



GCSE MARKING SCHEME

SUMMER 2022

**GCSE (NEW)
RELIGIOUS STUDIES - UNIT 1
OPTION D: CHRISTIANITY AND SIKHISM
3120UD0-1**

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.

**WJEC GCSE RELIGIOUS STUDIES - UNIT 1
OPTION D: 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.

LEVEL DESCRIPTORS/ MARKING BANDS

Question 1(a) AO1

See instructions provided with indicative content.

Question 1(b) AO1

Band	Band Descriptor	Mark Total
3	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	4–5
2	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	2–3
1	A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

Question 1(c) AO1

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7–8
3	A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5–6
2	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy	3–4
1	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy	1–2
0	No relevant information provided.	0

Question 1(d) AO2

Band	Band Descriptor	Mark Total
4	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	12–15
3	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	8–11
2	<p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	4–7
1	<p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</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

Questions 3 (d) AO2 LIFE AND DEATH THEME ONLY

Band	Band Descriptor	Mark Total
4	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	12–15
3	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	8–11
2	<p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A satisfactory, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	4–7
1	<p>A weak analysis and evaluation of the issue, based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</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

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Part A, Question 1, part (d) only

PLEASE NOTE: IN 2022, SPELLING, PUNCTUATION AND GRAMMAR MARKS WERE AWARDED TO QUESTIONS 3(d) and 4(d). UNDER NORMAL CIRCUMSTANCES, SPaG MARKS ARE AWARDED TO QUESTION 1(d).

Band	Performance descriptions
<i>High performance</i> 5-6 marks	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy• Candidates use rules of grammar with effective control of meaning overall
<i>Intermediate performance</i> 3-4 marks	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy• Candidates use rules of grammar with general control of meaning overall
<i>Threshold performance</i> 1-2 marks	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall
0	<ul style="list-style-type: none">• The candidate writes nothing• The candidate's response does not relate to the question• The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning

PART A

QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES – CHRISTIANITY

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

For all (a) questions:

- 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 Christians mean by 'omnibenevolence'? [2]

- All loving or infinitely good.
- A characteristic of God.

Refer to the marking bands for question (b).

(b) Describe what happened at the crucifixion of Jesus. [5]

Reference might be made to Mark 15: 1-39 (especially verses 22-39), but further details from Mark and other New Testament accounts can also be credited.

- Golgotha/Calvary.
- Crucified / nailed to a cross.
- Two thieves.
- Responses of the thieves.
- Responses of the crowd.
- Centurion's response.
- Sign on the cross.
- Gambling for his cloak.
- Offered sour/drugged wine.
- Asks God to forgive those responsible for his death.
- Jesus' words from the cross.
- Concern for his mother.
- Darkness.
- Jesus dies/gives up his spirit.
- Earthquake / dead walking.
- Temple curtain torn.

Where appropriate, relevant references are likely to include:

- **Mark 15:1-39** *The Crucifixion of Jesus (esp. verses 22-39).*
- **Matthew 27:27-61** (further account of the crucifixion).
- **Luke 23: 33-56** (further account of the crucifixion).
- **John 19:17-42** (further account of the crucifixion).

Refer to the marking bands for question (c).

(c) Explain ways in which Christians might worship God. [8]

- Attending a place of worship – such as at a place of worship, Sunday service, prayer meeting etc.
- Prayer – including corporate or personal, petitionary, seeking forgiveness, Lord's Prayer etc.
- Praise – including singing hymns, music, dance.
- Spiritual gifts – e.g. speaking in tongues, prophecy.
- Liturgical acts of worship, or spontaneous acts of worship.
- ACTS (adoration, confession, thanksgiving, supplication).
- Silence, meditation – listening for God's voice, waiting on God.
- Reading scripture, reciting scripture, listening to God's Word.
- Giving – the offering, tithing, giving to charity.
- Fasting – denial of self, focus on God.
- Sacraments – e.g. Eucharist/Communion – receiving Christ's body and blood, partaking of the symbols of Christ's sacrifice.
- Rites of Passage – vows of commitment to follow God.
- Celebrating religious festivals according to their true, religious meanings.
- Pilgrimage -- to pray at e.g. a shrine, or place associated with the history of the religion, walk in Jesus' footsteps, make penance, pay homage.
- Responses to God such as lifestyle choices of dedication, e.g. ministry, responding to a calling.
- Worship through one's work, labours or skills – doing it “as to the Lord” (Paul in Colossians 3:23).

Where appropriate, relevant references are likely to include:

- **Colossians 3:23**
Whatever you do, work at it with all your heart, as working for the Lord, not for human masters.

Refer to the marking bands for question (d).

(d) 'The most important teaching for Christians is to love God.'

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]

- Bible says to “love the Lord with all your heart and soul and strength.”
- Jesus said to love God and your neighbour...
- ...but God is first (Luke 10:25-37 esp. 25-27).
- God loved us first, so we should give our love to him.
- It is the appropriate response to God the Father.
- It is the appropriate response for God’s goodness/blessings.
- It is the appropriate response for God giving his Son for our redemption.
- It is the appropriate response to express awe at the works and provision of the Creator.
- Love for God inspires believers to love others.
- Love for God is the basis for worship.
- It puts God at the centre, rather than ourselves.
- Church teaching is that humankind’s purpose is to glorify God.
- Loving/serving others/social action is most important (should be explained and/or exemplified).
- Loving each other is the new commandment Jesus gave his disciples (John 13:34-35).
- Jesus taught that the greatest love is to lay down one’s life for one’s friends.
- Some would argue that parents’ first duty is to their family/children.
- Some would argue that a husband/wife’s first duty is to their spouse.
- Some would argue that obeying God’s command to be a steward is a greater duty.
- Some would argue that evangelism/the Great Commission is more important.
- Jesus taught how people should love others/their neighbour – even enemies; the Bible says that if you say you love God, but hate your brother, you are a liar.
- Love for God and others/your neighbour are not separate things, they work together: loving God inspires, and is expressed in care for others, eg. the Parable of the Great Judgement (Matthew 25:31-46).
- There are lots of things we should or could do, but a Christian will do them because they love God.

Where appropriate, relevant references are likely to include:

- **Luke 10:25-27**
On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”
“What is written in the Law?” he replied. “How do you read it?”
He answered, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind”; and, Love your neighbour as yourself.”
- **John 13:34-35**
“A new command I give you: Love one another. As I have loved you, so you must love one another.
By this everyone will know that you are my disciples, if you love one another.”
- **Matthew 25:31-46**
The Parable of the Great Judgement.

PART A

QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – SIKHISM

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

For all (a) questions:

- 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 'Guru Granth Sahib?' [2]

- The Guru Granth Sahib contains the teachings of the Gurus and the Bhagat Bani.
- It is the orthodox expression of Sikh belief.
- It was made Guru by Guru Gobind Singh bringing an end to the line of human gurus.
- Seen as living guide and teacher and expression of the word of God.

Refer to the marking bands for question (b).

(b) Describe the features of the Gurdwara. [5]

- Candidates may give a description of the internal features of the gurdwara as a place of worship – the takht, langar and kitchen, room for Guru Granth Sahib with bed and chanani, room for worshippers to wash before prayer, Darbar Sahib or prayer hall, Manji Sahib or small stool for Guru Granth Sahib and the Nisan Sahib.
- Gurdwara as the home or abode of the Guru – wherever the Guru Granth Sahib is installed there is a gurdwara.
- provision of langar.
- provision of classes.
- provision of special young people's events.
- provision of medical, legal, social and financial advice.
- community centre.
- School.
- Rest centre for travellers.
- Sometimes used as a clinic.

Refer to the marking bands for question (c).

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

- God is one.
- God is immanent and all pervading.
- God is the sustainer and creator of all things.
- God as Word.
- God is self-revealing and could not otherwise be known.
- God as sovereign.
- God as nirguna and saguna, without form and with form, or without qualities and with them.
- God as Guru.
- Teachings are in the Guru Granth Sahib – the Sikh holy scriptures.

Refer to the marking bands for question (d).

(d) ‘The Amrit Sanskar (initiation ceremony) is the best way for Sikhs to show belief in God.’

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]

- It is the best way as it is the ceremony which allows Sikhs to become members of the Khalsa which shows a high level of commitment to the Sikh faith and to God.
- It can be argued to be the most important as it is a celebration of Sikh identity and belief in God it can be argued is the most important feature of that identity.
- Taking part in the Amrit Samskar allows Sikhs to wear the 5Ks which many would argue are the most important and effective way of expressing Sikh belief in God and God’s values in Sikhism - Kesh – symbol of devotion and not to interfere with what is given by God; Kangha – cleanliness, neatness and discipline; Kara – unity of the community and God; Kirpan – the struggle against evil; Kaccha – purity.
- The Amrit is the best way to show belief in God because of the vows taken such as to live according to God’s word and to treat all Sikhs equally as brothers or sisters.
- However it could be argued that there are other more effective ways of showing belief in God.
- Some would argue for the Sikh naming ceremony as it thanks God for the gift of the child and signifies that the parents have a solemn responsibility to make sure that the child is brought up in the Sikh faith.
- Others would argue for worship in the gurdwara.
- It is possible to argue for sewa and the practice of langar.
- It can also be argued that Sikh lifestyle is an expression of belief in God.
- However many would argue that belief in God can be expressed in a number of different ways which are just as effective as each other.

THEME 1 – LIFE AND DEATH MARK SCHEME

QUESTION 3

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

For all (a) questions:

- An accurate definition of the word – 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 is meant by 'soul'? (AO1 2)

- The part of a being that communicates with God.
- The part of a being that lives on after death
- The spiritual part of a being

Refer to the marking bands for question (b).

(b) Describe how religious believers might support sustainability. (AO1 5)

- Creating eco- friendly places of worship e.g. eco Mosques.
- Promoting sustainability through community events and community notice-boards.
- Ensuring resources used in places of worship are compatible with sustainability
- Living in partnership with God and Creation
- Support organisations such as Christian Aid which works to promote sustainable development
- Set up community recycling programmes
- Promote the avoidance of waste through specific action days e.g. Mitzvah Day
- Lobby local councillors and members of Parliament

Refer to the marking bands for question (c).

- (c) **Explain from Christianity and Sikhism how funerals reflect beliefs about life after death.** (AO1 8)

Christianity

- Reference to the last rites should be credited as an ease for the dying person to die at peace having asked for forgiveness.
- Reading of passages from the Bible showing belief in the afterlife e.g. John 11:25 'I am the resurrection and the life.' This reminds that those who believe in Jesus will be resurrected and spend eternity with God.
- Reading from Psalm 23 'The Lord is My Shepherd' to remind that God will be by the deceased's side.
- There may be differences between believers in the same tradition. Some Christians are buried to reflect a belief that on the Day of Judgement they can have a bodily resurrection.
- Candles are often lit near the coffin as a symbol of hope of eternal life and brought about by the death and resurrection of Jesus.
- Many Christians believe in a physical resurrection when God is raised by everyone. For this reason they will be buried rather than cremated.

Sikhism

- Funeral rituals will often reflect in cultural beliefs regarding the afterlife.
- As there is no belief in bodily resurrection most Sikhs are cremated.
- The Waheguru is chanted by mourners with the hope prayers may enable the soul of the dead person to re-emerge with that of God.
- The body will be treated with respect even though it is believed the soul has left it at death.
- As water is the origin of life the ashes are placed in the water to help the next rebirth.
- As the body is only a temporary home of the soul no memorial is needed after death.

- (d) **'Abortion is every woman's right to choose'.** (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)

Points may include

- All life is sacred as it is God-given
- References to the involvement of others e.g. the father.
- References to the authority of the magisterium of the Pope and the College of Bishops
- The Catechism indicates that from the first moment of existence a human being has the right of a person
- Bad karma could be attracted.
- The principle of ahimsa
- The belief that ensoulment does not take place until four months after conception
- All life has atman and that atman is individual.
- The importance of Pikuach Nefesh
- Legal findings that an unborn child is not a person
- The views of the Dalai Lama regarding abortion depends upon the circumstances
- References to Jeremiah 'Before I formed you in the womb I knew you'

THEME 2 – GOOD AND EVIL

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

For all (a) questions:

- An accurate definition of the word – 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 is meant by 'morality'? [2]

- Principles and standards determining which actions are right or wrong.

Refer to the marking bands for question (b).

(b) Describe what Christians or Sikhs believe makes an act wrong. [5]

- It goes against teachings in holy scriptures (a range of specific teachings may be referred to).
- It goes against the actions and teachings of founders of religion (a range of specific teachings and actions may be referred to).
- It goes against sources of authority such as Papal teaching
- It goes against the law of the country
- It goes against a principle of a religious tradition e.g. agape; sewa
- It causes others to suffer.
- Relevant references to relative and/or absolute morality.

Refer to the marking bands for question (c).

(c) Explain, from Christianity and Sikhism teachings and beliefs about evil. [8]

Christianity

- Diversity of attitudes and interpretations of beliefs within Christianity.
- Some Christians believe in an evil power called the Devil or Satan.
- Catholic belief in Original Sin.
- Some Christians believe God allows evil to exist because suffering allows people to develop their moral souls - 'soul-making'.
- John Hick agrees God created human with the potential for spiritual growth and that 'soul-making' is a response to the evil in the world.
- Some say evil and suffering is beyond human understanding.

Sikhism

- Diversity of attitudes and interpretations of beliefs within Sikhism.
- Belief that selfishness (haumai) is at the heart of all things evil.
- The more selfish a person is the more evil they become.
- The role of the five evils of kam, lob, moh, krodh and ahankar.
- Guru Granth Sahib 1342 - the importance of trying to conquer maya.
- The importance of becoming less self-centred and more god-centred.

Refer to the marking bands for question (d).

(d) 'It is impossible to forgive'.

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]

- Forgiveness can be supported through prayer.
- Religious leaders and founders have shown it is possible to forgive
- Religious teachings encourage people to forgive, e.g. Jesus in Matthew 18:21-35 Jesus told his disciples that they should forgive people seventy times seven.
- It is easier to forgive than to forget.
- Some actions are impossible to forgive or don't deserve forgiveness.
- People such as Gee Walker show that forgiveness is not impossible but it is difficult.
- Forgiveness has to come from the heart it can't be forced.
- Micah 7:18 shows that God does not maintain his anger but exercises forgiveness.
- It's natural to want to get revenge.
- God can exercise forgiveness, e.g. through process of prayer; confession.