



# Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE  
In Religious Studies B (1RB0)  
Paper 3: Area of Study 3 – Religion,  
Philosophy and Social Justice  
Option 3G – Sikhism

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## General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

### Paper 3: Religion, Philosophy and Social Justice 3G- Sikhism Mark Scheme

| Question number | Answer  | Reject  | Mark     |
|-----------------|---|---|----------|
| <b>Q1 (a)</b>   | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• A characteristic of God shown in the Mool Mantar is he is One (1)</li> <li>• It shows God is the Creator (1)</li> <li>• It shows God is truth (1)</li> <li>• It shows God is without fear (1)</li> <li>• It shows God is without hate (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul> | <b>3</b> |

| Question number | Answer   | Reject   | Mark     |
|-----------------|--|--|----------|
| <b>1(b)</b>     | <p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• A way that makes a Sikh gurmukh is by living a good life (1). This can be done by honest living (1)</li> <li>• A way is by performing good deeds (1), by serving others in the community (1)</li> <li>• A way is by avoiding the five thieves (1), by refraining from selfish thoughts (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul> | <b>4</b> |

| Question number | Answer  | Reject   | Mark |
|-----------------|---|--|------|
| 1(c)            | <p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• A reason why a Sikh will try to unite with God is that it gives the opportunity to escape the cycle of reincarnation (1). Only humans have the capacity to choose to do good (1). 'This human body has been given to you. This is your chance to meet the Lord of the Universe' (Guru Granth Sahib 12) (1)</li> <li>• A reason why a Sikh will try to unite with God is that it is the main purpose of human life (1) which can be achieved by obeying the commands of God (1). 'You shall obey the Hukam of His Command, and walk in the Way of His Will' (Guru Granth Sahib 1) (1)</li> <li>• A reason uniting with God is important is that it allows Sikhs to eliminate haumai (1). This is ego or pride and causes selfishness (1). 'Who eliminates mental wickedness from within the mind, and casts out emotional attachment and egotistical pride, comes to recognise the All-pervading Soul, and is intuitively absorbed into the Naam' (Guru Granth Sahib 39) (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul> | 5    |

| Question number | Indicative content   | Mark |
|-----------------|--|------|
| 1(d)            | <p data-bbox="362 279 760 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 359 1292 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="362 596 428 627"><b>AO2</b></p> <p data-bbox="362 636 802 667"><b>Arguments for the statement:</b></p> <ul data-bbox="362 676 1268 1024" style="list-style-type: none"> <li data-bbox="362 676 1268 783">• Achieving good karma is the most important focus of Sikh life today as it helps them attain liberation from life and death and be at one with God</li> <li data-bbox="362 791 1268 905">• Achieving good karma can prepare Sikhs for a better next life. One way this is achieved is through worship, and undertaking rites of passage, which are both associated with karma</li> <li data-bbox="362 913 1268 1024">• Achieving good karma will give a person purpose in their life. It will guide them to do good and avoid evil. This is therefore important as it gives them a moral guide.</li> </ul> <p data-bbox="362 1073 867 1104"><b>Arguments against the statement:</b></p> <ul data-bbox="362 1113 1292 1461" style="list-style-type: none"> <li data-bbox="362 1113 1292 1224">• Achieving good karma might not be the most important focus of Sikh life today as, if they have a family, caring for them is more important</li> <li data-bbox="362 1232 1292 1346">• A focus on karma may seem to be selfish. They may feel that it is better to do God's will by performing sewa and looking after others with no expectation of reward</li> <li data-bbox="362 1354 1292 1461">• Some Sikhs might feel that they should do their best in this life in many ways, and that no one focus is more important than another.</li> </ul> <p data-bbox="362 1512 808 1543">Accept any other valid response.</p> <p data-bbox="362 1591 1260 1698">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 15   |

| Level   | Mark  | Descriptor   |
|---------|-------|--|
|         | 0     | No rewardable response.  |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>  |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>   |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul> |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul> |

**SPaG**

| <b>Marks</b>   |                                 | <b>Descriptors</b>   |
|----------------|---------------------------------|--|
| <b>0 marks</b> | <b>No marks awarded</b>         | <ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul> |
| <b>1 mark</b>  | <b>Threshold performance</b>    | <ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>         |
| <b>2 marks</b> | <b>Intermediate performance</b> | <ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>  |
| <b>3 marks</b> | <b>High performance</b>         | <ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>  |



| Question number | Answer   | Reject  | Mark     |
|-----------------|--|---|----------|
| <b>2(a)</b>     | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• An example of a Sikh miracle is the river experience (1)</li> <li>• Guru Nanak stopping the boulder (1)</li> <li>• Guru Nanak having shade from a deadly cobra (1)</li> <li>• Guru Nanak making bitter nut sweets to save his companion from starving (1)</li> <li>• The miracle of the dried roti (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul> | <b>3</b> |

| Question number | Answer  | Reject  | Mark     |
|-----------------|---|---|----------|
| <b>2(b)</b>     | <p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• A way a Sikh upbringing may provide a basis for belief in God is by attending the gurdwara (1). This may help the child follow their parents' Sikh beliefs (1)</li> <li>• They will make friends with children who share their Sikh beliefs about God (1). This will encourage them to continue practising their Sikh faith (1)</li> <li>• They will be taught Sikh beliefs about God by their extended family. (1) For example, grandparents may teach them the importance of becoming gurmukh (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated way/development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul> | <b>4</b> |

| Question number | Answer   | Reject  | Mark |
|-----------------|--|---|------|
| 2(c)            | <p>AO1 5 marks</p> <p>Award one mark for belief. Award further marks for each development of the belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• A Sikh belief about religious experience is that it provides personal knowledge of God (1); this knowledge can be gained through a mystical experience (1) where people 'are blessed with the Inner Vision to see God' (Guru Granth Sahib 1402) (1)</li> <li>• The river experience can be described as the beginning of Sikhism (1) where Guru Nanak experienced God's presence (1). 'One Universal Creator God. The Name Is Truth' (Guru Granth Sahib 1) (1)</li> <li>• The personal understanding a religious experience provided to the recipient may strengthen a person's faith in God (1) enabling a person to develop a closer relationship to God (1), because they 'are blessed with the Inner Vision to see God' (Guru Granth Sahib 1402) (1)</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated belief/development</li> <li>• Development that does not relate both to the belief given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the belief given.</li> </ul> | 5    |

| Question number | Indicative content   | Mark |
|-----------------|--|------|
| 2(d)            | <p data-bbox="362 279 560 310">AO2 12 marks</p> <p data-bbox="362 359 1292 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="362 596 428 627"><b>AO2</b></p> <p data-bbox="362 636 803 667"><b>Arguments for the statement:</b></p> <ul data-bbox="362 676 1308 1104" style="list-style-type: none"> <li>• For Sikhs, the natural world is a revelation of God, so experiencing God's wonder and awe is essential to show that God exists. The beauty of nature, the complexity of the human body are all areas that highlight God's ability to design</li> <li>• The Guru Granth Sahib has many verses that reveal God's power and the natural world. 'He holds the water and the land in bondage, Hail to the Creator Lord!' (Guru Granth Sahib 24)</li> <li>• A revelation may be needed to show God's existence as the religion began with the river experience. This revelation to Guru Nanak taught him to go forth and preach about the oneness of God.</li> </ul> <p data-bbox="362 1152 867 1184"><b>Arguments against the statement:</b></p> <ul data-bbox="362 1192 1289 1545" style="list-style-type: none"> <li>• Some Sikhs may say a miracle may more fully show God's grace. For example, the cobra shielding Guru Nanak from the sun while he was sleeping</li> <li>• Some Sikhs may say that a revelation does not fully show the nature of God. It is in the example of others that God's characteristics can be experienced</li> <li>• Some Sikhs may say that ordinary everyday experiences show the nature of God. It is how a Sikh interprets them that is important.</li> </ul> <p data-bbox="362 1593 808 1625">Accept any other valid response.</p> <p data-bbox="362 1673 1260 1778">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 12   |

| Level   | Mark  | Descriptor  |
|---------|-------|---|
|         | 0     | No rewardable response.   |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>  |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>   |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul> |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul> |

| Question number | Answer  | Reject  | Mark     |
|-----------------|---|---|----------|
| <b>3(a)</b>     | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Guru Nanak established the langar (1)</li> <li>• It was first instituted at Kartarpur (1)</li> <li>• Guru Angad standardised the practice of the langar (1)</li> <li>• Guru Amar Das always ate in the langar before meetings (1)</li> <li>• Guru Gobind Singh dying wish was to keep the langar open (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul> | <b>3</b> |

| Question number | Answer  | Reject   | Mark     |
|-----------------|---|--|----------|
| <b>3(b)</b>     | <p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• A way Sikhs remember the martyrdom of Guru Arjan is having a procession of the Guru Granth Sahib (1). This is to remind Sikhs of the importance and respect for the holy book to which Guru Arjan contributed (1)</li> <li>• By listening to stories about the life and death of the Guru (1), especially in relation to the Guru not renouncing his faith (1)</li> <li>• By providing langar throughout the gurburb (1) allowing all Sikhs the chance to perform sewa in remembrance of Guru Arjan (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul> | <b>4</b> |

| Question number | Answer  | Reject   | Mark |
|-----------------|---|--|------|
| 3(c)            | <p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>The akhand path is important for individual Sikhs as it invokes God's blessings on them (1). The akhand path is usually carried out at auspicious times (1) but can also be carried out 'at hard times or on occasions of elation' (Rehat Maryada Chapter 7) (1)</li> <li>By listening to the words of the Gurus the akhand path provides a Sikh with spiritual inspiration (1). Therefore some people's lives could be transformed by participating in the akhand path (1) especially 'at hard times or on occasions of elation' (Rehat Maryada Chapter 7)(1)</li> <li>It can motivate a Sikh to learn Gurmukhi (1) and develop their knowledge in the congregation (1) as it reflects the text '...blessed is the Sat Sangat, the True Congregation' (Guru Granth Sahib 10) (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>Repeated reason/ development</li> <li>Development that does not relate both to the reason given and to the question</li> <li>Reference to a source of wisdom that does not relate to the reason given.</li> </ul> | 5    |

| Question number | Indicative content  | Mark |
|-----------------|---|------|
| 3(d)            | <p data-bbox="363 279 760 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 1235 552">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="363 596 428 627"><b>AO2</b></p> <p data-bbox="363 636 808 667"><b>Arguments for this statement:</b></p> <ul data-bbox="363 676 1263 1182" style="list-style-type: none"> <li data-bbox="363 676 1263 825">• Nam simran means that Sikhs should worship God in all that they do anywhere, suggesting its importance, as 'One who serves the Guru is not afflicted with fear' (Guru Granth Sahib 1142) and can find fulfilment in life</li> <li data-bbox="363 833 1263 1024">• Daily prayers are part of a good Sikh's life, reflecting the belief that 'Repeating the Naam, the Name of the Lord, the mortal is exalted and glorified' (Guru Granth Sahib 1142). Therefore, as one of only a few daily practices it suggests worship is key in a Sikh's path to liberation</li> <li data-bbox="363 1033 1263 1182">• Meditating on the name of God takes place at the significant times in a person's life. Therefore, as prescribed for auspicious and important times, it signifies its importance in the life of a Sikh.</li> </ul> <p data-bbox="363 1232 873 1264"><b>Arguments against this statement:</b></p> <ul data-bbox="363 1272 1263 1665" style="list-style-type: none"> <li data-bbox="363 1272 1263 1381">• Sikhs are expected to show devotion to God throughout their lives rather than at just formal worship times; all life can be seen to be an act of worship.</li> <li data-bbox="363 1390 1263 1539">• Living a morally good life may be seen as more important as it reflects the duty of sewa which is central to the gaining of karma and ultimately liberation from the cycle of rebirth; prayers can be seen to be secondary to this</li> <li data-bbox="363 1547 1263 1665">• Sikhs may suggest that they should concern themselves more with living a good Sikh life, for example raising their children to be good Sikhs.</li> </ul> <p data-bbox="363 1707 808 1738">Accept any other valid response.</p> <p data-bbox="363 1789 1263 1896">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 15   |

| Level   | Mark  | Descriptor   |
|---------|-------|--|
|         | 0     | No rewardable response.  |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>  |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>   |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul> |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul> |



**SPaG**

| <b>Marks</b>   |                                 | <b>Descriptors</b>   |
|----------------|---------------------------------|--|
| <b>0 marks</b> | <b>No marks awarded</b>         | <ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul> |
| <b>1 mark</b>  | <b>Threshold performance</b>    | <ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>         |
| <b>2 marks</b> | <b>Intermediate performance</b> | <ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>  |
| <b>3 marks</b> | <b>High performance</b>         | <ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>  |

| Question number | Answer  | Reject  | Mark |
|-----------------|---|---|------|
| 4(a)            | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Sikhs try to end inequality by treating all people with respect (1)</li> <li>• By encouraging women to have roles in the gurdwara (1)</li> <li>• By making sure everyone sits on the same level at worship (1)</li> <li>• By allowing everyone, regardless of status to become an amritdhari Sikh (1)</li> <li>• By allowing all people that are served in the langar to be treated as equals (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul> | 3    |

| Question number | Answer  | Reject   | Mark |
|-----------------|---|--|------|
| 4(b)            | <p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Sikhs are taught that God is within all (1) therefore, Sikhs should not show prejudice to anyone (1)</li> <li>• Sikhs are taught that everyone should be treated with respect (1). For example, all are welcome to eat in the langar (1)</li> <li>• The Gurus banned the caste system to stop any prejudice (1). Sikhs are taught not to treat anyone as a second-class citizen (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question.</li> </ul> | 4    |

| Question number | Answer   | Reject   | Mark |
|-----------------|--|--|------|
| 4(c)            | <p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Sikhs are taught to live with all races (1) which is highlighted in the Guru Granth Sahib that everyone is equal (1). 'God's Kingdom is steady, stable and eternal. There is no second or third status; all are equal there' (Guru Granth Sahib 345) (1)</li> <li>• A Sikh teaching about racial harmony is that we all come from the same clay (1) even though God has designed us in different ways (1). 'The clay is the same, but the Fashioner has fashioned it in different ways.' (Guru Granth Sahib 1350)</li> <li>• Sikhs accept all other races in the gurdwara (1) as shown in the welcoming of all to share langar no matter where someone is from (1). 'God does not ask about social class or birth.' (Guru Granth Sahib 1330) (1).</li> </ul> <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul> | 5    |

| Question number | Indicative content   | Mark |
|-----------------|--|------|
| 4(d)            | <p data-bbox="363 279 560 310">AO2 12 marks</p> <p data-bbox="363 359 1292 552">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="363 596 428 627"><b>AO2</b></p> <p data-bbox="363 636 803 667"><b>Arguments for the statement:</b></p> <ul data-bbox="363 716 1300 1066" style="list-style-type: none"> <li>• Sikhs will work for social justice as they believe 'All beings and creations are His; He belongs to all' (Guru Granth Sahib 425). Therefore, all Sikhs will work for equality for all</li> <li>• Supporters of situation ethics would argue that the most loving thing to do is to share with those in need and perform service to others, helping to achieve social justice</li> <li>• Most Sikhs will promote social justice. They will fight for justice and fairness and stand up for the weak, as they believe 'God does not ask about social class or birth.' (Guru Granth Sahib 1330)</li> </ul> <p data-bbox="363 1115 867 1146"><b>Arguments against the statement:</b></p> <ul data-bbox="363 1152 1295 1503" style="list-style-type: none"> <li>• Although social justice is important for Sikhs there are other areas that are just as vital. Some Sikhs may say bringing up a family to be good Sikhs and serving God is more important</li> <li>• Living a gurmukh life and meditating on God's name is all the focus a Sikh may need during one lifetime and may spend their life on these areas</li> <li>• Some Sikhs are themselves suffering from poverty and should receive the benefits of social justice rather than work for it, which they may find difficult to do.</li> </ul> <p data-bbox="363 1591 808 1623">Accept any other valid response.</p> <p data-bbox="363 1671 1263 1780">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 12   |

| Level   | Mark  | Descriptor  |
|---------|-------|---|
|         | 0     | No rewardable response.   |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>  |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>   |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul> |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul> |