh's wife involved in first Vaisakhi initiation.
- Importance in teachings of the Oneness of Humanity.
- Importance in teachings of equality through words and actions of Gurus.
- The ten human Gurus were men.

Where appropriate, relevant references are likely to include:

- *"The Lord is equally in all, is very rare."* GGS 93
- *"God's Kingdom is steady, stable and eternal. There is no second or third status; all are equal there."* GGS 345.
- *"Among all the women and the men, His Light is shining."* GGS 223.
- *"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."* GGS 349.
- *"He Himself created all women and men; the Lord Himself plays every play."* GGS 304
- *"In all beings is the Lord pervasive, the Lord pervades all forms, male and female."* GGS 605
- *"It is through women, the despised one, that we are conceived and from her that we are born."* GGS 473.

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 'Amrit Sanskar'? [2]

- The ceremony that initiates Sikhs into the khalsa.

Refer to the marking bands for question (b).

(b) Describe two internal features of a gurdwara. [5]

- The prayer hall (diwan hall) is often upstairs and does not have religious images or icons.
- There is a free kitchen (langar), which provides food to anyone who attends.
- There is a sink in the reception foyer to allow worshippers to wash their hands before they enter the prayer hall.
- There is a bedroom for the Guru Granth Sahib.
- There is a copy of the Guru Granth Sahib installed.
- The Guru Granth Sahib is kept on a throne (takht/manji sahib) at the front of the prayer hall.

Refer to the marking bands for question (c).

(c) Explain the significance for Sikhs of a birth and naming ceremony. [8]

- May take place within 40 days after the child is born in order to fulfil the instructions for the ceremony that are in the Rahit Maryada (Sikh Code of Conduct).
- It will take place at the Gurdwara so it is in the presence of the Guru Granth Sahib.
- A prayer (ardas) is recited which asks for blessings of good health and a long Sikh life.
- The Guru Granth Sahib is opened at random by the Granthi (priest) and the first letter of the first word at the top of the left page is used as the first letter of the baby's name so that the newborn is symbolically connected to the words of the Guru Granth Sahib.
- The hymn from the top of the opened page is read aloud as an act of worship.
- Parents may choose a name immediately or they may involve the family to help choose the name as they would like a meaningful name.
- Initiated Sikhs add suffixes to their baby's name; 'Singh' for a boy or 'Kaur' for a girl to show their dedication to the Khalsa.
- Sikh names given during the naming ceremony have a religious meaning to show their connection and dedication to the faith.
- Names may not be gender specific to act on the ideals of equality promoted by the words and actions of the human Gurus of Sikhism.
- Karah Prashad, a sweet dish made from flour, semolina and sugar, is distributed amongst those present perhaps as a reminder of the sweetness of the gift of life.
- Anand Sahib (hymns) are recited to demonstrate devotion to God.
- The family may provide offerings and a new rumalla (silk or cotton cloth for the Guru Granth Sahib) as a sign of respect.

Where appropriate, relevant references are likely to include:

- *"After [naming] the Anand Sahib (short version comprising six stanzas) should be recited and the Ardas in appropriate terms expressing joy over the naming ceremony be offered and the karhah prashad distributed."* Rahit Maryada XVII.
- *"Recite in the presence of the Guru Granth Sahib such hymns... that are expressive of joy and thankfulness."* Rahit Maryada XVII.

Refer to the marking bands for question (d).

(d) 'Every Sikh should visit the Golden Temple in Amritsar.'

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]

- Importance of worshipping with other members of the global Sikh community.
- Importance of bathing in the 'pool of nectar' at Amritsar and the removal of sin when doing so.
- The significance of the symbolic meaning of the Golden Temple as a rejection of varna (caste) and a symbol of equality.
- The Golden Temple is considered the centre of spiritual and cultural identity for Sikhs.
- The opportunity to hear the continuous reading of the Guru Granth Sahib.
- A Sikh may take part in sewa, through helping out at one of the largest langars in the world.
- There is no direct instruction to visit.
- A Sikh might find it preferable to stay at home and spend their money on selfless service (sewa) or donations in the name of God (daswandh).
- The Nankana Sahib, built in Guru Nanak's birthplace, may be considered more significant as a place of pilgrimage.
- Acts of worship, devotion and social concern are considered more important than travelling to a place of pilgrimage.
- Credit references to Guru Nanak's opinion that pilgrimage does not aid spiritual development.

Where appropriate, relevant references are likely to include:

- "He may make millions of pilgrimages to sacred shrines, or freeze his body in the Himalayas; still, none of these is equal to the worship of God". GGS 973
- "The faithful do not follow empty religious rituals." GGS 3
- "Pilgrimages, austere discipline, compassion and charity—these, by themselves, bring only an iota of merit." GGS 4
- "The Guru is the Boat to carry me across the world-ocean; the Guru is the Sacred Shrine of Pilgrimage, the Guru is the Holy River." GGS 17
- "The merits of pilgrimages, fasts and hundreds of thousands of techniques of austere self-discipline are found in the dust of the feet of the Holy. From whom are you trying to hide your actions? God sees all; He is Ever-present." GGS 48