



GCSE MARKING SCHEME

SUMMER 2023

**GCSE
RELIGIOUS STUDIES
UNIT 2: SIKHISM
3120U40-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2023 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 2: SIKHISM

SUMMER 2023 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, 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.

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. **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, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

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

Questions 1, 2, 3, 4 (a) AO1

See instructions provided with indicative content.

Questions 1, 2, 3, 4 (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 |

Questions 1, 2, 3, 4 (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 |

Questions 1, 2, 3, 4 (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 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 considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p> | 4–7 |
| 1 | <p>A weak analysis and evaluation, based on a limited and/or inaccurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer alternative or different 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 Section A, Question 1, part (d) only

| Band | Performance descriptions |
|---|--|
| <p><i>High performance</i></p> <p>5-6 marks</p> | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <p><i>Intermediate performance</i></p> <p>3-4 marks</p> | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <p><i>Threshold performance</i></p> <p>1-2 marks</p> | <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 |
| <p>0</p> | <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 – CORE BELIEFS, TEACHINGS AND PRACTICES

CHRISTIANITY

QUESTION 1

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.

(a) What do Christians mean by ‘reason’? [AO1 2]

Indicative content here:

The process of logical thought; the ability to think in a logical way. To form judgements and opinions through rational and evidence-based consideration.

Refer to the marking bands for question (b).

(b) Describe what happens at a Christian Infant Baptism ceremony. [AO1 5]

Indicative content here:

Non-conformist Baptism ceremony must be accepted.

Infant Baptism:

- Setting; font.
- White garment.
- Description of who is present.
- Parents’ promises.
- Godparents’ promises.
- Use of oil.
- Use of water.
- Words of minister.
- Use of Bible.
- Candle.
- Symbolism of candle explained by minister.

Refer to the marking bands for question (c).

(c) Explain ways in which Christians use the Bible.

[AO1 8]

Indicative content here:

- As God's authoritative word ('God-breathed', 2 Timothy 3:16), e.g. for setting doctrine, moral rules.
- Readings in the service / OT and NT.
- Sermon: preaching/teaching based on Bible passages.
- In church or chapel, passages displayed on walls, banners to inspire worshippers.
- Psalms recited in the liturgy.
- Worship songs and hymns use scripture.
- Particular readings in special services, e.g. communion, wedding.
- Ring placed on Bible in wedding service – their vows of commitment are before God.
- For inspiration.
- Read in private devotions.
- Used as a focus for meditation.
- Group Bible study.
- They read it to learn about the Faith.
- Guidance, e.g. seeking advice, example of Christ or other biblical characters.
- Test book, e.g. to weigh advice received, teaching and opinions.
- 2 Timothy 3:16-17 – 'All Scripture is useful...'
 - for teaching,
 - for rebuking,
 - for correcting,
 - for training in righteousness,
 - for equipping believers for every good work.

Where appropriate, relevant references are likely to include:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.
2 Timothy 3:16-17.

Refer to the marking bands for question (d).

(d) 'Belief in the afterlife is the most important Christian belief.' [AO2 15+6]

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

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question.

Indicative content here:

- It highlights the nature of God:
 - God judges.
 - God is merciful.
 - God is willing to forgive.
- It shows that God's love is eternal, not just for this life.
- It is essential to beliefs to do with reward, punishment and human responsibility.
- It makes sense of evil and suffering in this life.
- It forms the basis for Christian theodicies.
- It gives a reason to live a good life.
- It acts as a warning to those who do not live a good life.
- It makes sense of questions like why evil people seem to prosper and good people suffer in this life, e.g. Parable of the Rich Man and Lazarus (Luke 16:19-31).
- Jesus' teaching is invariably dependent upon belief in the afterlife, e.g. Parable of the Rich man and Lazarus (Luke 16:19-31), 'treasures in Heaven' (Matthew 6:19-21), Parable of the Great Judgement (Matthew 25:31-46), Parable of the Good Samaritan (Luke 10:25).
- It gives life meaning and purpose.
- The most important teaching is Jesus' Resurrection, showing that the atonement gives us redemption and eternal life. Belief in the Resurrection is belief in an afterlife.
- Without belief in the Resurrection Christianity is foolishness, as Pauls states: 'if Christ has not been raised, our preaching is useless and so is your faith', and 'if only for this life we have hope in Christ, we are of all people most to be pitied' (1 Corinthians 15:14 and 19).
- Core Christian beliefs and teachings from the Bible/Jesus focus on the afterlife, e.g. 'I am the Resurrection and the life' (John 11:25-26), 'God so loved the world...' (John 3:16), 'In my Father's house there are many mansions/rooms', (John 14:2).
- Salvation only means anything in light of an afterlife: we are saved from sin and death.
- It can't be the most important belief because It raises difficult questions that not all Christians agree on, such as would a good God create a Hell, could any sin deserve eternal punishment?
- Belief in God is the most important belief.
- Belief that Jesus is the Christ is the most important belief, because it is what defines a Christian.
- Belief in the way of agape love is the most important.
- Focusing on how we live this life is more important than the next life.
- That God is the Creator and we are called to stewardship of the planet is the most important belief for today.

Where appropriate, relevant references are likely to include:

God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. John 3:16

"I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die." John 11:25-26

Parable of the Great Judgement, where the end of a life of kindness and service is entry to God's kingdom:

Then they will go away to eternal punishment, but the righteous to eternal life. Matthew 25:31-46

Parable of the Good Samaritan:

On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" Luke 10:25

My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? John 14:1-4

Storing up treasures on earth or in Heaven:

Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal.

Matthew 6:19-20

Parable of the Rich Man and Lazarus: warning against those who choose to live a godless life, and the rewards that await the righteous: estrangement from God in the afterlife, or eternity in God's presence. Luke 16:19-31

Paul's teaching on the Resurrection:

Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.

I Corinthians 15:20-22

PART A – CORE BELIEFS TEACHINGS AND PRACTICES

SIKHISM

QUESTION 2

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.

(a) What do Sikhs mean by 'khalsa'? [AO1 2]

- The community of fully initiated Sikhs. They have undergone the initiation ceremony of Amrit Sanskar, wear the Five K's and take the obligatory name of 'Singh' or 'Kaur'

Refer to the marking bands for question (b).

(b) Describe a Sikh wedding ceremony. [AO1 5]

- People attending take their places in front of the Guru Granth Sahib.
- Groom usually wears a dark red or pink turban and sits directly in front of the Guru Granth Sahib.
- The bride, usually with a female relative as companion, takes her place at his left side.
- Person leading the ceremony asks the couple and their parents to stand and prays for God's blessing on the occasion.
- Passage from the Guru Granth Sahib is read and couple are reminded of their duties to each other as man and wife.
- They are then asked if they will fulfil their responsibilities and when they agree the end of the groom's scarf is placed in the bride's right hand.
- They then stand to listen to the first verse of the wedding hymn – Laav.
- At the end of each verse couple circle the Guru Granth in a clockwise direction. When the fourth circling is complete the couple are married.
- Ardas prayer offered.
- Gifts offered.

Where appropriate, relevant references are likely to include:

- *Use of the Laavaan (Sikh wedding hymns)*
- *Guru Granth Sahib*

Refer to the marking bands for question (c).

(c) Explain why Guru Gobind Singh is important in Sikhism. [AO1 8]

- He founded the Khalsa at the Vaisakhi assembly at Anandpur.
- He finalised many elements of Sikhism such as the Guru Panth.
- He established Amrit Sanskar as the Sikh initiation ceremony in to the khalsa.
- He introduced the 5ks and the distinctive appearance of Sikhs – uncut hair (Kesh), a comb (Kanga), a steel wrist guard (Kara), a sword (Kirpan) and short breeches (Kacch).
- He instituted a new code of conduct for the 'Pure Ones'.
- He compiled the Dasam Granth.
- He proclaimed himself the last living guru and established the Guru Granth Sahib as the eternal Guru of the Sikhs, elevating it to the status as a living guru.

Where appropriate, relevant references are likely to include:

- *“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*
- *“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.” Bhai Gurdas Var 3.11*
- *Guru Gobind Singh*

Refer to the marking bands for question (d).

(d) ‘Equality is the most important Sikh teaching.’

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

- It is one of the main characteristics of Sikhism.
- Distinguishes Sikhism from other religions – it is one of the founding principles taught by Guru Nanak – rejection of the caste system in Hinduism.
- Many important Sikh practices based on equality such as the langar.
- Different roles does not mean difference in status.
- Women are becoming more and more involved and also instrumental in the future course of Sikhism and important decisions.
- No caste prejudice.
- No difference made between cultures and generations.
- Many other important features in Sikhism.
- Teaching on God and worship also important.
- Sikh teaching on equality is theoretical rather than practical. Some would argue that women are not treated as equal in the gurdwara and especially within the Golden temple. Others would point to the idea of caste still being present in some Sikh communities.

Where appropriate, relevant references are likely to include:

- *“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*
- *“Know that we are all born of the same clay” Saying by the Gurus*
- *“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.” Bhai Gurdas Var 3.11*

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES

THEME 1: RELATIONSHIPS

QUESTION 3

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.

(a) What is meant by ‘responsibilities’? [AO1 2]

Actions/duties you are expected to/feel obligated to carry out.

Refer to the marking bands for question (b).

(b) Describe, from Christianity or Sikhism, the purpose of marriage. [AO1 5]

Christianity

- Marriage is traditionally the basis of family life.
- Marriage is the best basis for creating an environment for children.
- Marriage is considered a gift given by God as shown by the exchange of vows.
- Marriage is considered an important stage in people’s lives – a rite of passage.
- Mark 10:6-8 teaches that marriage is the complete joining together and part of a divine plan
‘But at the beginning of creation God ‘made them male and female’. ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’.

Sikhism

- Marriage is traditionally the basis of family life.
- Marriage is the best basis for creating an environment for children.
- Marriage is considered an important stage in people’s lives – a rite of passage.
- Through marriage the male and female are joined spiritually.
- As a couple grow through marriage it is believed they merge with God.
‘They are not said to be husband and wife who merely sit together. Rather they alone are called husband and wife, who have one soul in two bodies.’ Guru Granth Sahib 778.
- Through marriage the extended family is created.

Refer to the marking bands for question (c).

- (c) Explain from Christianity and Sikhism teachings about the nature and purpose of sex. [AO1 8]**

Christianity

- There may be differences of opinion and practice within the tradition.
- Christianity teaches against promiscuity.
- Reference may be made to teachings about same-sex relationships.
- Sexual relationships are part of God's purpose in creation.
- Sex is life giving.
- Sexual relationships are special and more than a physical act
- Sex should normally take place within marriage-Hebrews 13.4
- Sex is viewed as a gift from God and is holy and sacred.
- In 1 Corinthians 6.12 St Paul warns people to exercise self-control.

Sikhism

- Sikhism teaches against promiscuity.
- There may be differences of opinion and practice within the tradition.
- Reference may be made to teachings about same-sex relationships.
- Sex is sacred within a married relationship.
- Sex outside of marriage is giving way to lust, one of the Five Thieves.
- The Guru Granth Sahib teaches 'Those who are deluded by sensual pleasures, who are tempted by sexual delight as and enjoy one are corrupt.'335.
- There may be differences of opinion and practice within the tradition.
- Reference may be made to teachings about same-sex relationships.

Refer to the marking bands for question (d).

- (d) 'It is difficult to be married to someone from a different religious tradition.'**

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

- It would depend upon how practicalities have been negotiated.
- It could cause difficulties regarding food customs.
- Many religions have distinctive rites of passage e.g. christenings
- Considerations regarding which religion should the children follow.
- Religious traditions have similar values at their core.
- It can be enriching as there would be a diversity of practice.
- Decisions would need to be made regarding which festivals to follow.

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES

THEME 2: HUMAN RIGHTS

QUESTION 4

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.

(a) What is meant by ‘absolute poverty’? [AO1 2]

An acute state of deprivation, whereby a person cannot access the most basic of their human needs.

Refer to the marking bands for question (b).

(b) Describe how religious believers promote human rights. [AO1 5]

Candidates can refer to religious believers in a particular religion or across religions.

- Through campaigning such as media protests.
- Sending letters and alerting media to lack of rights.
- Signing petitions.
- Showing specific religious principles such as agape, and khalsa in action.
- Through Liberation Theology.
- Through donations of money to support social justice.

Refer to the marking bands for question (c).

(c) Explain how a Christian and a Sikh charity work to reduce poverty. [AO1 8]

Answers may include the following points, but other relevant and accurate points must also be credited.

The focus of the answer must be explaining how the actions reduce poverty.

Christian Aid

- Works in partnership with local organisations on short and long-term projects.
- Supports in areas of need regardless of religion or race.
- Challenges systems that favour the rich over the poor.
- Educates people about the causes of poverty, e.g. Fairtrade.

Khalsa Aid

- Run on Sikh values of sewa (service to humanity).
- Works to combat poverty including education regarding causes of poverty.
- Works with communities on short and long-term projects.
- Supplies food and clothes as a response to disasters and emergencies.

Refer to the marking bands for question (d).

(d) 'Religious believers should do more to stop prejudice and discrimination.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

- Religions already do a significant amount to fight against prejudice, e.g. through interfaith dialogue and racial justice campaigns.
- Fighting against prejudice shouldn't just be religious believers but every person.
- It is not up to religions but laws that should take the lead.
- Certain individuals such as Martin Luther King have led campaigns against prejudice and discrimination.
- Some would argue that there is gender discrimination in some religious practices.
- Religions should not be concerned with worldly matters but support for spiritual development.
- Many religions believe all humans were created by a divine being, e.g. Genesis 1, and therefore should be treated equally.
- Religious believers should follow the actions of their founders, e.g. Jesus befriended people who were marginalised, e.g. taxpayers.