



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 2: Area of Study 2 – Religion, Peace and Conflict

Option 2G – Sikhism

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Question Paper Log Number P72948

Publications Code 1RB0_2G_2306_MS

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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 1: Religion, Peace and Conflict 2G - Sikhism Mark Scheme – 2023

Question number	Answer	Reject	Mark
Q1 (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"> • Sikhs are taught God created everything (1) • Sikhs teach that God sustains creation (1) • Sikhs are taught creation was done through God's will (1) • God has given order to everything in his creation (1) • Sikhs are taught every part of creation reveals God (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a purpose. Award a second mark for development of the purpose. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A purpose of sewa is to worship God (1). This can be done through helping in the gurdwara (1) • A purpose of sewa is to unite with God (1). By serving others a Sikh can move away from pride and greed (1) • A purpose of sewa is to promote equality (1), therefore a Sikh is demonstrating the oneness of humanity by serving all (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated purpose/ development • Development that does not relate both to the purpose given and to the question 	4

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"> • One reason the oneness of humanity is important for Sikhs is that it was revealed through Guru Nanak (1). He explained that all humans are from God (1). 'Recognise the Lord's light within all' (Guru Granth Sahib 349) (1) • The oneness of humanity is important because it illustrates that all are equal (1) no matter what gender a person is (1) 'All beings and creatures are His; He belongs to all.' (Guru Granth Sahib 425) (1) • Sikhs believe that humans all have the divine spark which unites them (1). 'Call everyone exalted; no one seems lowly. The One Lord has fashioned the vessels, and His One Light pervades the three worlds.' (Guru Granth Sahib 62) (1). Waheguru is the mother and father of all (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given. 	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">AO2</p> <p data-bbox="362 636 802 667">Arguments for the statement:</p> <ul data-bbox="362 676 1292 1108" style="list-style-type: none"> <li data-bbox="362 676 1292 827">• The only purpose of human life is to be given an opportunity to unite with God. This can be achieved by the life Sikhs lead, although a Sikh must accept God's grace and mercy, because human nature is not perfect <li data-bbox="362 835 1292 987">• Uniting with God can be achieved in life by following the virtues. One of these virtues is truthful living and a Sikh is taught to live a life that is truthful 'Truth is higher than everything; but higher still is truthful living' (Guru Granth Sahib 62) <li data-bbox="362 995 1292 1108">• The main aim for human life is to unite with God by becoming gurmukh. This may take many lifetimes to unite with God and Sikhs are willing to spend each life they have devoted to God <p data-bbox="362 1157 867 1188">Arguments against the statement:</p> <ul data-bbox="362 1197 1292 1545" style="list-style-type: none"> <li data-bbox="362 1197 1292 1310">• There are many aspects of human life that are just as important and for some Sikhs it may be having and raising a family is the main purpose of their day-to-day life <li data-bbox="362 1318 1292 1432">• Some Sikhs may believe that serving others may provide a more achievable purpose because people who are in need are ever present in their community <li data-bbox="362 1440 1292 1545">• Maya may provide the illusion to some Sikhs that there are other purposes of life that focus on the ego and self-development such as worldly attachment <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>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<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 level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 mark	Threshold performance	<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.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each attitude identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Most Sikhs are against the death penalty (1) • Sikhs believe that only God can take life (1) • Sikhs believe that the death penalty is based on retribution (1) • Sikhs believe the death penalty goes against the sanctity of life (1) • Sikhs believe the death penalty does not give the offender a chance to reform (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A Sikh attitude towards the aims of punishment is that it must follow the principle of equality (1), for example the rich must be punished the same as the poor (1) • A Sikh attitude towards the aims of punishment is that it should not be used for retribution (1), because they do not encourage revenge (1) • A Sikh attitude is that they encourage reformation as an aim of punishment (1), as it recognises that offenders have the potential to change (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude / development • Development that does not relate both to the attitude given and to the question. 	4

Question number	Answer	Reject	Mark
2(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"> Justice is important as Sikhs believe that God is within all (1), 'who sees the Lord God in all' (Guru Granth Sahib 274) (1). This teaching illustrates that Sikhs believe justice is linked to equality and every human being must have the chance to see God (1) Sikhs are encouraged to find justice (1) through meditating on the Naam (1). 'One who enshrines the Naam within the heart' (Guru Granth Sahib 274) (1) One reason why justice is important for Sikhs is that they believe that God requires them to promote justice (1). They do this by following the teachings of the Gurus as it brings God's justice into the world (1). 'One may run away from the courts of other men, but where can one go to escape the Lord's kingdom.' (Guru Granth Sahib 591). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated reason / development Development that does not relate both to the reason given and to the question Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="363 279 558 310">AO2 12 marks</p> <p data-bbox="363 359 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="363 596 428 627">AO2</p> <p data-bbox="363 638 802 669">Arguments for the statement:</p> <ul data-bbox="363 680 1284 1062" style="list-style-type: none"> <li data-bbox="363 680 1284 827">• Sikhs believe that forgiveness is one of the fundamental principles of their faith, therefore a Sikh will try to forgive all crimes no matter how evil, as they are taught 'Where there is forgiveness there is God Himself.' (Guru Granth Sahib 1372) <li data-bbox="363 837 1284 947">• Sikhs believe that wrong actions are a sign of human weakness, and they believe they should show compassion to all, just as the Gurus taught <li data-bbox="363 957 1284 1062">• Sikhs believe that forgiveness sends a powerful message to the criminal. Despite the offender's crime, they must be respected and valued. <p data-bbox="363 1115 867 1146">Arguments against the statement:</p> <ul data-bbox="363 1157 1292 1503" style="list-style-type: none"> <li data-bbox="363 1157 1292 1266">• Some Sikhs believe that forgiveness is not a replacement for punishment. Therefore, they believe that criminals should be punished for committing crimes <li data-bbox="363 1276 1292 1386">• Some Sikhs believe some actions cannot be forgiven as it may encourage the offender to continue repeating these actions. Humane punishment is necessary to prevent further crime <li data-bbox="363 1396 1292 1503">• Some Sikhs may find it very difficult to forgive heinous crimes, as it may have destroyed their lives and they may have lost their ability to forgive. <p data-bbox="363 1556 810 1587">Accept any other valid response.</p> <p data-bbox="363 1640 1260 1738">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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> 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. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each type identified up to a maximum of three.</p> <ul style="list-style-type: none"> • A purpose of the akhand path is to hear all of God's words being spoken (1) • To give comfort in times of sorrow (1) • To give joy in times of happiness (1) • To celebrate special festivals (1) • To give a special blessing to a new home (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It is important to have a birth and naming ritual as it recognises the child is a gift from God (1), and therefore they use the Guru Granth Sahib to choose their name (1) • The family will want to give the child a positive start to their new life (1) as it is important to recognise the child has had many lifetimes (1) • It begins the child's relationship with God (1); therefore it is important to celebrate and give thanks (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each activity. Award further marks for each development of the activity 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"> • An activity that takes place in the gurdwara is worship (1). It helps God's word to be heard (1). 'Through the Guru's Door, the Gurdwara. You have conquered the world. You play the game even-handedly. You keep the flow of love steady for the Formless Lord' (Guru Granth Sahib 1391) (1) • Serving in the langar is important (1). This activity provides food for all (1). 'The Langar – the kitchen of the Guru's Shabad has been opened, and its supplies never run short' (Guru Granth Sahib 967) (1) • An activity is the singing of God's praises (1). This is where Sikhs can experience and focus on God's name (1). 'At the Gurdwara, the Guru's Gate, the Kirtan of the Lord's praises are sung.' (Guru Granth Sahib 1075) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated activity/ development • Development that does not relate both to the activity given and to the question • Reference to a source of wisdom that does not relate to the activity given. 	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">AO2</p> <p data-bbox="363 636 808 667">Arguments for this statement:</p> <ul data-bbox="363 676 1279 1024" style="list-style-type: none"> <li data-bbox="363 676 1279 783">• It is important to celebrate all the gurpurbs as each of them has a specific purpose. For Sikhs every event is an important time in their history that must be remembered <li data-bbox="363 791 1279 905">• All gurpurbs help Sikhs to strengthen their faith as they come together to celebrate and worship together. It also helps Sikhs to share their faith with the wider community <li data-bbox="363 913 1279 1024">• During a gurpurb the akhand path is performed. This reminds Sikhs of their priorities by calling on God's name and the importance of putting God at the centre of their lives <p data-bbox="363 1073 873 1104">Arguments against this statement:</p> <ul data-bbox="363 1113 1284 1503" style="list-style-type: none"> <li data-bbox="363 1113 1284 1224">• Celebrating all the gurpurbs may be impractical, especially in the UK where Sikhs will have work or school commitments and cannot have all the time off for these events <li data-bbox="363 1232 1284 1381">• In Sikhism there were ten Gurus and to celebrate the birth and death of all of them may be unnecessary. To celebrate the Gurus that are relevant to the individual is the most important thing <li data-bbox="363 1390 1284 1503">• Some people are not interested in celebrating all gurpurbs because they may regard them as social events rather than religious ones and therefore there is no need to celebrate them. <p data-bbox="363 1551 808 1583">Accept any other valid response.</p> <p data-bbox="363 1631 1263 1738">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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<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 level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 mark	Threshold performance	<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.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each attitude identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Sikhs work for peace through prayer (1) • Sikhs work for peace through meditation (1) • Sikhs work for peace through forgiving others (1) • Peace can be achieved by working in harmony with others (1) • By showing respect to all (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	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"> • Sikhs are taught to fight for justice (1), and therefore will use force to stand up against oppression (1) • Sikhs are taught to become saint-soldiers (1), to fight for peace if all other means fail (1) • Sikhs will help other nations if they believe the war is just (1) because they believe in self-defence (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question. 	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 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"> Many Sikhs teach that the nature of conflict is due to the failure of all other peaceful methods (1) Guru Gobind Singh explained this when he wrote Aurangzeb about his actions (1) that 'All modes of redressing the wrong having failed, raising the sword is pious and just' (Zafarnamah 22) (1) Some Sikhs teach the nature of conflict can be due to anger (1); This would be promoting the five evils (Krodh)(1) 'Do not meet or even approach those people whose hearts are filled with horrible anger' (Guru Granth Sahib Ji, 40). Some Sikhs teach that the nature of conflict may not be acceptable (1); they should act for peace and justice (1). Guru Nanak said, 'No one is my enemy' (Guru Granth Sahib 1299) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated teaching/ development Development that does not relate both to the teaching given and to the question Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="362 279 560 310">AO2 12 marks</p> <p data-bbox="362 359 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="362 596 428 627">AO2</p> <p data-bbox="362 636 805 667">Arguments for the statement:</p> <ul data-bbox="362 676 1292 1066" style="list-style-type: none"> <li data-bbox="362 676 1292 787">• Sikhs are against weapons of mass destruction as everybody has a right to life. If Sikhs use these weapons, you deny the people those rights. <li data-bbox="362 795 1292 947">• The potential use of engaging weapons of mass destruction is wrong to Sikhs as they believe 'No one is my enemy, and no one is a stranger. I get along with everyone.' (Guru Granth Sahib 1299) <li data-bbox="362 955 1292 1066">• Weapons of mass destruction kill indiscriminately, if used they cannot meet the conditions of Dharam Yudh, used by Guru Gobind Singh, which require that the innocent are protected. <p data-bbox="362 1152 870 1184">Arguments against the statement:</p> <ul data-bbox="362 1192 1292 1583" style="list-style-type: none"> <li data-bbox="362 1192 1292 1344">• Some Sikhs may agree with a utilitarian approach, as it can be argued that having WMD may protect a country and therefore using them will bring about a greater level of safety, wellbeing and security <li data-bbox="362 1352 1292 1463">• Some Sikhs see conflict as inevitable, and the use of WMD may end a war much more quickly, and possibly with fewer casualties, than traditional warfare <li data-bbox="362 1472 1292 1583">• Some Sikhs may see WMD as a deterrent and may stop other countries from using conventional weapons or nuclear weapons, therefore they may agree with their use. <p data-bbox="362 1627 808 1659">Accept any other valid response.</p> <p data-bbox="362 1707 1263 1818">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"> 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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> 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. 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.
Level 3	7–9	<ul style="list-style-type: none"> 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. 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.
Level 4	10–12	<ul style="list-style-type: none"> 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. 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.